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AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA

VOL. XIII. 1915-16.

EDITED BY

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ADDITIONS AND CORRECTIONS

- Page 152, text l 6,—for pañchēshu read pañch-ēshu —H K S
- „ 152, „ l 7,—for mmishūn=nidhāya vikat̃ read mmishūn=nidhāya nīkat̃ —H K S
- „ 152, „ l 8,—for Śāmbhava(vi)m read Śāmbhava(va)m °
- „ 152, „ l 8,—for Paṣṭ(ṣṭ)=ū read Yaṣṭ-ā
- „ 152, „ l 9,—for -vā[] kāmuni° read -vā[nara*]-kāmuni°
- „ 153, verse 18,—for Mugdhām chandīam=iv=antasyā *** read Mukham chandīam=iv=antasyā [vilōkya*]
- „ 153, n 5,—for samyayau read svar yayau
- „ 154, verse 12,—for damsels read monkey-wives
- „ 155, verse 18,—read Seeing the free of his daughter to be modest like a moon, King Bhīma called her by name Chandrā-dēvi
- „ 162, l 24,—for Ślakṣhṇāyāḥ read Ślakṣhṇāyāḥ
- „ 171, trans ll 31-2,—for Sunday read Monday
- „ 190, n. 1,—for gunadīm read gunadīm
- „ 218, n 11,—Omit [For kalubha abhramur (అం) ?—F W T]
- „ 223, n 7,—for తి తి read తి తి
- „ 234, text l 148,—for Maudgalyō=ṣṭ=tī=aika read Maudgalyēyō=ṣṭ=tī=aika
- „ 246, „ l 133,—for Śālmkāyana read Śālmkāyana
- „ 248, „ l 169,—for Pūrva-mamddula read pūrva-mamddula —H K S
- „ 249, „ l 190,—for Pūrva-mamddula read pūrva-mamddula —H K S
- „ 249, „ l 203,
- „ 250, „ ll 206, 207, 209, 212, } —for gala ścnu read galasenu —H K S
- „ 251, „ l 227,
- „ 250, „ l 209,—for piāmtam gala° read piāmta [pūmtam*] gala° —H K S
- „ 253, n 1,—Add [Read śrita-bil-ābhōgās=cha nāgā in place of °bilā bhōgās=cha nāgā and translate 'the Snakes—i.e. the Nāgavamsi kings of Bastar—retreat to their winding caves' Guhā will then go with gāṛṣ, etc. It may be noted that a family of kings in the Telugu country, known as Surabhi-vamśa, has a cow for crest —H K S]
- „ 254, text ll 69, 101, } —for Anna-dāta read Anna-dātā [The word is perhaps not a
- „ 255, „ l 122, } proper name, but means a 'donor of food', cf l 94 —H K S]
- „ 254, „ l 73, col 2,—for Sōmayāṇi read Sōmayāṇi
- „ 255, „ l 105, col 3,—for Śiṅgiri read Śiṅgiri
- „ 255, „ l 122, „ 4,—for -yajva read -yajvan
- „ 255, „ l 123, „ 4,—for Śingārya read Śingārya
- „ 256, „ l 143, „ 4,—for Śingayārya read Śingayārya
- „ 256, „ l 163, „ 2,—for Śivamallana read Śivamallana
- „ 257, „ ll 168-179, 179-201, } —for path of the field, path of the fields, field path
- „ 258, „ ll 201-207, 207-213, } read old path —H K S
- „ 257, „ ll 168-179, 179-201,—for of the Pūrva-mamddula read formerly used —H K S
- „ 257, text ll 168-179,—for This is the path of the field of Tollimti read This path is the old path —H K S
- „ 259, n 1,—for was in the case read were in the case
- „ 274, n 2,—for శ్రీ read శ్రీ
- „ 302, text l 10,—for māṇḍalay read māṇḍalay —H K S

- Page 303, verse 15,—The missing letters at the end of l. 21 and the beginning of l. 22 may be *mella* (i.e. *chakram=ellam=aleyal*) *Ēliar=alakke* must in my opinion be a reference to *Ēl(v)-ara(are)-lakke*, 'the seven and a half lakh' country of the Chalukyas of whom Jayakṛṣṇa was a feudatory *Jamkarise* may well stand for *jēmkarise*, which means 'buzzed' *Ōḍisit=ettisidam* must be *ōḍisi tettisidam*, and *urōḍhi-bem-holian* must be written as one word The incident here related may refer to the reverse sustained by the Śīlāras, who were relatives of the Chālukyan emperor, at the hands of Jayakṛṣṇa I (see *Kan Dyn Dist*, p. 567) Or *Āliara* may stand for *Ālpara*, in which case the *Ālupa* king will be the *ripurāja*, 'enemy king,' mentioned in l. 22 —H K S
- , 303, verse 16 —for *pilava*[~]yam kumareyam read palav[=āne]yam kudurevam*. —H K S
- „ 303, text l. 25,—for *kalyānadol read Kalyāṇadol* —H K S
- „ 304, „ l. 34,—for *mudreyam read mudreyam* —H K S
- , 310, verse 10,—for exceedingly exalted Rāma read many said that Lankā was a Brahman settlement established by Rāma On this he ceased (to demand tribute) This prowess (*alaṇ*) of Chatta is very great —H K S
- 310, verse 11,—for *Thāneya read Thāṇeya*
- „ 310, „ 15 and n. 5 —see Additions and Corrections to p. 303, r. 15
- , 310, „ 17 —see above on p. 303, l. 25
- , 323 ll. 5-9,—for she who rides on fiery elephants read she who has the gait of a swift elephant —H K S
- „ 334 verse 5 —Perhaps the sense is that the kings of mountains etc. have acquired their unique degree of firmness etc. by gift from Gopigra-dēva So the poets sing —H K S
- , 355 l. 21,—It is difficult to accept the interpretation of Dr. Barnett, for *Kundaliśvara* in this verse of common occurrence has been generally interpreted to mean 'chief of serpents' Consequently *kundaliśvara-mahābhujah* would be one whose arms are as long and powerful as the chief of serpents (i.e. *Ādiśeṣha*) —H K S

JOHN FAITHFULL FLEET, C I E, P H D

The passing of so prominent an Oriental epigraphist as Dr Fleet has raised a desire that some notice of him should find a place in a publication to which he was a constant and valued contributor. Born in 1817, he died in 1917, and thus fulfilled the term assigned by the Psalmist to the span of human life. But after his retirement from public service in 1897, when he settled in Ealing, he was subject in his latter years to continual ill-health. On the last occasion on which I met him he said on this account he had not been into London for eight months. His devotion to Oriental studies, however, was not relaxed to the last.

He was the son of John George Fleet, of the Roystons, Chiswick, his mother being Esther Faithfull, the daughter of a clergyman, and he was educated at Merchant Taylors School which bears on its rolls among others, the distinguished name of Robert Clive. In 1865 he passed for the Indian Civil Service, and in the probationary period which followed studied Sanskrit under Professor Goldstücker of the University College, London. Eventually he was posted in 1867 to the Bombay Presidency. Here his official career was chiefly spent in the Southern Mahratta country, so called for administrative purposes, but on the basis of language more correctly termed the Karnātaka Prānt. He was thus brought into contact with Kannada (or Kanarese), the prevailing vernacular, and as Educational Inspector in the Southern Division in 1872, and Assistant Political Agent at Kolhapur in 1875, he was led to take up the study of it. He was decorated with the Order of C I E in 1884, became Collector and Magistrate of Sholapur in 1886, and Senior Collector in 1889. His further appointments were—Commissioner of the Southern Division in 1891, next year of the Central Division, and in 1893 Commissioner of Customs.

Meanwhile his attention had early been drawn to the numerous inscriptions thickly scattered in the districts where his duties lay, and he applied himself to a systematic research of these invaluable memorials of the past, many of which are densely inscribed on stone slabs of large dimensions, on which the busy and inquisitive Saxon often gazes with blank amazement at so much apparently misplaced expenditure of energy, and in which the people of the country as a rule exhibit not the slightest interest. Of these, and others on metal plates, he began to collect facsimiles, which he deciphered, and he published the results in the *Bombay Asiatic Journal* and other works, especially in the *Indian Antiquary*, started by Dr Burgess in 1872 and still going, of which he became the joint Editor with Captain (now Sir) R. C. Temple from 1885 to 1891.

Before this he had published in 1878, under the title of *Pāli, Sanskrit and Old Canarese Inscriptions*, copies of photographs taken by Colonel Dixon in 1865 for the Mysore Government, with some others, giving merely the dates and names of the kings under whom the records were issued. The translation of those belonging to Mysore, which formed the bulk, was placed in my hands and appeared in 1879 in a volume named *Mysore Inscriptions*.

The bent of his talents being recognized a special appointment was created for him as Epigraphist to the Government of India, which he held from January 1883 to June 1886, when it was abolished. The object was to entrust to him the task of bringing out Vol III of the *Corpus Inscriptionum Indicarum*, relating to the Early Gupta Kings, Vol I, containing the Edicts of Aśoka, had been published by General Sir A. Cunningham, and Vol II, intended for the inscriptions of the Indo-Scythians and the Satraps of Sanrāshtra, had for the time been held back. On taking up the project, he found the usual state of things so well known to those who have done similar work. The Government was under the impression that the copies in their records were all sufficient, and only required a skilled expert to interpret and publish them. But, as a matter of fact, the copies were, as is mostly the case, untrustworthy and worthless for scientific purposes. Nor was better material to be obtained except by personal investigation of the inscriptions themselves *in situ*. The scrupulous care needed to secure

voracious counterparts was little appreciated by the authorities, who were disappointed to find that a task which they had expected to be disposed of in a comparatively short period was, as it appeared to them, spun out interminably. Besides the journeys in India, a voyage to England was necessary to superintend the photo lithographic reproduction of the inscriptions, the minute accuracy of which was an essential feature of the work. For these various reasons the printing was not completed till July 1887, and the volume was published in 1888.

It is as exhaustive a production as the importance of the subject demands, and was intended by the author to be a model for all similar work. But a century would not suffice to carry out with corresponding particularity a *Corpus Inscriptionum* of all that India can supply. Moreover, bulky as the volume is—hardly ‘handy and accessible,’ as originally contemplated by General Cunningham,—it is only a part of what was in the mind of the editor to produce. ‘It will not,’ he says, ‘be thoroughly complete without the Historical Chapters that should form the second part of it. And the writing of these will entail so enormous an amount of miscellaneous reading and annotation that I doubt much whether those chapters will ever be written by me’—(and they never were).

The hopelessness of the prospect being manifest, it was arranged by Dr Burgess to issue a quarterly supplement to the *Indian Antiquary*, under the name of *Epigraphia Indica* in which inscriptions should be published as they were found, trusting to the Index to facilitate references. Its Vol I, issued in 1892, was thus to be regarded as Vol IV of the *Corpus*. This scheme is still in operation and has proved of the greatest value, though much delayed by changes of Editors and other causes due to the war. In this publication Dr Fleet bore a full share.

Other works by him, of more than local importance, are his articles in Vol I of the *Gazetteer of Bombay* of 1895, in which he has given an account of the *Dynasties of the Konkan Districts* from the earliest historical times to the Muslimen conquest of 1318 A.D., as derived from inscriptions. It teems with information of the first importance, nowhere else then available, though the narrative is perhaps too much interrupted by minute specifications of dates, often given in double years.

Then we have his comprehensive chapter on Epigraphy in Vol II, Historical, of the new *Imperial Gazetteer of India* of 1908. In this he not only summarizes what has been done, but points out the ends to be still kept in view and appeals for help from all hands.

Lastly comes his article on Indian Inscriptions in the *Encyclopædia Britannica*, 11th edition, 1911, which is a masterly review of the whole subject and bears witness to his intimate knowledge of this great field of research.

One point further must be noticed in connexion with his attainments. The examination of the complicated system of Indian Chronology was taken up by him with characteristic eagerness, as being much to his taste. In his *Gupta Inscriptions* he has stated his obligations to Mr S B Dikshit for the help derived from him in this matter. His publications since then bear sufficient evidence of his deep penetration into this intricate branch of inquiry, so that he was constantly appealed to as an authority for the verification of dates, which he was always ready to investigate. It is not to be wondered at that some such puzzles were not found to be soluble, but inscriptions, it is feared, have been condemned as false or doubtful owing to a too rigid application of rules, which resulted in their dates being pronounced ‘irregular,’ often for the reason that the week-day did not work out correctly. A solution of many of these discrepancies has now been presented by Dr Venkata Subbiah, of the Mysore Archaeological Department, in his important *brochure*, just published, called *Some Śaka Dates in Inscriptions*, which is calculated to clear the air in regard to these points.

It remains to state that Dr. Fleet was Honorary Secretary of the Royal Asiatic Society from 1906 till his death, and in 1912 received the Gold Medal of the Society for his eminent

services to Oriental learning. If only for inducing Professor Kielhorn to turn his attention to Indian epigraphy and chronology, he would be entitled to this. But he also, no doubt, exerted an influence in stimulating Indian scholars in the country itself to take an interest in these studies, for the prosecution of which they possess certain manifest advantages to which Europeans can in no wise lay claim. The number of such is increasing, and their efficiency is reaching a high standard. One is actually holding the position of Epigraphist to the Government of India.

In conclusion it may be said that—whether we regard his pioneer work at the beginning, his sustained interest in a pursuit which has a growing fascination of its own, or the results obtained by his efforts in bringing to light so many valuable materials to elucidate the early history of India, especially in the western parts,—Dr Fleet has a claim to be held in honourable remembrance as in the front rank of the devoted band of eminent Bombay scholars who have distinguished themselves in antiquarian researches.

The subjoined is a list of Dr Fleet's contributions to the *Epigraphia Indica*

LEWIS RICE

A list of the late Dr Fleet's contributions to the "Epigraphia Indica"

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¹ A — Hattī Mattūr inscription of the time of Kṛishṇa I

B — Naregal inscription of the time of Dhruva.

C — Lakshmī-nār inscription of the time of Śrīvallabha.

EPIGRAPHIA INDICA.

VOLUME XIII.

NO 1—TRIPLICANE PLATES OF PANTA-MAILARA, DATED SAKA-SAMVAT
1350, IN THE REIGN OF DEVARAYA II

By T. A. GOPINATHA RAO, M A TRIVANDRUM

The subjoined inscription is engraved on five copper-plates, strung together by a ring which bears no seal. The set belongs to the house of Kavibhūṣaṇam Tātāchārya of Triplicane and was kindly secured for me by my friend, Mr. M K Nārāyaṇasāmi Ayyar, B A, B L, High Court Vakīl, Madras. I edit the inscription from the original as also from impressions prepared under my supervision.

The writing begins on the second side of the first plate and ends on the first side of the last plate. The shape of the plates is the same as in the Vijayanagara ones of a similar period, they have a curved top, with a hole in the centre for the ring. The plates are numbered consecutively on the back of each plate with Telugu-Kannada numerals, which are engraved to the left of the ring-hole but in the case of the fifth, or the last plate, the numeral five is engraved on the first side. The alphabet of the record is Telugu and the language partly Sanskrit and partly Telugu. The latter is employed in describing the boundaries, etc of the village granted. At the end is engraved the word *Śrī Virūpākṣa*, the *sign-manual* of the kings of the first Vijayanagara dynasty. The engraving has been done satisfactorily and the record is in an excellent state of preservation.

The inscription belongs to the reign of Dēvarāya II of the first Vijayanagara dynasty. His genealogy is traced as follows —

Harhara II
|
Dēvarāya I
|
Vijaya-Bukka
|
Pratāpa-Dēvarāya II

While the king was seated on the throne of his ancestors at Vijayanagara, his feudatory, Panṭa-Mailāra, requested his sovereign to be pleased to grant the village of Talakellapādu

to the Brāhmaṇa Śiṅgarārya, who was his *guru*. The record gives the following pedigree for Mailāra —

Sāra,
|
Pōta
|
Mummadi md
Mummāmbū
|
Panta-Mailāra

Panta-Mailāra bore the birudās *Dharanīcarāha*, *Chauhattamalla* and *Gharṣārūda*. The date of the inscription is Śaka 1350 (expressed by *cyēna*, *bāna*, *anila* and *fatī*) which corresponded to the cyclic year Kilaka, Monday, the first (*Pratipad*)-*tithi* of the bright fortnight in the month of Āshādha. It is mentioned that the father and grandfather of the donee were respectively named Tātāchārya and Venkatāchārya, that the member of the family, Śiṅgarārya, belonged to the Śāthamarshana *gōtra*¹ and that his *śālā* was Yajus. The village of Takkellapādu was situated in the Addankī-*sīma* in Kamma-vishaya. Regarding the date of the document Mr L. D. Swamikannu Pillai writes — “Ś 1350, Kilaka, Monday, Śukla 1 in Āshādha = Monday, 14th June, A D 1428. The *tithi* ended at 12½ *ghaṭikās* after mean sunrise.”

The present record is the second copper-plate grant of the chief Panta-Mailāra, so far discovered. The first was published by Messrs Butterworth and Vēnugōpāla Chetty in their collection of the inscriptions in the Nellore district.² This document is exactly similar to the other as far as verse 18, the rest is necessarily different. The Panta-kula to which Mailāra

¹ The following is an extract from a work on the Śrīvaishnava hierarchy, called the *Periya Tirumudiyadāsa* regarding an Addankī Śiṅgarāchārya —

“Sect, Vadama, family, Śōṭai, Śāthamarshana-*gōtra*, Yajus-*śālā*,”

Śrīnivāsāchārya
|
Ettūr Śiṅgarāchārya (contemporary and disciple of Manavīla māmuniḡal)
|
Ettūr Venkatāchārya
|
Addankī Śiṅgarāchārya.”

The genealogy of the Tātāchārya family, as gathered from the *Prapannāraṁgam*, is given below for the benefit of the students of the history of Śrīvaishnavas —

Ettūr Narasimhāchārya, (Śiṅgarāchārya)

Tātāchārya
|
Śrīśailapūrṇa
|
Śrīnivāsa.
|
Tātādēśika
|
Venkatīrya
|
Sundaradēśika
|
Śrīnivāsa.

Paūcha-mata bhaṇjanam Tātāchārya

Lakshmīkumāra Tātāchārya *alias* Kōti kanyakā-dānam Tātāchārya (contemporary of Venkatapatidēvarāya I)

² Copper plate No 18, Chejerla grant of Dēvarāya II, S 1351, Vol I, pp 149-164, written in the Nandī-nāgarī characters

belonged, is described in the Tottaramūdi plates¹ and the Konkuduru grant² as belonging to the fourth caste (i.e. the Śūdra caste). The name Panta-kula is mentioned therein as composed of several branches, of which the most important were the one of the Reddis ruling independently over the south Telugu country with Kondavidu as its capital, and another of the same kings ruling over the north Telugu country with Rājamahēndrapura (Rajahmundry) as the capital. In the genealogical portion of neither of these families do we come across the names Sūra, Pōta or Mummadi, the ancestors of Panta-Mailāra. Perhaps this chief belonged to a minor branch of the Panta-kula. The Telugu poet Śrīnātha, who was the *Vidyādhikārin* of the Kondavidu chiefs, laments the death of a Mailāru in a verse³ which is quoted by Rāo Bahadūr Virēśa-lingam Pantulu in his 'Lives of Telugu Poets'.⁴ This Mailāra was, perhaps, the same as the Panta-Mailāra of the document under consideration who is said to have served Dēvarāya II in his campaigns against his enemies, and pleased his lord by paying him rich tributes of invaluable gems and other costly articles. On the whole, he seems to have been in the good graces of Dēvarāya II. Nothing further is known of Panta-Mailāra.

The donee, Śingarāya,⁵ belonged to the Śrīśaila-vamśa. The family derives its name from Periya Tirumalai-nambi, the maternal uncle of the great Viśishtādvaita teacher, Śrī-Rāmānuja. He was one of the five important disciples of Yāmunārya (alias Ālavandār), and was an authority in the exposition of the Rāmāyana, in which his descendants also became famous. The members of this family are better known by the title Tātāchārya. It is said that the god Venkatēśa of Tirupati was very pleased with Periya Tirumalai-nambi for the parental care he was taking of his imago at Tirumala, and on one occasion the god is said to have addressed him as 'mama tāta' (my father), and ever since Periya Tirumalai-nambi came to be recognised by the name Tātāchārya, a title which his descendants also began to assume. The Tātāchāryas became the *gurus* of the kings of Vijayanagara, the way they succeeded in bringing the emperors of Vijayanagara to their faith is narrated in the *Prapannāmritam*, a summary of which has been given in my paper on the Dalavāy Agrahāram plates of Venkatapatidēvarāya I.⁶ The Tātāchāryas are found among the Vadagalais and the Tengalais alike, but the majority are only Vadagalais, the name Tātāchārya has therefore almost exclusively become a Vadagalai one at the present time, and I am told the Tongalai Tātāchāryas despise this Vadagalai appellation, Tātāchārya, and hence the paucity of the suffix among the Tengalai members of the Śrīśaila-vamśa. The owner of the copper-plate grant under consideration is a Tengalai Tātāchārya belonging to the Addanki branch of the family and is in all probability the lineal descendant of the donee of the document. There are Tengalai Tātāchāryas residing in Śrīmushnam, Śrīvilliputtūr, etc.

¹ Above, Vol IV, p 322, v 6

² Above, Vol V, p 57, v 4. Compare the genealogy given in the *Kāśikhanda* of Śrīnātha, an abstract of which has been given by Mr G V Rāmamūrti Pantulu, at *ibidem*, p 55.

³ *Kailāśagiri bande Mailāru vibhūd-ēgi dinavechcham-ārāju*. Śrīnātha is said to have been a contemporary of Sarvajña Śingama-Nāyaka, for whose paternal uncle Mādhava Nāyaka, we get the date S 1343, from the Śrīrangam plates (see *Ep An Rep* for 1906, p 9). He survived Rāchavēma and was afterwards patronized by the Reddis of Rājamahēndrapura (see *Ep Ind*, Vol XI, p 315), and it is possible that he lived long enough to survive Panta Mailāra as well. The time of his death has not as yet been settled.

⁴ In the 1911 edition, p 132.

⁵ There is every probability that the donee of the inscription under discussion is the Addanki Śingarāchārya given in the list of the *Periya Tirumudiyadaivu*, but there is this difference between the plates and the book, that while the former give the names Venkatāchārya and Tātāchārya as those of the grandfather and the father respectively, of Śingarāya, the latter mentions Venkatāchārya as the father of Śingarāchārya. It is very probable that the printed copy of the book which contains this pedigree is wrong, as none of the manuscript of the work in my possession makes any mention of this line at all.

⁶ See above, Vol XII, p 162.

The *birada Ghantārāda* held by Panta-Maḍāra, as explained in v 16. It is stated therein that when Panta-Maḍāra rang his bell in the battle-field, the hostile forces would be overtaken with fear¹

The names of places that occur in the document are Addanku, Aluvapādu, Takkellapādu, Kuppārāvipādu, Janakavaram, Panguluru, and Rāvinūtula. All these place are in the Ongole tāluka of the Guntur district. Kuppārāvipādu might be identified with the modern Kopperapādu. The other names still retain their old form.

TEXT²

First Plate

- 1 श्रीमानादिमभूदार[^{*}] त्रे-
- 2 यमे भूयसेस्तु वः । येनोद्वाहमवा-
- 3 प्यासीद्रत्नगर्भा वसुंधरा ।।¹ १] ^२हरिदो नि-
- 4 त्यदानार्द्रकरश्मि तनोतु वः । यमारा-
- 5 ध्य सहेयाद्या नमते वाङ्कित^३ फलं ।। २] ^३सु-
- 6 धागार सुसगमां चद्र. प्रह्लादनीस्तु
- 7 वः । आसीद्यस्य कक्षां विभङ्गनेशो राजशे-
- 8 खरः ।। ३] ^४पुन. पुराणस्य सनःप्रसूतेरि-
- 9 दोर्व्यदूनां प्रवभूव वंशः । यथा-
- 10 विरासीद्वसुदेवभाग्यं हरि[^{*}] त्वय देव-
- 11 गणैरुपेतः ।। ४] ^५तस्मिन् विशुद्धजनने^५ जातो ह-
- 12 रिहराह्वय. । ^६विशुद्धचरितो राजा दु-
- 13 ष्टाव्याविव चंद्रमाः ।। ५] ^७शिष्टावनं दुष्टनिवा-
- 14 रणं च हयं विभक्तं हि हरौ हरे च । च-
- 15 कार तत्कार्यमभिनरूपो विभ्रजदीय^८
- 16 मद्भिमानमाख्या ।। ६] ^९तदात्मजो भूतलदे-
- 17 वराय[^{*}] श्रीदेवरायोभवदूर्जितश्री[^{*}] ।। ७] दानेन
- 18 देहोति पदं समार्ज प्रत्यर्थिनां यो सुह-
- 19 र्थिना च ।। ८] ^{१०}अथ जयंत इवासरनायकाद्-^{१०}
- 20 णनिवेशपलत्थजनिस्ततः ।। ८] विजयवृक्षमहीप-
- 21 [ति]रु[न]ता^{११} विजितशत्रुभूद्विनयोपसः ।। ९] ^{११}प्र-

¹ [Compare the title Pañch-ghantānūśā of the Śilāva Ling Immadi Narasimha on p 84, Vol VII, above.—H. K. S.]

² From inked impressions

³ Read वाङ्कित

⁴ Read विद्वत्

⁵ The *arasa* of व stands in the beginning of the next line.

⁶ Metre, Drutavilambita.

⁷ Metre. Anushtubh

⁸ Metre. Upajāti

⁹ Read दुग्धा^९,

^{१०} Read ^{१०}दुग्धा^{१०}.

^{११} Read ^{११}द्वेली

22 24 26 28 30 32 34 36 38 40 42 44

22 24 26 28 30 32 34 36 38 40 42 44

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Second Plate, First Side

- 22 तापदेवरायोभूतक्षु(क्षू)नुरमितोत्स-
 23 [व]: । श्रीकीर्तिधरणीवाणीका[न्त]लालनदक्षिणः ।[६*] ¹[सिं]-
 24 ह्रासनस्थो विजयनगर² स्वकुलागते । रिपूना-
 25 म्यंतरान् वाह्यानजयद्बुध्विविक्रमैः³ ।[१०*] व⁴-
 26 र्णाश्रमानुपालनरजितजनवर्ण्यमानरा-
 27 जपदं । चतुरुदधिमेष्वलांकामेकक्षु⁵-
 28 क्षामपालयद्वसुधां ।[११*] ¹मू०रायर-
 29 ⁶गंडाकमरिरायविभाळकं । हिंदूरा-
 30 यस्तरत्राणं यमाहुरनिशं बुधाः ।[१२*]
 31 ⁴गाभीर्यधैर्यतेजोवीर्यक्षपौदास्यसत्यम-
 32 खादाः । धत्ते दशरतनयो⁷ [रा]मः प्रागद्य [दे]-
 33 व[रा*]जेंद्रः ॥[१३*] ¹दक्षस्तत्पादसेवायामासीन्मैला-
 34 रभूवर⁸ । हनूमानिव रामस्य प्रज्ञाहि-
 35 तपराक्रमैः ।[१४*] ¹नप्ता यस्मूरुपतेः पौत्रः पो-
 36 तमहीभुजः । पुत्रः पवित्रचारित्रो मुं-
 37 मांवाभुम्रडींद्रयोः ।[१५*] ⁴धरणीवराह-
 38 विरुदो योसौ [चौ*]हत्तमल्लविख्यातः । अरिमं-
 39 डलीकभीषणघटानादस्त पंटमैलारः ।[१६*]
 40 ⁹त्रिविधकरणैरेव रात्रः प्रियं हितमाचर-
 41 न्नहितधरणीपालान् विदन्⁹ स्वबुध्विपराक्रमैः¹⁰
 42 । विविधमणिभिः[*] स्नाच्छेद्रव्यैः¹¹ पदे परिपूज[य]-
 43 न्नक्त मनसः प्रीतिं [सि]वाहेवाकमना[*] स्वयं
 44 ।[१७*] ¹प्रतापदेवरायोस्य सेवापौरुषतोषित[ः] [*]
 45 मानयित्वाथ मैलारमस्मै वरमदान्मुदा ।[१८*]

¹ Metre Anushtubh² Read °नगरे³ Read °ह्रिवि°.⁴ Metre Āryā⁵ Read °क्षुवा°.

The anusvāra of °डा° has been engraved above the line

⁷ Read दशरथ°⁹ Metre Harinī⁸ Read भिन्दन् स्वबुद्धि°¹⁰ The *visarga* of °क्रमै has been written at the beginning of line 42.¹¹ Read स्नाच्छे°.

Second Plate, Second Side.

- 46 'न ज्ञानं च मातंगान्न भूषा न च संपदः¹
 47 । स्वामिनः[*] स्वस्य च हितमयान्त वरं क-
 48 ती ।। १७*] '[उ]भय पविनयति यद्वापयि-
 49 तार च किं च दातारं । कुर्विति तद्ग-
 50 दानं सद्गुरवे शिगराग्याय ॥२०*] 'शस्ति
 51 श्रीवैकटगिरेर्नायकस्य जगद्गुरो' ।
 52 लक्ष्मीपतेः पुरोधा[*] श्रीवैकटाचा-
 53 यशेखर. ।। २१*] 'यस्य कीर्तिचुधार[वा]ट-
 54 सेदुरा दिक्ककोरि[का] । त्वजंत्वया-
 55 प्यहो तादृक्कद्रातपसचिस्सहा'
 56 ।। २२*] 'तस्यासीत्तनय[*] श्रीमान्ताताचार्यो²
 57 दयानिधि' । भजतां यत्पदाभोजं
 58 भवाब्धि. पल्लवायते ।। २३*] 'चतुर्देशाना
 59 धर्माणा विद्याना पारदृश्वन' । त-
 60 स्याभृत्तनुज[*] श्रीमान् शिगराग्य-
 61 शिखामणि ।। २४*] 'समत्र यत्कराभो-
 62 ज भक्ताना मस्तुर्केर्पित । प्रसाध्यस्या-
 63 पि सप्तारसन्निपातन्य³ संपज ।। २५*] 'वैदि-

Third Plate, First Side

- 64 कं भगवन्मार्ग⁴ यत्प्रतिष्ठापयत्य-
 65 य । तल्लोके वेदमार्गेकप्रतिष्ठाचा-
 66 र्ये उच्यते ।। २६*] 'शठमपण्णोत्रजातः⁵
 67 सागोपाग यजुस्तथाध्येता । वि-
 68 ख्यातो विष्णुपथे विलसति लोके स शिं-

¹ Metre Anushtubh² The *visarga* of सपद has been written at the beginning of line 47³ Metre Āry i⁴ The *anusvāra* of सद्गुरो has been written at the beginning of line 56⁵ Read 'चार्यो⁶ Read 'सन्निपातस्य⁷ Read भगवन्मार्ग⁸ The usual form of the name is शठमपण्ण

- 69 गराचार्यः ।[। २७*] ¹एष विद्यातपोभूमि-
 70 लोकेष्य च गुरुर्मम । तस्मै समर्प्य
 71 ग्रामं स्वनाम्निष² वरो मम ।[। २८*] ¹इति
 72 विज्ञापितस्तेन संतुष्ट³ महीपतिः ।
 73 भूषासुवर्णपुष्पाद्यभूषिता³ संपू-
 74 ज्य त गुरुं ।[। २९*] ¹पवित्रे [भ]स्करक्षेत्रे तु-
 75 गभद्रानदीतटे । हेमकूटनिवासस्य
 76 विरूपाक्षस्य सनिधौ ।[। ३०*] ¹भोगैरष्ट-
 77 भिरास्त्रिष्ट ग्रामग्रामसम-
 78 न्वितं । आचंद्रतारकं धारा-
 79 पूर्वकं दक्षिणान्वितं ।[। ३१*] ⁴शाका-
 80 वदि व्योमवाणानलशशिसहि-

Third Plate, Second Side

- 81 ते वत्सरे कीलकाख्ये त्वापा-
 82 टे मासि शुक्लप्रतिपदि च वि-
 83 धोर्वासरे पुण्यकाले । अहं⁵
 84 कीसीन्नि कंसप्रकटितविष-
 85 ये देवराजक्षितींद्रः प्रादा-
 86 द्नाम नृसिंहाभिधवरगु-
 87 रवे साधु तत्केळुपादुं [॥ ३२*] ¹ग्रा-
 88 मो यस्सर्वभोगाद्यः[*] ⁶श्रीनिवासनिवा-
 89 समूः पुरुषार्थ्याः ⁷प्रसिद्ध्यन्ति त-
 90 स्मिन्निवसतां नृणां ।[। ३३*] ¹भवद्भिः⁸ पा-
 91 लनीयो मे धर्मोयमिति भावि-
 92 नः । उदकं बुद्ध्या⁹ प्रार्थयते देवरा-
 93 ये(यो) महीपतीन् ।[। ३४*] श्रीरामेण[र]प्येवमे-
 94 वोक्तं ।[*] ¹⁰सामान्योयं धर्मसेतुर्नृ-
 95 पाणं[र] काले काले पालनीयो भ-

¹ Metro Anushtubh

² Read °द्यर्भक्त्या

³ The anusvāra of ष्ट begins the next line

⁴ Read °पार्या, प्रसिद्ध्यन्ति

⁵ Read °बुद्ध्या.

⁶ Read °नास्वैप.

⁷ Metro Sragdharā.

⁸ The letter नि of श्रीनि° is engraved above the line

⁹ Read भवद्भि

¹⁰ Metro Sāhni.

Fourth Plate, First Side.

- 96 वद्धिः । सर्वनितान् भाविनः पार्थिवै-¹
 97 द्रान् भूयो भूयो याचते रा-
 98 मचंद्रः ।[। ३५*] पालनसुकृतप्रकाशनार्थ-
 99 मपहरणदोषप्रख्यापनार्थं
 100 च केचन पुराणश्लोका लिख्यंते ॥
 101 ²दानपालनयोर्मध्ये दानाक्षे-³
 102 योनुपालनं । दानात्त्वर्गमवा-
 103 प्रीति पालनादच्युतं पदं ।[। ३६*] ²व-
 104 हुभिवंसुधा दत्ता बहुभिः परिपा-
 105 लिता । यस्य यस्य यथा⁴ भूमि-
 106 स्तस्य तस्य तथा⁴ फल ।[। ३७*] अस्य ग्रामस्य
 107 सीमाचिह्नानि लिख्यंते देशभाष-
 108 या ।[*] तक्केळुपाटि अष्टदिक्कुल सीमानि-
 109 र्णयसु । तूर्पुनकु । कुप्पेराविपा-
 110 टि सधुकु⁵ नक्कलवागु । आग्नेयभ[।]-

Fourth Plate, Second Side.

- 111 गं सीम राविनूतुल कुप्पेरावि-
 112 पाटि संधुकु चित्तमनेनि मि०० ।
 113 दक्षि⁶ राविनूतुल संधुकु पञ्चु-
 114 व⁷ नरारिशेट्टिकुंटकट्ट । नैरुतिभा-
 115 गं राविनु(नू)तुल अलुवलपाटि स-⁸
 116 धुकु नक्कलवांगु तलापि⁹ न-
 117 ल्लगुडु । पडुमटि सीम¹⁰ अलुवल-

¹ The anusvāra of °वै° is at the beginning of the next line

² Metro Anushtubh

³ Read °नाक्षेयो°

⁴ Read यदा and तदा

⁵ This word has been altered into सधि by Mr Ramamurti Pantulu in his paper on the Konknduru plates of Allaya Doda, *Kp Ind*, Vol V, p 65

⁶ Read दक्षिण

⁷ Corruption of पच्चिम [It is more likely that Pachchuvu is here meant to be the family name of Narāri-
 setti after whom the pond is named —H K S]

⁸ The anusvāra of स stands at the beginning of the next line

⁹ Lit, 'forming a pillow for the head'

¹⁰ The स of सीम has been added above the line

mb

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- 118 पाटि संधुकु लिंगदिब(ब्) । वाय-
 119 व्यानकु अलुवलपाटि जनकव-
 120 र सधुकु जंगमुकुंठ
 121 सीम । वूरि वुत्तरानकु सीम
 122 पंगुलूरि सधुकु तेसगुंडु ।
 123 करि ईशान्यानकु सीम पं-
 124 गुलूरि कुप्पेराविपाटि सं-
 125 धुकुनु निलुवुळायि ।

Fifth Plate

- 126 [इ]तव[टु] सीमानि[र्णय]प्रकार [॥*]
 127 ^१[ए]कैव भगिनी लोके सर्वेषामेव भूभुजां [॥*]
 128 न भोज्या न करग्राह्या विप्रदत्ता वसुंध-
 129 रा ॥[३८*] ^२स्वदत्तादिगुणं^३ पुण्य परदत्तानुपा-
 130 लनं । परदत्तापहारेण स्वदत्त निष्फल^४
 131 भवेत् ॥[३९*] ^२स्वदत्तां परदत्तां वा यो हरेत् व-
 132 सुंधरां । ^५पष्ठिर्वर्षसहस्राणि विष्टायां ज[॥]-
 133 यते क्रिमिः^६ ।[॥ ४०*] ^२गामेका रत्निकामेकां [भू]-
 134 मेरुप्येकमगुलं । हर^७ नरकमाप्नोति या-
 135 वदाभूतसप्तवं^८ ॥[४१*] ^२प्रत्यर्थिधरणीपालका-
 136 लोरगगरुत्मतः । देवरायमहेश-
 137 स्य शासन धर्मशासनं ।[॥ ४२*] संगक्रसहात्री [॥*]
 138 श्रीविरूपाक्ष.

FREE TRANSLATION.

(Verse 1) May the illustrious primeval Boar, being carried upwards by whom (being married by whom) the earth became pregnant with gems, be auspicious to you

(V 2) May the elephant (Ganēśa), whose trunk is always moist with the flowings from his temples,^१ having worshipped whom Śiva and others obtain the fruition desired (by them), bring you happiness.

^१ The *anuvāra* of सु^० is written at the beginning of l 125

^२ Metre Anushtubh

^३ Read ०दिगुणं

^४ The *anuvāra* of ०ल stands at the beginning of line 131

^५ Read पटि व^०

^६ Read क्रमि .

^७ Read हरन्.

^८ Read ०सप्तव

^९ "These are puns on the words *dāna* and *karaḥ* *Nityadānārāḥ* means also one whose hand is wet with constantly making gifts"—B and V

(Vv 21-22) The illustrious Venkatāchārya was the *purōdhas* (*purōhita*) of the lord of Venkatagiri (*i.e.* the god Venkatēśa of Tirumala), the *guru* of the (whole) world, the consort of Śrī (Lakshmi), filled with the relish of the nectar of whose fame the *chakōras*, *viz* the quarters (of the earth), even now abandon the taste for moon-light¹ like those (birds)

(Vv 23-28) He had a son the illustrious Tātāchārya, who was a store-house of grace, to the worshippers of whose lotus foot, even the ocean of *samsāra* (round of births) becomes shallow like a pond To him who had seen the end of the fourteen *dharma*s and (?) *vidyā*s, was born a son named Śingarārya, the placing of whose hand, accompanied with *mantras*, on the heads of his disciples, was a remedy to the incurable typhoid, *samsāra* For having established the religion of Bhagavat (Vishnu) according to the Vēdas he is known in the world as the teacher who is the sole support of the doctrine of the Vēdas (*Vēdamārgaikapratishthāchārya*) This Śingarāchārya, who was born in the Śāthamarshana *gōtra*, had studied with the *angas* and *upāngas* the Yajur-vēda and who was famous in the religion of Vishnu, is shining in the world To him, who is the abode of learning and austerities, who is the *guru* to me, as well as to the world, grant a village in your name This is the boon I ask for

(Vv 29-32) Thus requested, the king Dēvarāja, being pleased and filled with devotion, honoured this *guru* with ornament-, gold, flowers, etc, and granted to the excellent *guru* named Nṛsimha, by the pouring of water and with *dakṣiṇā*, (to last) as long as moon and stars (endure), the village of Takkellapādu, together with the lands for its subsistence, situated in the Addankī-sīma of the Kamma-vishaya, together with the eight kinds of enjoyment, in the presence of (the god) Virūpāksha of the Hēmakūta hill, situated on the bank of the Tunga-bhadrā, in the Bhāskara-*kshētra*, on a Monday, the first *tithi* of the bright fortnight of the month Āshādhā, in the year Kilaka, which was corresponding to the Śāka year represented by *sasi*, *anala*, *bāna* and *vyōma*, (1350)

(V 33) All prosperity to the inhabitants of this village which is the place of Śrīnivāsa and which has all items of enjoyment

(Vv 34-37) Dēvarāja's exhortation to his successors (and other kings) to protect this charity of his, and in support of the need for such protection the usual imprecatory and benedictory verses are quoted

(Ll 106-126) The details of boundaries of the village granted are (thns) noted in the language of the country (*i.e.* in Telugu) on the east the hill-stream (*nakkalavāngu*) in the juncture (*sandhi*) of Kupperāvīpādu, the boundary on the south-east the mound of Billamanēni in the *sandhi* of Rāvinūtula and Kupperāvīpādu, on the south, the western bank of the tank of Nārāisettkunta in the *sandhi* of Rāvinūtula, on the south-west side, the hill-stream and the pillow-like black boulder (*Nallagunda*)² in the *sandhi* of Rāvinūtula and Aluvalapādu, the boundary on the west (is) the mound (marked by) the *linga*-stone (*lingamūḍba*) in the *sandhi* of Aluvalapādu, on the north-west the boundary (is) the pond (called) Jangamukunta, in the *sandhi* of Aluvalapādu and Janakavaram, the boundary on the north of the village (is) the white boulder (*Tellagundū*) in the *sandhi* of Pangulūru; the boundary on the north-east of the village is the standing stone in the *sandhi* of Pangulūru and Kupperāvīpādu. So much about the settlement of the boundaries

(Vv 38-41) Imprecatory verses

(V 42) Praise of Dēvarāja, and blessing

(L 138.) Śrī-Virūpāksha, (in Telugu characters)

¹ [A *dhr̥tā* is here intended by the word *ātapa* which has the general sense of (scorching) sunlight — H K S]

² Or perhaps "the *nallagundū* at the source of *nakkalavāngu*"

NO 2 —NIDAGUNDI INSCRIPTION OF THE TIME OF VIKRAMADITYA VI
AND THE KADAMBA TAILAPA II A D 1107

BY LIONEL D BARNETT

Nidagundi is a village about four miles towards the south-south-west from Shiggaon, the head-quarters of the Bankāpūr tāluka of the Dhārwar District, Bombay. It is shown in the Map of the Dhārwar Collectorate (1874) as 'Needgoondē', and in the Indian Atlas sheet 42 (1827, with additions to 1891) as 'Neegoondē', in lat 14° 56', long 75° 15'. A record from this village, of the time of the Rāshtrakūta king Amoghavarsha I and dating from about A D 874, which has been edited by Dr Fleet in vol 7 above, p 212, shows that the ancient form of its name was Nidugundage, which is also found in line 9-10 of the record now edited, and that it was the chief town of a group of villages known as the Nidugundage twelve. The inscription which I now edit, from an ink-impression placed at my disposal by Dr Fleet is on a stone tablet which was found somewhere at this same village, and was removed, for safe storage, along with the stone bearing the other record mentioned just above, to the Kachēri at Shiggaon.

Part of the top of the stone bearing this record is broken away and lost, and of the sculptures which were there there remain now only the following in the centre, a *linga* on an *abhaya*-stand, on the right, the bull Nandi, kneeling towards the *linga*, with the moon above him, and on the left, the lower part of a figure seated with its legs crossed on a small pedestal.—The area covered by the inscription is rather irregular in shape its extreme measures are about 1' 8" in width by 2' 3" in height. The record is mostly in a state of excellent preservation the few letters which are damaged or missing can be supplied without any uncertainty, except in the last line.

The characters are Kanares, of a nearly upright rounded type characteristic of the period. They are not very elegantly formed, and they are of unequal size in the first five lines they vary in height between $\frac{3}{4}$ " and 1', and in the rest of the inscription their height is approximately between $\frac{7}{8}$ " and $\frac{7}{8}$ ". They present the abbreviated forms of *m* and *y* noticed under Yēwū in inscription F (above, Vol XII, p 335) the *m* appears as the sixteenth *akshara* in l 16, the *y* at the end of l 18.—The language is Kanares prose throughout, except for the minatory Sanskrit verse in ll 21-23. The Kanares is almost of the medieval type the liquid *l* only occurs once (in *ldu*, l 16, beside *rddu*, l 14), elsewhere appearing as *l*, and initial *p* is changed to *h* in *hērimge* (l 14), *hanna* (l 15), *hēr-* (l 17), while remaining in *Pānumgall-* (l 9), *paṇav-* (l 15), *pērīn-* (l 17).

The purport of the inscription is to record donations by various traders to the Mūlasthāna god, or chief god of the locality—the Metropolitan deity, as he may be called. This title is fairly common, for examples see above, vol 5, pp 22, 143, 149, *Epi Carn*, vol 3, Mysore, pp 181, 189, 201. The record is dated in the reign of the Western Chālukya king Tribhuvanamalla (Vikramāditya VI), under whom, it tells us, the Kadamba prince Tailapa, who among other titles bears that of Banavāsī-puravaī-ādhibīśvara, "lord of Banavāsī a host of cities", was ruling over the Pānumgal five-hundred, i.e. the province, comprising five hundred cities, towns, and villages, of which the capital was Pānumgal. This latter person is the Kadamba prince Tailapa II, son of Śāntavarman II. He is known to have ruled until A D 1129, in succession to Kirtivarman II, as a feudatory of Vikramāditya VI and Sōmēśvara III. The name of his family is presented here (line 7) as Kadamba, with the short *a* in the first syllable, and

apparently the cerebral *d* in the record. This form is found in a few other records, but is on the whole unusual. In the case both of this family and of that of the Kidāmbas of Goī, the customary form was Kādambe, at any rate in prose passages.

The other persons mentioned are of no importance in themselves, but the names of most of the traders concerned in the transaction are of interest as illustrating the use of hypocoristic or affectionate diminutive forms, which is particularly common among men of their class. Mall. (l 12), which is often found elsewhere, is probably a diminutive of *Mallilāyana*, it is also common in the fuller forms *Maḷḷa* and *Maḷḷan*, which show the affixes of courtesy -ana (ie *ana*, 'elder brother') and -a-pa (ie *a-pa*, 'Sir'). *Maḷḷa* (ibid) is probably an error for *Maḷḷa* which has its fuller counterpart in *Maḷḷāna* (above, vol 3 pp 73-97) and *Maḷḷa* (ibid p 121), derived from *Maḷḷa*. *Maḷḷa* (l 13) is often found in the forms *Maḷḷa* and *Maḷḷa*. *Chāṇa* (l 14) is obviously a diminutive of some name such as *Chāṇḍarāna*, and *Siṇḍana* (l 15) of something like *Siṇḍarāna* (I p. C. I. I., vol 3 Mysore, p 110). *Siṇḍana* (l 16) is well known. The subject of the formation of Dravidian names is one that would well repay further study.¹

The details of the date of this inscription (l 10 ff) are the epoch year *Sarvajit*, being the thirty-second of the *Chūḷukya* Vikrama reckoning, i.e. of the reign of the Western *Chūḷukya* King *Vikramāditya VI* the first (7th) of the eighth fortnight of *Chaitra*, *Adavāna* (Sunday). Dr. Fleet gives in the following terms:— 'This date is an interesting one, partly on being of the first day of the lunar year and partly for another reason which will be seen below. The *Sarvajit* epoch in question began as a *Chaitra* lunar year according to the southern lunar system of the cycle on 25 February A D 1107. This day itself was *Chaitra* and in l, the *tithi* as a true *tithi*, ending on it at about 18 hours 8 minutes after meridian (for *Ujjain*). But the day was a Monday, whereas the record gives Sunday. The *tithi*, indeed, began on the Sunday, at exactly 18 hours 13 minutes, and being the opening *tithi* of the new year, it might quite well as an occasion of celebration, have been used and cited with the day on which it began, if credit one had permitted. But the time at which it began, 13 minutes after midnight makes it very unlikely that it can have been so used, as a true *tithi* for purposes such as those registered by this record. Accordingly from this point of view, with the *tithi* taken as the true *tithi* the date would have to be classed as irregular, in the usual sense that the given details do not work out satisfactorily and seem to involve a mistake of some kind. But as a mean *tithi* the *tithi* began at 6 hours 13 min after mean sunrise on the Sunday, that is, at 13 minutes after midday, which would leave the whole of the afternoon and the evening for doing anything to celebrate the occasion. Accordingly, from this point of view, as presenting a mean *tithi* used for purposes of celebration with the day on which it began, the date may perhaps be taken as a satisfactory one, answering to Sunday, 24 February, A D 1107. But all that we can really say is that the day may be either Sunday, the 24th, or Monday, the 25th February."

As regards places, the record mentions first, in line 9, the province known as the *Pānumgal* five-hundred, this took its name from *Pānumgal*, *Hānumgal*, which is the modern *Hāngal*, the head-quarters of the *Hāngal* taluka of the *Dhūwār* District. It mentions *Nidagundi* itself as *Nidugundage* in lines 9-10 the *nādu* to which reference is made in line 10 is of course the *Nidugundage* twelve mentioned on the previous page. *Tilivalli*, which is mentioned in line 12, must be the large village still bearing the same name, which is shown as

¹ A. Hille, in his *Beiträge zur Kenntnis der indischen Namengebung Die altindischen Personennamen*, p 55 ff, has given some attention to hypocoristic names, but has not touched the Dravidian side. He mentions the suffixes *na* and *naḥa* (pp 55, 70), but does not realise that *na* (or, more correctly, *ana*) is Dravidian in origin, and that *naḥa* is the same affix with a Sanskrit termination.

"Tileewulee" and "Teelowly" in the two maps quoted above, it is in lat 14° 37', long 75° 17', twenty-one miles south-half east from Nidagundi the place has at least three inscriptions, of A D 1053 (?), 1238, and 1237, and a fourth, a fragment, the date of which is lost¹

For a full account of the Kādambas of Hāṅgal, with a genealogical table and references to various unpublished as well as published records, see Dr Fleet's *Dynasties of the Kanarese Districts* in the Gazetteer of the Bombay Presidency, vol I, part 2, pp 558-64² The pedigree as far as Tailapa II is given in the Kargudari inscription of A D 1108 published in *Ind Ant*, vol 10, p 251³ it starts with a mythical Mayūravarma, who is undoubtedly intended to be the real Mayūrasarma, the original founder of the Kadamba power, whose achievements are recited in the Tālgund inscription of about the period A D 500—550⁴ To the time of Kāmadēva, the last member of the line, belongs the Ablūr inscription E, dating from about A D 1200, published in vol 5 above, p 245, which recites the revival of Śaivism by the famous Ekāntada-Rāmāyā

TEXT⁵

- 1 Ōm⁶ Svasti Samasta-bhuvan-āśraya śrī-pri(pri)thvī-vallabha
- 2 mahārājādhirāja paramēśvara paramabhattachāri-
- 3 [ka] Satyāśraya-kula-talakam Chālukya-ābharanam śrī-
- 4 mat-Tribhuvanamalla-dēvara vijaya-rājyam=uttar-ōtta-
- 5 r-ābhivri(vri)ddhi-pravaraddhamāuam=ā-chamdr-ārka-tāram baram salu-
- 6 ttam=ire tat-pāda-padma opajivi samadhigata-pameha-mahā-śabda mahā-
- 7 mamdha(da)lēśvaram Banavāsī-pura-var-ādhi(dhī)śvaram Kadambar-ācha(bha)-
- ranam nā-
- 8 m-ādi-samasta-prasasti-sahitam śrīman-mahā-mamdalēśvaram Taila[pa]-
- 9 dēvar Pānumgall-aynūruman=ubhaya-sāmyadimd=āluttam-ire Nidu-
- 10 gumdageya Māra-gāvumdan=ū[r*]-ggāvumdu-geyy[o*] Chālukya-Vī-
- 11 kramam⁷ mūvatt-erade(da)neya Sarvvajit-samvatsarada Chaitra-sn(śu)ddha pādi-
- 12 va Ādivārad-amdu Tiliyalliy=Uttara-setti Kamchayana⁸ Malli-setti Dhō-
- 13 nīy=Āki-setti Kariya Kēti-settiya Chāmi-setti imt=inibaram=ī-
- 14 iddu Mūlasthāna-dēvarggo bitta dharmma hūṅgo viśav=omdu mottakāra
- 15 Simdanam Ugura-mūnūrbbarum bitta darśanam paṇav=omdu hauna(nna)-vanī-
- 16 ga Simganamuv=ainūra-nālvarum=īdu bitta dharmma gātrakkoy=om-
- 17 du pōrin=ari-hēf=int=ī dharmmamam piatipālisda[va*]mge Vārapāsi-
- 18 Kurukshātradolu sāsivvar=brāhmanarggo sāsira kavileya-
- 19 n=ubhaya-mukhi-gotta-phalam=akkū i dharmmamam=alidivange Vāranē-
- 20 si-Kurukshātradolu sāsivvar=brāhmanarumam sāsira kavile-
- 21 yuman=alida pañcha-mahā-pātakan=akkum | ⁹Sva-datt[ā*]m paṇa-
- 22 datt[ā*]m vā yō harētir=vvasumdhārām¹⁰ || shashtir=varisha¹¹-saha-
- 23 srāni viśtā(shthā)yām jāyatō kri(kri)mī[h*] || Rāmēśvara-
- 24 pamditā

||

¹ [Elliot MS Collection, R As Society's copy, vol I, p 75, vol 2, pp 199 b, 200, 371 b, for a photograph of the record of A D 1237, a long one of the time of the Dēvagiri-Yādava king Singhaṇa, see *Pāli, Sanskrit, and Old-Canarese Inscriptions*, No 112.—J F F]

² [It may be noted that their family god, Madhulēśvara of Jayantipura (Banavāsī), was a form of Śiva, not of Vishnu as there said on p 560.—J F F]

³ No 210 in Professor Kielhorn's List of the Inscriptions of Southern India, vol 7 above, appendix

⁴ Kielhorn's No 003 subsequently edited in vol 8 above, p 31

⁵ From the ink-impression

⁷ Read ^oVikrāma, and supply varshada or lālada

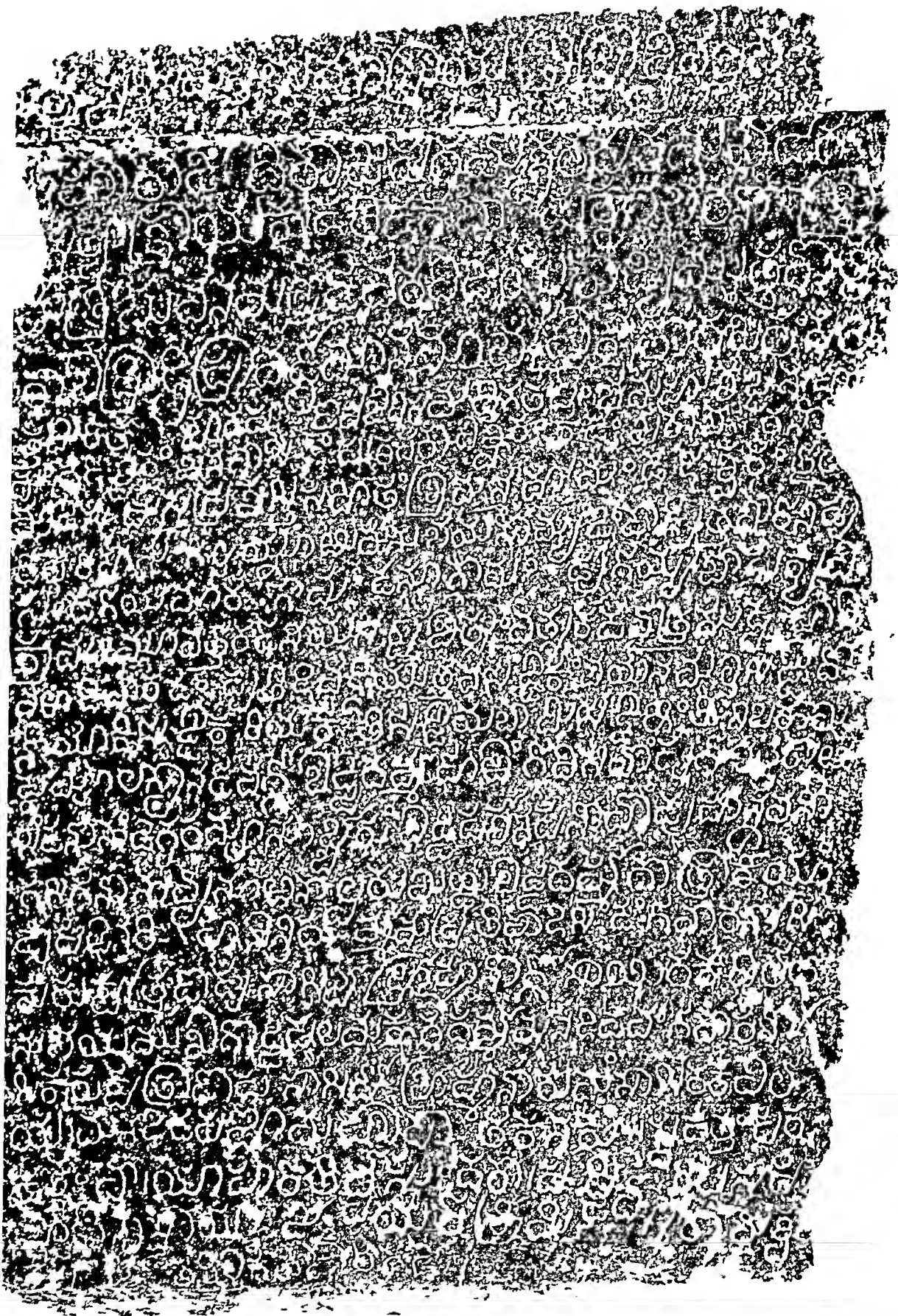
⁸ Metre Ślōka (Anushtubh)

¹¹ Read =varsha

⁶ Represented by the spiral symbol

⁹ Perhaps to be corrected to Kamchayana

¹⁰ Read harēta vasumdhārām



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TRANSLATION.

(Line 1) While the victorious reign of king Tribhuvanamalla, asylum of the whole world, favourite of Fortune and the Earth, paramount Emperor, supreme lord, supreme master, decoration of Satyāśraya's race, ornament of the Chālukyas, is proceeding in its course of increasing success (*to endure*) as long as the moon, sun, and stars —

(Line 6) While the great feudatory lord the noble Tailapa, who bears all the titles such as “fosterling of the lotuses of his feet, great feudatory lord who has attained the five *mahā-sabdas*, lord of Banavāsi best of cities, ornament of the Kadambas,” was governing with impartiality the five-hundred of Pānungal, (*and*) while Māra Gāvṇḍa of Nidugundage was holding the office of head-man of the village —

(Line 10) On Sunday, the first day of the bright fortnight of Chaitra of the cyclic year Sarvajit, being the thirty-second year of the Chālukya-Vikrama era, the following persons Uttava-Setti of Tilivalli, Kambhaya's (*son*) Malhi-Setti, Dhōni's (*son*) Āki-Setti, (*and*) Kariya Kēti-Setti's (*son*) Chāmi-Setti, acting in concert, granted as a pious donation to the Mūlasthāna god one *vīsa* on every load, the *mottakāra*¹ Sindapa and the Ugura three hundred² granted as a visiting-fee one *pana*, the fruit-merchant Singapa and the five-hundred and four (*of his colleagues*), acting in concert, granted as a pious donation the excess-weight³ of one load on every *gātra*

(Line 17) To him who maintains this pious foundation will accrue the same fruit as if he had bestowed a thousand kine as *ubhaya-mukhas*⁴ on a thousand Brāhmanas in Benares or Kurukshetra, to him who infringes this pious foundation will accrue the five-fold deadly sin of slaying a thousand Brāhmanas and a thousand kine in Benares or Kurukshetra. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years

(Line 23) Rāmāśvara Pandita

No 3—TWO INSCRIPTIONS FROM BELGAUM, NOW IN THE BRITISH MUSEUM

By LIONEL D BARNETT

The two inscriptions published herewith are ongraved on large stone tablets which are now in the Department of British and Medieval Antiquities of the British Museum. The stones belonged originally to one or another of three Jain temples, the remains of which stand in the Fort at Belgaum, Bombay Presidency⁵ and from the records themselves we learn that the temple was founded at some time about A D 1200 by Bichapa or Bichirāja, an official of the Ratta prince Kārtavīrya IV, and was named Ratta-Jinālaya, ‘the Jain temple of the Rattas.’ Transcriptions of the two records—(not very accurate ones)—are given in Sir Walter

¹ This term is also found in vol 5 above, p 231

² Persons styled “the Ugura three-hundred” are mentioned in other records also, *e.g.* the Manoli inscriptions of A D 1223 and 1252, J B B R A S, vol 12, pp 22, 40. The meaning of the expression is not known.

³ *Ar:* is “an excess of corn in a measure” Kittel, Dictionary, p 99

⁴ An *ubhaya mukha* is an image of a cow in the act of giving birth to a calf see *Ind Ant*, vol 11, p 125, and Yājñavalkya, i 206

⁵ For an account of these temples, with Plates, see Burgess, *Archaeol Surv West India*, vol 1, p 1. The Fort dates from long after the time of the inscriptions

Elliot's MS Collection of South-Indian Inscriptions, vol 2, pp 325b, 331b, of the Royal Asiatic Society's copy and from the tilings of these it seems that at some time about 1870 the stones were still at Belgaum, standing in the compound of a bungalow occupied by Major Jervis, who appears to have been then the Executive Engineer, P. W. D. They seem to have been sent by Major Jervis to the Museum of the Bombay Branch of the Royal Asiatic Society, where at any rate one of them, B, was in 1871¹. How and when they found their way eventually to the British Museum, I have not yet been able to ascertain.

A—OF THE TIME OF THE RATTA PRINCE KARTAVIRYA IV. A.D. 1204

This inscription is incised on a massive stone slab, without ornament, of which the cornice on the top, inscribed with the introductory verse, is about 3 ft 11 in in width. The total height is a trifle over 4 ft. Under the cornice the stone is perfectly plain, the sides on the proper right is perpendicular, while that on the proper left is recurvate on top, and thence descends vertically. There is a crack or flaw vertically down the face of the tablet, and, as with B, its surface is damaged here and there. But the record is mostly in a state of good preservation, and the whole seems to be readable without any substantial doubt. I am indebted to Mr. H. Krishna Sastri for certain suggestions which have improved my original readings and interpretations.

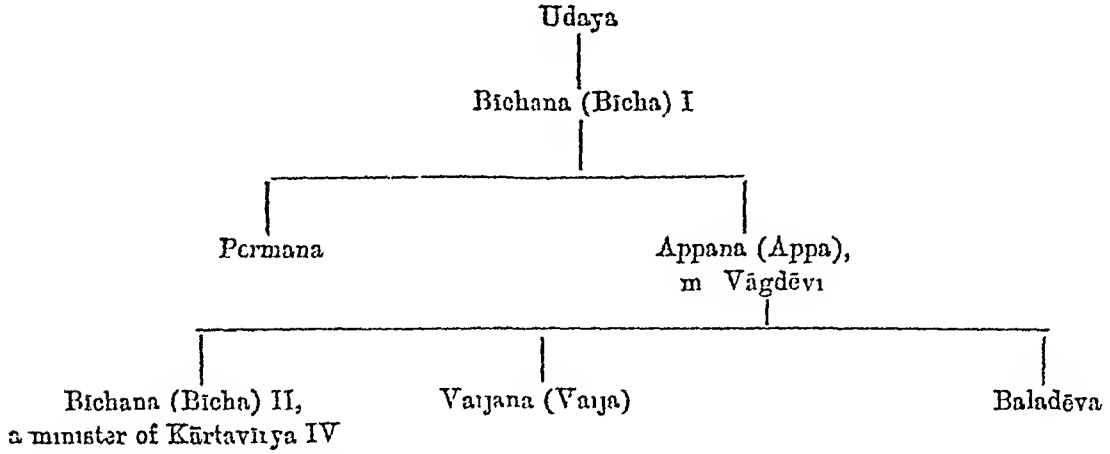
The character of the inscription is Kanarese, the letters being well shaped and rounded, of a type common about A.D. 1200. Their average height is about 1". The special characters for *m* and *v* noted above, vol 12, p 335, occur fairly often, and that for *y* (ibid.) is found twice (*tamnya*, l 7, and *kaṇṇya*, l 18). Some flourishes appear in the top and bottom lines. The language is Kanarese, except for the Sanskrit prelude (l 1) and the two verses beginning *Bahubhir=vasudhā* and *Apa Gamg-ādī*² (l 60). The Kanarese of the metrical portion (verses 2-29, 61-63) is of the old dialect, the prose part (ll 37-59) is medieval. With regard to vocabulary, there are several words of lexical interest: *bāṇṇu* (l 26, see above, vol 12, p 270), *Vaddaiāra* (l 40, cf above, vol 12, p 147), *baja* (l 41), *haṭṭi* (l 42), *gatan* (l 43, cf Tel *gavini*), *dhavalāra* (l 44, in Kittel's Dictionary only *dhavalāgāra* is given), *bhallurka* (l 47), *mummuri-damda* (ll 48, 49, cf above, vol 5, pp 10, 23) *ḍumka-silugaru* (l 50), *nelamellu* (l 51) *chīra* (l 52), *ṭadage* (l 53), *haqara* (l 58). With respect to orthography there is little to note: the letter *ḷ* nowhere appears, and in the prose initial *h* is regularly substituted for *p*, except in *pēṇḍodam* (l 52) and *pēṇṇige* (l 54).

The inscription refers itself to the time of the *Mahāmandalēsvara Kārtavīrya IV*, one of the Ratta princes of Saundatti for a full account of him and the family to which he belonged, see Dr Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol 1, part 2, pp 549-58. It mentions also his younger brother *Mallikārjuna*, whom it styles *Yuvarāja* and describes as ruling conjointly with him (line 38). In the genealogical direction, verses 2 to 14 (ll 3-19) contain panegyrics of *Sēna II*, his son *Kārtavīrya III*, whose wife was *Padmāvati* or *Padmaladēvi*, his son *Lakshma*, i.e. *Lakshmidēva I*, who married *Chandrikādēvi* or *Chandaladēvi*, and his sons *Kārtavīrya IV* himself and *Mallikārjuna*. The king *Krishna*, who is mentioned in verse 3 as the ultimate origin of the family of the Ratta princes, is the *Rāshtrakūta* king *Krishna III*³. In B, verse 4, the family name is presented as *Rāshtrakūta* the more usual form was *Ratta*, which we have in A, line 39,

¹ See loc. cit., *ut supra*, where a crude summary of B is given on p 2.

² See *Dyn. Kan. Distrs.*, *ut supra*, p 550.

and B, verse 20 and line 33 After that, verses 15 to 29 (ll 19-37) descant on the merits of the family of Bichana or Bichirāja, a Chief Scribe and Minister of Kārtavīrya whose pedigree is as follows



Appana is described as *śrīkarana*, "a Scribe" (B, verses 18, 20), and as *śrīkaran-āgra-ganya*, "worthy to be counted foremost among Scribes" (A, verse 21), and as *śrīkaran-āgrani*, "a leader of Scribes" (B, verse 17). The epithet *śrīkaran-āgra-ganya* is also applied to his eldest son, the second Bichana (B, l 33), who is further mentioned as *śrīkaran-ādhipa*, "chief of the Scribes," of Kārtavīrya IV (B, verse 23), and as a *sachiva* or "minister" of the same prince (A, verses 25, 26, B, verse 19). And we learn from A, line 39, and B, l 33, that it was this Bichana who founded the Ratta-Jinālaya temple at Belgaum.

The object of the record (l 37 ff) was to register donations which were made on a specified date in the time of Kārtavīrya IV, falling in December, A D 1204, for the upkeep of the Jain temple named Ratta-Jinālaya at Belgaum, which had been founded by the afore-said Bichana or Bichirāja II¹. The grants were given to a trustee, Śubhachandra bhattachāraka-dēva, the Āchārya of the said temple, who, as we shall see from the inscription B, was attached to Hanasōge, a town in the Yedatore taluka of the Mysore District, which once had a Jain establishment of some importance². He was a disciple of Nēmichandra, disciple of Maladhārī-dēva, and belonged to the Pustaka Gachchha, the Dēsiya Gana, and the Kondakunda Anvaya, of the Mūla Samgha (B, verses 23-5, and ll 34-5). The first of the grants, given by Kārtavīrya IV himself (ll 37-45), included an assignment of land at Vēnugrāme, i.e. Belgaum, on the *sthala-vritti* tenure (l 41), a form of holding for which payment was made in kind from the produce³. The other grants consisted of imposts both in kind and in coin on various commodities of trade (ll 45-59), and certain shops (l 59). This part of the record is of much importance, as it throws considerable light on the economic organization of a great town of the period, and it is specially interesting to learn from lines 50, 51, that the mercantile community of Belgaum already included foreign settlers from Lāla, i.e. Lāta, Gujārāt, and the Malayālam country. Then come two minatory Sanskrit verses (ll 60, 61), and two Kanarese verses and a prose Kanarese colophon naming the composer of the record (ll 61-3) he is Bālachandra-dēva, styled Kavi-Kandarpa, a disciple of Madhavachandria.

¹ This temple, though bearing this special name, was not the royal temple of the Rattas. That one, mentioned as *Rattora patta Jinālaya* in line 2 of a record of A D 980, was at Saundatti, see *Journ Bombay Branch As Soc*, vol 10, pp 204, 208.

² See, e.g., *Ep. Carn*, vol 4 Mysore, intro, p 16 ff, and vol 7 above, p 110.

³ Cf *taḷa vritt*, vol 12 above, p 273.

The date is exactly the same in both these two records, the details (A 1 40, B, 1 35) are the Śaka year 1127, the cyclic year Raktikṣhi, the second *tithi* of the bright fortnight of Pushya, Vaddavāra (Saturday), a *samkrāmaṇa* or passage of the sun into a sign of the zodiac. Dr Fleet gives me the following remarks — "The Raktikṣhi *samvatsara* was Śaka 1127 current, A D 1201 5. For this year the given *tithi*, Paṇṣi-sukla 2, answers quite regularly to Saturday, 25 December, A D 1204, on which day it ended at about 4 hrs 32 min after mean sunrise (for Ujjain). And on this day at 2 hrs 3 min the sun entered the sign Makura (Capricornus) and came to the winter solstice, which has always been a great occasion for festivities and donations. This date is interesting (1) in citing the current Śaka year, instead of the much more usual expired year, (2) in giving still another instance of the use of the name Vaddavāra to denote Saturday (see vol 12 above p 117), and (3) in satisfying the rule that a *tithi* used with a *samkrānti* should be the *tithi* which is actually current at the moment of the *samkrānti*."

The places mentioned in this record are not many. On line 48 mention is made of the Kūṇḍi three-thousand province, regarding which see Dr Fleet's paper in *Ind Ant*, vol 39 (1900), p 278, it was the hereditary territory of the Rattas, and consisted chiefly of a large part of the present Belgaum District, its capital was Saṇḍatti the head-quarters of the Paravāḍa tālukā of that district. Vēnugrāma (ll 38, 41, 48, 50), or Vēnugrāma (ll 41 42), is Belgaum itself, in other inscriptions its name occurs as Vēlugrāma, and it is known from other records to have been the chief town of a small district of seventy villages,¹ it seems to have been a second capital of the Ratta princes. Kanamburige (l 44) is the modern Kanbargi, about three miles north east from Belgaum, it is shown as "Kunbnigee" in the Indian Atlas sheet 41 (1852) and as "Kūbnrigi" in the Bombay Survey sheet 275. On line 46 is mentioned a town Maghapattī, which I cannot identify. Mention is made on line 49 of Lāṭa, that is, Lāṭa, Gujaraṭ, and on ll 50, 51 of the Maloyāla country, in connection with traders from those parts who evidently were settled in Belgaum, as they joined in making the grants.

TEXT²

- 1 Śīmat parama-gaṇbhīra-sy idṛṇād-āmōgha-lakṣehhanam [1*] jīyāt=trilōkya-nāthasya śasanaṁ Jina-śasanaṁ || [1*] Nāmō vita nāgēya Śāntayē ||³
- 2 Śīr-Jina-samaya-narāmbudhī rāṣṭra-irkk=amathau-ōṇṇit āmrta-ratna-sī-janana-grīhami sat[1*]va-daya-jīvanam=aparimīta-gabhīram=apūṇam || [2*]⁴ Nava mauktika-l[1*]raṇa
- 3 Śīr yuvatiḡ=id=enis=idda Krishna-nripa-vamśa-jā-pārthiva-ebayadol-Sēn-aṇsam bhuvanā-natam misupan=eseva nāyaka-mam vol || [3*] Vāra-Kūm-
- 4 dāra andal-idhisavarān=enip=ā Sēna-vibhugo sntan=ādam duddhara-vam bhūpa-bhāra-paṇḍitam Kārttavīryyan=anupama-śaṇṇyam || [4*] Ā vibhug=īdāra-sati Padmā-
- 5 vatī Jina samaya viddhī-kāraṇ-āpāra Padmāvati budh ābhūmata-Padmāvati Vājra-vudhāṇṇe Paulōmiya vol || [5*] Avar=irvvaiggaṁ puttidaṇ=avanīśvara-mau-
- 6 hīmaṇḍatam Lakshma-nripam piavimāla muktāphalam=oseva vāiddhigam Tīmbarāra negam puttava-vol || [6*] 7Ēn=ombem Lakshmidēva-kṣhītibhujana bhuj-ātōpamam vidvishadh(d)-dhātī-nāthai=ssamjo-

¹ See, e.g., *Journ. Bombay Branch P. As. Soc.*, vol 10, pp 252 3 ² From the stone

³ Metre: Ślōka (Anuṣṭubh). The line is preceded by the Jam symbol on the stone.

⁴ Here follows on the stone the spiral symbol

⁵ Metre: Kanda, and so in verses 3 6

⁶ Here follows again the spiral symbol

⁷ Metre: Sraḍharā

- 7 gempam bhata-pada-hatīyumd=āda kem-dhūty=emd=ālin-ābhira-dhivānamam tamnava
turaga khur ōdghōsham=emd=amji nānā sthāna-sthīyitvamam kīl=padeyade bidad=
ō-
- 8 duttam=idd-appar=mmum || [7*] ¹Aparādhigalane nōlpudu nīpālaka
damda-niti bāppu ghan-ājñ-ādhipan=āge Lakshma-bhū-vibhuv=aparādhm
damdam=emb=iv=ill=ēin kritiyō || [8*]
- 9 ²Amrit-āmbhōrūśīyol=puttada Sīriyan=anam baytu dhūtram sva-māyā-kramadim
bōr=orvvalam nirmamisi chapaleyan=ā Krishnanol=kūdi matt=ā vima-
10 l-ōdyad-bhāgyeyam susthīreyan=osedu kottam mahibbrin-nikīy-ōttaman=app=
i Lakshmidēvamg=ene mige taledal Chamdrīkādevī chelvam || [9*]³
⁴Pranuta-srī-nidhi Chamdrīkā-
- 11 satiya śila-brātāmam kūde dhārīniyol=bannisal=ārum=ārttapare Lakshmi-ōrvvī-
śanam ksbatriy-āgrānyam śilado mechchisal phanīpanam pūnd=e-
12 tte tām tanna kay-gunāmam kamdudayund=avam pogalal=ārppam viśva-
jīv-āliyam || [10*] ⁵Nāipatī-Lakshmidēva-satī Chamdaladēvi nīy-ōdgha-
hastadim dhareg=eseyalke
- 13 samkramanadol=kudo kāmchanāmam beralgalol=ber=esoda hōma-kūhīkēya
karpp=esed-irppudu bāhn-kalpa-vallānya tala-pravālada nakha-prā(pra)-
14 savakk=elas irdda tumbi-vol || [11*] ⁶Śrī-Vasudīvan=ant=esra⁷ Lakshma-
nripamgav=anindya-Dīvaki-dēvi-vol=oppuv=i vinuta-Chamdala-dēvigam=ādar=
ātmajar=bhbbhū(bhbbhū)-valaya-
- 15 prabaddha-Bala-Kōsavar=emd=eno Kārttavīryya-dhātri-vara-Mallikārjuna-kumārakar=
ūrjita-śaurīya-śāligal || [12*] ⁸Dridha-śaurīyam Kārttavīryyam tala-
16 ro bala-yutam dīg-jayakk=anya-dhātri-patigal=benu-ittu nīram pugal=avara arir-
ōshnadim batta chitt-ōdgata-bhīty-utkarsha-vrith-prasarana-vīsarād gha-
- 17 ramma-tōy-ōrmmyim vīstītam=āgal hāniyam vīddhīyam=adu nījam=
ambhōdhig=embar=vvimūdhar || [13*]⁹ ¹⁰Ī kamanīya vāji-chayam=i la-
- 18 ri-samkulam=i vālsini-lōkam=iv=emnav=ā kavīya kālegadol bayal=ājīyol=purānī-
kada yuddhadol=pīdīdan=ant=ivan=i lali Kārttavīryyan=emd=ā-
- 19 kulam=āgi nōduvudu bandhana-śāleyol=irdd=ari-brajam || [14*]¹¹ ¹²Śrī-Ratta-vamsam=
emba Sumāruvan=āśrayisi kalpa-kujanānam=enal=ēm rārāji-
- 20 pududo vībudh-ādharām śrīmat-kulam pramōda-nivāsam || [15*]¹³ || Ā
mahānīya-kulakke śrīō-mani bhavy-āmbujakke tōjō mani rakehā-mani budha-
vītatige
- 21 chintā-mani bēlpargg=enalke ramjīpan=Udayam || [16*] Lalita-gun-augham
Lakshmi nīlayam samśrīta-madhu-bratam taledam nirmalam=app=Udaya-
sarōvaradol=ndayamam purusha-pundarikam Bī-
- 22 eham || [17*] ¹⁴Prakata-srī-nidhi Bīchanam kula-griham śilakko lil-āśrayam
sukritakl=udbhava-mamdiram Sīrige sēv-āsthānakam sad-gunakke kal-ābhīyāsa-
padam Sarasvatige samchār-ālayam

¹ Metre - Kanda² Here follows on the stone the spiral symbol³ Metre Champakamālā⁴ Read *esera*⁵ Here follows on the stone the spiral symbol⁶ Here follows on the stone the spiral symbol surrounded by rays⁷ Metre Kanda, and so in verses 16-17⁸ Here follows on the stone the spiral symbol⁹ Metre Mahāśrīgādhārā¹⁰ Metre Mattēbhavīkrīdita¹¹ Metre Utpalamālā¹² Metre Mahāśrīgādhārā¹³ Metre Utpalamālā¹⁴ Metre Mattēbhavīkrīdita

- 23 dharmma-kāryya-kalāpakk=abhivṛddhi-gēham=amal āchārakk=enal ramppam || [18*]
¹Bichamge sukavi-samstuta-vāchamg=ādar=ssutar=Jjin-ēmdra-mata=śrī-lōchana-sam-
 nibhar=ātma-hit-ā-
- 24 charanar=nnegalda Permmananum=Appananum || [19*] Pāp-āpahāri-Jinapa śrī-
 pada-bhaktam supūtra-samkula dāna-vyāpāra-gamita dānan=enip=i permmenge
 Permmanam tavar mmancy=ādam || [20*]
- 25 ²Sthira-padm-ōdayam-ambujakke kamalam padm-ākarakk=ambuj-ākaram=udyāna-
 vanakke pūrnna-phalit ārāmam purakk=oppuv=amt=ire lōk-ōttama-Kārttaviryya-
 nrīpa-iājjam-
- 26 g=oppuvam sad-gun-ābharanam śīkaran-āgrā ganyan=enis-irdd=Appam jagam bāpp=
 enal || [21*] Annady-ōkti vinūta-vānig=upadēsam chāgam=asvapna-bhūja-
 nikīyakk=ati-visma-
- 27 ya-sithitakaram Jaina-kram-āmbhōja-pūjanam=Amidra dhvaja-vibhrama-śruti-lasat sam-
 vādiy=emd=amd=anindya-nay-ī-śīkaran Appanamge dorey=ār=i dhāttrīyo-
- 28 1 dhārmīkar || [22*] ³Achalita-guna-nīlayam chatura-Chaturmukhan=enisuv=
 Appanana vallabhe suprachura-ivēk-āspada-chāru-charite Vāgdēviy=emba
 pesarind=cseval || [23*] ⁴Vara-Vā-
- 29 gdēviyam=Appana-piabhugam=ādar=nnandmai-śrī-Jinēśvara-mārgga-pratibhāsaka-pravi-
 lasad ratna-trayamgal=vinēyara pūrvv-ārjita panyadinde urutam mey-vettav=
 emb-ante
- 30 susthūa-Lakshmi-pati-Bīcha-Vaija-Baladēvar=saj-jan-ānandakar || [24*]⁵ ⁶Pranū-
 ōdyat-pātra-dānam brīta guna charitam saj-Jin-āvāsa-nirmmāpanav=ātm-ōrvvi-
- 31 śa-iājj-ābhyudaya-nay-ī-chayam tammol=opputt-nal dhārmīyol=vikhyāti-vett=
 nīvvāre sogayipar=ā Gamdarāditya-sēn-āgrani Nimbam Kārttaviryya-kshī-
- 32 tīpati-sachiv-ōttamsan=i Bīchirājam || [25*] ⁷Sujan ākarshanam=ūtma-vallabha-
 vasikāram suhrin-mōhanam kujan-ōchchātānam=anya mamti chaya māna-
 stambhanam durnnaya-bra-
- 33 ja vidvīśhanam=emb-iv=āge nija-mamtr-āmgamgalim ramppam vijaya śrī-mdbi-
 Kārttaviryya sachivam Lakshmi-chanam Bīchanam || [26*] ⁸Para-vadhug=
 anumatiyam Jainar-iyal=āgadu para-pi-
- 34 varttaneyol Jainaiol=ādīkām Bīcham tamd=ari-nrīpa-bhūja-vijaya-Lakshmiyam
 patig-ivam || [27*] ⁹Hiday āhlādakan=ādan=urvvig=ivan=oivvam sarvva-sampad-
 gun-āspada-Bīch-ānuja-Vaijanam vi-
- 35 bhateyol Dharmm-ātmanam mūrttiyol=Madanam chāgadol=abja-bāmdhava tanūjam
 Jaina-pūj ābhishēkadol=Imdrām nayadol Brihaspati ran-ōdyat-kṛidoyol Rāgha-
 vam || [28*] ¹⁰Vidi-
- 36 ta-Jin-āgam āmbuniddhi-varddhānadol=nay-ī-vamsā vārij-ābhyudaya-vidhānadol budha-
 manō-bhūmat ārppanadol kalamkam=illada hīma rōchi tāpa-kṛitīy=illada bhānu
 vimū-
- 37 dha-vittīy-illada sara-bhūrahām dhareyol=Appa-sutam Baladēvan=oppuvam ||
 [29*]¹¹ Svasti Samadīgata-pamecha-mahāsabda-mahāmapdalēśvam Kārttaviryya-
 dēvam nū ānu-

¹ Metre Kanda, and so in verse 20

² Metre Kanda

Here follows on the stone the symbol of the *chakra*

³ Metre Mattābhavikṛidita

⁴ Metre Mattābhavikṛidita

⁵ Here follows on the stone the symbol of the *chakra*

⁶ Metre Mattābhavikṛidita, and so in verse 22.

⁷ Metre Mattābhavikṛidita

⁸ Metre Mahāśragdharā

⁹ Metre Kanda

¹⁰ Metre Champakamālā

- 38 ja-yuvārāja-kumāra-Vīra-Mallikārjuna-dēvam berasu Vēnugrāma skandhāvāradol
sāmrajya sukhāman=annbhavisuttam=ātmiya-śrīkaran-āgra-
- 39 gaṇyauum=akṣhīḥ-mamtri-jana-varēnyanum=appa Bichirājam mādisida Retta-Jin-
ālayada śrī-Śāntinātha-dēvara nitya-pūj-ābhishēkam modal=āda dharmma-
kāryyam¹-nimittā-
- 40 m=āgi taj-Jiu-ālay-āchāryya-śrī-Śubhachandra bhattāraka-dēvargge Śaka-varshada
1127neya Raktākshī-samvatsarada Pushya śuddha-bidiḡe Vaddavārādol-āda
samlāmanā-
- 41 samayadol nālchhāsirvavam=mahājanamgal sahitam=āgi dhārā-pūrvvakam mādi
Vēnugrāmeyol kotta sikhala-vittā adāra temka deseja bajeya
khāugeyim pr-
- 42 duval kodageyya ippa'ta-nāikaneya hattiyallī iri-ir-gatte sahitam mattar=aydu ||
ā Vēnugrāmeyallī hūrya mūda-gērya paduvana hūrya-
- 43 | Duggiyara Tikinana maneyim badagal-maney=omdu | paduva-gērya paduvana
hūryol=maney=omdu | paduvana gavanīyallī maney=omdu | sāla basadiyim
mūdana
- 44 Kapilēsvara dēvara dhavālārada katt-idrol=mane mīru | Āneya-kerege hōda
batteyim badagal hū-dōmtam ā Vēnugrāmada kōlim mattar=eradu
kammav=innūḡ-elpatt-iru | Kanamburige-
- 45 y=Ālūrim paduvana her-ggereyūn paduval key-mattar hamneradu | paduvana
hattiyallīm temka gēryol=ay-gajy=agalad=ippatt-omdu kay-nilada maney=omdu ||²
Mattam svasty-a-
- 46 nēka-guna-gan-ālamkri(kri)ta-satya śuch-āchārā-nāya-vinaya-sampāunarum = āśrita - jana-
prasannarum Maghapattipura-patishhita-Jina muni-jan-ōpadishtha-gudda-śāstra
krāma-pa-
- 47 ripālita-Vīra-banānju-dharmmarum samichhita-punya-karmmarum | Padmāvati dēvi-
labdha-vara-prasādarum vihita-sikhala-jin-ābhādarum | nyāy-ōpārjjana-vyavahāra-
prāśastarum
- 48 bhallunūki-damda-hastarum-appa Samaya-chalivaritti Jayapati Setti mukhyam=
āg Vēnugrāmada sthalada samasta mummuri-dāndamgalum Kūmdī-mūsāsirada
pattaniga modal=id-u-
- 49 bhayā-nānā-dēśi-mummuri-dāndamgalum Paraśurāma Nāyaka Pommāna Nāyaka
Ambugi Nāyaka pramukhar=appa samasta-Lāla-vyavahārigalum | Padapa
Nāyaka Kom-
- 50 da Nambū Setti Poreyachū Setti modal=id-ullā Maleyāla-vyavahārigalum
mattam=i Vēnugrāmada sthalada chinageyikadivarum dūṣgarum mukhyam=
āg=ulida parādarnm | tūhgarum | dimka-
- 51 sāligarum=int-ivar=ullam neied-i Śāntinātha dēvara basadige bitt=āyav=emt=
emdode badiganūn bamda kudurege nelamettu hūgav=omdu | temkal nade-
vavarkke sumka hūgav=omdu | Maleyālāra
- 52 kudurege hūgav=omdu | aruvatt-ayd=uttu kōnamgalol=ēnam pūridodam sarvv-
ābhāda-pe(pa)rihāram | chinageyikada chirakko dūṣga-vasarakke | hattī-
vasarakke | mānūgāra-vasarak[k*]e | gamdha-vana-
- 53 vasarakke gandha-vanigar=amgadige | akkī-sālega-matakke bēre-vēre barisa-dere
hūrya hūgav=omdu | horaganūm bamda sūreyā kadagege vīsav=omdu |
horaganūm bamda gamdha-vanakke | kaksha-bhandakke | ā bham-

¹ Read *kāryya*°² Here follows on the stone the symbol of the *śankha*

- 54 dam gidyānam tūkaṇ=aydu | hattiya bhandigo tūnam mūra ā pēringo
kīniy=omdu | bhattida bhandigo bhattav=or-vvallaṇ ā pēringe bhattav=or-
mmānam | amkaṇaṭha(da) bhattam mīṇad=ā bhattamv=oi-vvallaṇ | bhatta-
55 vasuad¹=amgadigo bhattam mecheha-sollage | akka-vasarakko akkiy=adḍam |
melasina hēringe melas=oi-mmānam ā javalakke aie vānam | ingina
pettagge ingu gadyānam tūkaṇ=āru alla-aṇṇinada javalakko ā bha-
56 ndam palav=aydu ā hīri[m*]ge al[i*]v-aṇṇinam palam hattu | gīnakko
mechehat(v)=enney=addam | adakeva hēringe adakey=ippatt-aydu ā javalakke
adake hammeadu | eleya hēringe=elo nūru ho-
57 reg-eley=ayvattu | teṅgma kāya hēringe=ā kāy=omdu | oleya hēringe oleya
sūd-eiadu ā hor[e*]ge sūd=omdu | horaganam banada bellada bhandigo
bel[i*]ad=achchu hadimaydu ā
58 horoge achch=omdu | bīleya hēringe=ā kāy=īru ā horoge kāy=mūru | nellaya
kāya hēringe=ā kāy=balliv=omdu | kaivvina bagaṇakko omdu karvū |
balabada hēring-
59 ge balahav=or-ppalāṇ² Mattam=ā Śāntinīṭha-dēvara basadigo 4i-Kārttavīryya-
dēvam kottā amgaṇi badaga-gūiya badagana haṇya paduṇaṇa kadeyol iṇṇa-
vithiyun mūḍal nālku [||³]
60 ⁵Bahubhūṇ=vasudhā dattī rājābhūṇ=Śaṅga-ādibhūṇ | yasya yasya yadā bhūṇus=
tasya tasya tadā phalam || Apī Gamg-ādi-tiṭṭhāśu hautur=ggāṇ-athavā
dvīyam | mīṣkrīti[s*]=syū=na dēva-sva-
61 bāḥma-sva-haraṇ nriṇām || ⁴Odavind=ī dhātuy=ellam migo pōḅale chiram
vattitutt-ukko mty-ābhīudaya-śrī-Kārttavīryya-kṣatīpa-vipula-sāmājya-santānam-
mīvi-vidi-
62 ta-śrī=Bīchirāja-piṭṭhita-vimāla-Śāntisar=āvāsa-dharmmam sād-alamk iṇ-sphnt āttḥ-
āṇvita-pada-Kavī-Kāṇḍappa-vuṇyaktā-sūktam || ⁶Dōsha-vyatitām=vattḥa-viśśham=
id=eno pōḅdan=oldu sāsanaṇam piyū-
63 sha-sama-sūkti chātubhūṇ(ābbhū)shā-kavī-chakravatī Kāvī-Kandarppuṇ⁶ [||*]
Śīman-Mādhavachamdi v-traṇṇidya - chakravatī - vāk - sudhī - rasan - ābhīyudita - mtya-
sāṇṭya-kamela-vaṇa-maṇḍalaṇ Bāḥchamdi-dēvam pēḷva sāsanaṇ⁷

TRANSLATION

(Verse 1)—Victorious be the teaching of the Lord of the Three Worlds, enjoined by the Jinās, which bears the infallible token of the blessed and supremely profound doctrine of alternatives¹

Homage to Śānti the Passionless²

(Verse 2)—The new ocean (consisting of) the blest Jinās' doctrine, a homo for the creation of gems and nectar richly welling forth without churning, whose water is the pity for living creatures, immeasurably profound, boundless—be it radiant³

(Verse 3)—In the series of monarchs born of the lineage of king Krishna, which was known as a new pearl-necklace of the damsel Fortune, the world-renowned king Sēna [II] was resplendent, as a brilliant central gem

¹ There are traces of an erroneous *anvāra* after the *ra*, but the stone here is so worn that certainty is impos-
sible

² Here follows on the stone the symbol of the *śaṅkha*

³ Metre Ślōka, and so in the next verse At the beginning of this line is a symbol, apparently the *śaṅkha*.

⁴ Metre Māhāśrīgharā

⁵ Metre Kanda

⁶ Here follows on the stone the spiral symbol, surrounded by rays.

⁷ Here follows on the stone the symbol of the *chakra*.

(Verse 4)—To this lord Sēna, who was known as the monarch of the realm of excellent Kūṇḍī, was (born) a son whose prowess terrified irresistible hostile kings, Kārtavīrya [III], peerless in valour

(Verse 5)—Of this lord the good wife was Padmāvatī, a second Padmāvatī¹ in fostering the Jain doctrine, a Lalāshmi admired by sages,² even as of the Thunderbolt-bearer (*the wife was*) Pulomā's daughter [Śachi]

(Verse 6)—To this couple was born king Lakshma [Lakshmidēva I], adorned by the diadems of lords of earth, as is born to the bounteous Ocean and (*the river*) Tāmapānā the flawless pearl

(Verse 7)—How shall I describe the grandeur of the arm of king Lakshmidēva? Hostile lords of the earth, afraid of the redness of the evening (*sly*) because they deemed it the red dust caused by the tread of his warriors' feet, and of the roar of the settling cloud because they deemed it the rattling of his horses' hoofs, never rested in their various seats—O hearken!—and were constantly fleeing away at all times

(Verse 8)—The punitive policy of kings (*consists in*) detecting offenders, happily, when Lakshma, the lord of earth was reigning with mighty authority, neither offence nor punishment existed, so skilful was he!

(Verse 9)—When the Creator in the course of his magic, quite putting aside Fortune born from the Ocean of Nectar, created a second (*Fortune*), he assigned to Krishna as mate the fickle (*Fortune*), and graciously bestowed this (*second*) most constant lady of stainless exalted estate upon Lakshmidēva, highest of the company of sovereigns to such an exceeding degree did Chandrikādēvi display beauty

(Verse 10)—Are any men on earth collectively able to extol (*adequately*) the series of virtue of the good lady Chandrikā, treasure of famed fortune? As she won by her virtue the approval of the monarch Lakshma, prince of chivalry, if she had engaged the king of serpents, he,—look you!—knowing the merits of her character, would have been able to extol her with the whole series of his tongues

(Verse 11)—When Chandradēvi, the good wife of king Lakshmidēva, flourished on earth and with her model hand bestowed gold on an occasion of a *samkrānti*, the black colour of the incrustation on the gold, appearing in connection with her fingers, seemed like a bee thrusting for the flowers of her nails of terrestrial coral upon the creeping plants of desire which were her arms

(Verse 12)—To king Lakshma, who was like the blessed Vasudēva, and to this renowned Chandradēvi, who as illustrious as the flawless princess Dīvaki, were (born) sons like Baladēva and Kīśava, the controllers of the encircling earth, (*namely*) Kārtavīrya [IV], lord of the earth, and the young prince Mallikārjuna, (*who were*) endowed with abundant valour

(Verse 13)—When Kārtavīrya, firm in valour, advanced with his host to conquer the regions of the world, and other lords of earth, turning their backs, plunged into the water, it evaporated through the heat of their bodies, and (*again*) swelled through the waves of sweat streaming forth under the influence of the emotion of intense terror arising in their minds men in error averred that this was the ebb and flow of a real ocean

(Verse 14)—“This desirable troop of steeds, this troop of elephants, this company of damsels, were ours, (*but*) in contests of elephants, in battles in the open field, in strife of opposing hosts, this man, this hero Kārtavīrya, has taken them!”—thus ruefully reflects the crowd of his enemies sitting in the house of bondage

¹ A tutelary goddess of the Jain church

² More correctly Vishnu

² And, secondarily “a Lakshmi admired by Buddha”

(Verse 15)—Living upon the Sumēra (*which is*) the blest Ratta race, how flourished as a tree of desire a fortunate family, the support of the sages, a home of happiness¹

(Verse 16)—A crest-jewel to this worshipful family, a son to the lotuses (*that are*) godly men, a prophylactic gem to the company of sages, a wishing-gem to the needy, flourished Udaya

(Verse 17)—Possessing a multitude of delightful merits, a residence of Fortune, observing agreeable religious duties,² Bicha, a lotus of men, blossomed forth from the stainless lake (*that was*) Udaya

(Verse 18)—Bichana, a treasure of distinguished fortune, flourished as a family-house of virtue, a resort for sport of good deeds, a birth-mansion of Fortune a durbar-court for merit, a place for Sarasvati to practise the arts, an abode where walked the company of religious duties, a house for the fostering of stainless conduct

(Verse 19)—To Bicha, whose speech was extolled by worthy poets were (*born*) sons like eyes of the spirit of the Lord Jina's doctrine, active for the good of their own souls (*namely*) Permana and Appana

(Verse 20)—Known as being devoted to the blessed feet of the Lord Jina which remove guilt, (*and*) as passing the days in bestowing largesse upon crowds of worthy recipients, Permana was a home for this greatness

(Verse 21)—As when there is seen constant blossoming of lotus-flowers on the lotus plant, (*as when there are*) lotus-plants in the lotus-lake, lotus-lakes in the woods of a park, (*or*) a pleasure full of fruit in a town so flourished in the realm of the world-supreme king Karta-virya [IV] the Chief Scribe Appa, adorned with goodly qualities, while the universe congratulated itself

(Verse 22)—(*His*) faultless speech (*was*) instructive to the famous Goddess of Speech, (*his*) bounty (*was that*) of the multitude of the celestial trees, extremely admirable (*was his*) worship of the lotuses of the Jain succession³, (*he was*) a brilliant expounder of scriptural lore splendid as a flag of Indra⁴—in these respects what godly men on this earth are peers of the Scribe Appana, blameless of policy?

(Verse 23)—Of Appana, known as a residence of unwavering virtues (*and*) a Brahman of man of skill, the beloved wife, who walked gracefully in the ground of most abundant discretion was known by the name of Vāgdēvi.

(Verse 24)—To the excellent Vāgdēvi and the lord Appana were (*born*) sons, as if the fraternity of most noble sages illuminating the blessed Lord Jina's course, through the previously acquired merit of godly men had verily become incarnate, (*namely*) Bicha lord of most constant Fortune, Varja, and Baladēva, delighting the virtuous

(Verse 25)—As in them were seen bounty to famous and exalted recipients, practice of the virtues of pious observances, construction of dwellings for the good Jinās, (*and*) a course of

¹ As applied to the lotus, these three epithets respectively mean "having a multitude of beautiful filaments, resting on a land of Fortune, haunted by bees"

² That is the Jinās and their apostolic successors.

³ Cf. J. J. Meyer *Hindu Tales*, p. 143 "Then amid loud and auspicious cries of joy the standard of Indra was raised surmounted with white umbels, adorned with a great multitude of rattles and little bells, covered with many beautiful wreaths of garlands, decorated with a string of jewels, decked with a pendant mass of various fruits. Then the most beautiful and divine poet compositions written by good poets were sung, the multitude of golden and jeweled articles that were adorned the eyes were seen, and betel and other things were given to the jugglers, a great deal of incense, saffron, and water was thrown, great gifts were given, drums and other instruments were sounded" (translated from the story of Dōmuha in Jacobi's *Die indische Erzählungen in Sanskrit* (1871) On the legend of Mahabharata, I 63.

policy for the advancement of their sovereign's kingdom, two (of them) obtained distinction on the earth and became glorious - Nimbā, the general of the army of Gandarāditya, and this Bichirāja, a crown of the ministers of king Kārtavīrya IV, that coral-tree among leaders of the hosts of sons of valour

(Verse 26)—Owing to (his) attraction of worthy men, control over those whom he loved, fascinating influence over friends, extirpation of the wicked, maintenance of the dignity of all other ministers, (and) hatred of all evil designs Bichana with these elements of policy prospered, renowned for fortune, as counsellor of Kārtavīrya, who was a treasure of the Goddess of Victory.

(Verse 27)—For Jains to bestow their regard upon another's wife is improper Bicha, going even beyond Jains in his behaviour towards his fellow-creatures, brought and gave to his lord the Goddess of Victory (formerly belonging) to hostile monarchs' arms.

(Verse 28)—Delightful to the heart this Vajjana, the younger brother of Bicha the site of qualities of all prosperity, was on earth in his single person a Dharma's son [Yudhishtira] in dignity, a Love god in beauty, a son of the Lotusess' Friend [Karna] in bounty, an Indra in Jain worship and anointment a Brihaspati in policy, a Rāghava in the exalted sport of war

(Verse 29)—In swelling the ocean of the famous Jinas' lore, in bringing about the rise of the lotuses of his own kindred, in effecting the desires of sages' minds, a moon without spot, a sun without scorching action, a celestial tree without its insensibility distinguished on earth was Baladēva, son of Appa

(Lines 37-38)—Hail! When the Mahāmaṇḍalēśvara Kārtavīrya-dēva [IV], possessor of the pañcha-mahāsūda,¹ in company with (his) younger brother the Her-Apparent Prince Vira Mallikārjuna-dēva was enjoying the delights of empire in the camp of Vēnugrāma,—

(Lines 39-40)—for the purposes of the regular worship, anointment, and other religious offices of the divine Śāntanātha of the Ratta temple of the Jinas, which had been constructed by Bichirāja, the Chief Scribe and head of all the ministers,—

(Lines 40-41)—he granted to Śubhaehandra-bhattāraka-dēva, the teacher at that temple of the Jinas, at the time of the *samkramana* on Saturday the second day of the bright fortnight of Pūṣya of the cyclic year Raktākṣi, the 1127th (year) of the Śaka era, in company with the four thousand burgesses, with pouring of water, (an estate on tenure of) *sthala-vritta* in Vēnugrāma

(Lines 41-42)—On the west from the ditch of the *baje*² on the southern side thereof, in the twenty-fourth *hatti*³ of the *koda-gey*,⁴ (he granted) five *mattar*, together with an *irisil*⁵ structure,

(Lines 42-45)—In the aforesaid Vēnugrāma, in the western course of the great eastern street, on the north of the house of Duggiyara Tikāna, one house, in the western course of the western street, one house, in the western town gate, one house, in front of the white plastered building of the god Kapilēśvara, on the east of the Sāla-basadi (temple), three houses, on the north of the road going to the Āneya-Kere [the Elephant's Tank], a flower-garden (comprising) two *mattar* (and) two hundred and seventy-six *lamma* according to the rood of the afore-said Vēnugrāma, on the west of the great tank on the west of Ālūr of Kanamburige,⁶ twelve *mattar* of arable land, in the street on the south of the western market, one house, five cubits in width and twenty-one cubits in length

¹ Regarding this epithet see vol 12 above, p 254

² Possibly *bañje*, "barren" [land]

³ *Hatti* corresponds to the Tamil *pathi*, which is explained in Winslow's Dictionary as "class, arrangement, division room or space between pillars garden beds in rows"

⁴ *Koda-gey* is possibly the origin of the modern *kodagi*, which signifies either saleable land with a fixed rent that does not vary on account of seasons and other causes, or land granted for services in restoring, constructing or maintaining tanks see the *Kisamwār Glossary*, s v

⁵ Explained in Kittel's Dictionary as "a pitfall to catch tigers, elephants, etc"

⁶ [This is very likely the large tank on the north of the Fort at Belgum, along the east side of which goes the road to Kanbargi.—J F F]

(Lines 45-49)—Furthermore Hail! All the Mummuri dandas of the place of Vēnugrāma and the Mummuri-dandas of both (*classes of*) itinerant traders, comprising the merchants (*pattana*) of the Kūṇḍi three-thousand and others, with Samaya-chakravartī Jayapati Sitti at their head, who are adorned with a series of many virtues, endowed with veracity, purity of conduct, policy, and courtesy, kindly to dependents, maintaining the religion of strict *Brahmāṇṣu* according to the courses (*enjoined*) by the books of the lay-disciples instructed by the saints of the Jina established in the town of Maghapattī, performing meritorious works, receiving the grace of boons from the goddess Padmāvati,¹ causing delight to all folk, highly reputed for just acquisition (*of wealth*) and practice of trade, carrying in their hands *bhallum* staffs,—

(Lines 49-51)—and all the traders of Lāla,² headed by Paraśurāma Nāyaka, Pommana Nāyaka, and Ammugi Nāyaka, and all the Malayāla traders, headed by Padapa Nāyaka, Konda Nambi Setti, Porayacha Setti, and others, and likewise the other traders of the aforesaid place of Vēnugrāma, headed by the gold-workers and clothiers, and the oil-merchants; and the *dimka-sāligas* all these in assembly granted to the sanctuary of the aforesaid divine Śāntinātha a revenue in the following form —

(Lines 51-52)—On each horse coming from the north, a *nelamettu* (?) of one quarter (*of a pana*), on one that passes on the south, a toll of one quarter (*of a pana*); on each horse of the Malayālas, one quarter (*of a pana*), in the case of sixty-five oxen and buffaloes, however they be laden, (*there is to be*) immunity from all imposts,—

(Lines 52-53)—On each *chira* of gold-works, on each clothier's shop, cotton shop, jeweller's shop, perfumery-shop, perfumers' bazaar, (*and*) goldsmith's booth, one large quarter (*of a pana*) as annual tax under each separate head

(Lines 53-54)—On each *kadaga* of cloth coming from without, one sixteenth (*of a pana*), on each (*parcel of*) perfumery coming from without, and on each *bhanda* of grass, one *gadyāna* and five *tūka* on that *bhanda*, on each *bhandi* of cotton, three *tāra*, on each load thereof, one *kāni*³,—

(Lines 54-55)—On each *bhandi* of paddy, one *balla* of paddy, on each load thereof, one *māna* of paddy, when paddy (*to the extent*) of an *ankana* is sold, one *balla* of that paddy, on each bazaar of paddy-shops, a regular *sollage* of paddy, on each shop for husked rice, an *adda* of husked rice,—

(Lines 55-56)—On each load of black pepper, one *māna* of black popper, on each half-load thereof, a half of a *māna*, on each *pottige* of asafetida, one *gadyāna* and six *tūka* (*on the value of*) the asafetida, on each half-load of green ginger and turmeric, five *pala* of the *bhanda* thereof, on each load thereof, ten *pala* of green ginger and turmeric, on each oil-mill, a regular *adda* of oil; on each load of areca-nuts, twenty-five areca-nuts, on each half-load thereof, twelve areca-nuts,—

(Lines 56-59)—On each load of betel-leaves, one hundred betel-leaves, on each parcel, fifty betel-leaves, on each load of cocoanuts, one such fruit, on each load of palm-leaves, two bundles of palm-leaves, on each parcel thereof, one bundle, on each *bhandi* of coarse sugar coming from without, fifteen blocks of coarse sugar, on each parcel thereof, one block, on each load of plantains, six such fruits, on each parcel thereof, three fruits, on each load of myrobolans, one *balla* of such fruit, on each *hagara* of sugarcane, one cane, on each load of potstone, one *pala* of potstone

(Line 59)—Likewise, to the aforesaid sanctuary of the divine Śāntinātha were given by king Kārtavīrya [IV] bazaars, four, on the east of the high-road at the western end of the northern course of the north street

¹ See note on verse 5

² Scil. Gujarāt.

³ The *kāni* is $\frac{1}{16}$ (here of the *pana*, in modern times of the rupee), the *tāra* is worth $\frac{1}{4}$ of an *anna*, so 3 *tāra* are double of 1 *kāni*; hence the load (*hēru*) in this case is half the *bhanda*.

(Lines 60-61)—Sagara and many other kings have made grants of lands, whosoever has at any time the soil has at the same time the fruit thereof. The slayer of a cow or of a Brāhman may perchance find atonement in the Ganges and other holy places; but in the case of appropriation of the possessions of gods and Brāhmins there can be no (*atonement*) for men.

(Lines 61-62)—Whilst the whole earth joyously utters abundant praise, long may the sequence of the extensive empire of the blessed Kārtavīrya, constant in success, continue its course, the pious foundation of the dwelling of the famed stainless Śāntinātha by the world-renowned fortunate Bichirāja has been well told with great clearness by the Kavi-Kandarpa whose verses possess goodly ornaments of style and lucid meaning.

(Lines 62-63)—Free from faults, remarkable for significance is this decree which the Kavi-Kandarpa, whose verses are equal to nectar, an emperor of the poets of the four tongues, has joyfully related (*This is*) the decree related by Bālachandra-dēva, a swan in the lotus-wood of everlasting literature that has risen from tasting the nectar of the utterances of the blessed Mādhavachandra, emperor of masters of the triple lore.

B—OF THE SAME TIME AND DATE

This inscription is engraved on a massive stone tablet, having a total height of about 4 feet $7\frac{1}{4}$ inches and a total width of about 4 feet. The greater part of the stone is occupied by the inscription, which is incised on a sunken surface of a width varying between 2 feet 11 inches and 3 feet, enclosed between two outstanding perpendicular borders, carved into bands of varying width, of a maximum breadth of $5\frac{1}{2}$ " This area is surmounted by a plain cornice, $2\frac{1}{2}$ " high, containing the prelude (line 1) of the inscription, and above this is the top of the stone, carved in the shape of a dome in tiers. Over the centre of the cornice is a small medallion containing the figure of a squatting Jina. The surface of the stone is damaged here and there but the inscription is mostly in a state of good preservation, and seems to be readable all through without any substantial doubt.

The character is in every respect very similar to that of the previous record, the only difference being that the special forms for *m* and *v* are extremely common. The peculiar *y*, on the other hand, is found only in °odayadol, l 6. The initial *ri* occurs in *rit-ōkti* (l 24) and there is a subscript *ri* by mistake for *ri* in the name *Hadrīgumti* (ll 50-51). The *upadhmaniya* sign is found in *bhāvīnak=p°*, l 60, see above, vol 12, p 271.—The language is Kanarese, except for the prelude (verse 1) and the two standing verses on ll 59-61, which are Sanskrit. The metrical Kanarese portions (ll 2-31, 56-59, 61 f) are in the old dialect, the prose is medieval. In the metrical parts the vocabulary is normal, the only rare word being *sella* (l 15); but the prose portion contains a number of obscure words, chiefly relating to agriculture, which are not to be found in any dictionary.—The orthography is medieval the archaic *l* only occurs once, and then it is a mistake for *l*, viz in *Bharatadol*, l 3. In *Appaya*, l 52, for *Appaya*, we find the frequent change for *a* to *e* before *y*.

In subject this inscription is closely connected with the preceding document, as it records a grant of certain lands to the same temple and the same trustee by the same prince. In verses 3-13 it narrates the pedigree of the Ratta rulers from Sēna II to Kārtavīrya IV, and in verses 14-22 it descants on the merits of the family of Udaya down to Bichana, but adds nothing to the information gained from the other inscription. Verses 22-25 extol the Jain doctors Maladhārdēva, Nīmohandra, and Śubhachandra. Then follows the formal grant of the village of Umbaravāni, in the Koravalli kampana of the Kūndi three-thousand province, in *sarva-namasya* tenure, with specification of boundaries, and a record of certain lands given on *sthala-vritti* tenure, all for the benefit of the Ratta-Jinālaya Jain sanctuary in Belgaum (ll 31-56). Then come two Kanarese verses (ll 56-59), two Sanskrit stanzas (ll 59-61), and a metrical Kanarese epilogue (ll 61-62).

The date of this inscription (l 35) is exactly the same with that of the preceding record. A its details answer to Saturday, 25 December, A.D 1204, see p. 18 above.

The places mentioned are fairly numerous. Regarding the Kündi three-thousand province (1 36) see p 18 above. The Koravalli kampana, a division of that province (1 36), has already been localized by a record of A.D 1208 (*Ind. Ant.*, vol 19, p 245), which places in it a village Bhōyja which is the modern Bhōj, about twelve miles towards north-west from Chikōdi, which latter place, the head-quarters of the Chikōdi taluka of the Belgaum District, is shown in the Indian Atlas quarter sheet 41, N W (1905), in lat 16° 25', long 74° 38'.¹ Koravalli itself, however, which gave its name to the *kampana*, remains to be identified, but it is not impossible that Koravalli may have been the ancient name of Chikōdi itself.² With that guide we easily identify Umbaravāni, which was in the Koravalli *kampana* (1 36), with Umrāni, a village, shown in the same map, about three miles towards south-east from Chikōdi, and sixteen miles from Bhōj. Among the places mentioned in the specification of the boundaries of Umbaravāni, Belgōdu (1 40) is certainly the "Belkud" of the quarter-sheet 41, N E (1903),—the "Belkoor" of the full sheet 41 of 1852,—three miles south-east from Umrāni, Bammanavāda (1 40) is, no doubt, "Bombalvād" of the map 41 N W, two and a half miles south of Umrāni, and Karavaso (11 41, 42) must be the "Kharosi" of the same map,—the "Karooshee" of the old sheet 41,—four miles towards west south-west from Umrāni. Of the other places, Kurbūr (1 45) is Kabbūr, eleven miles towards south-east-by-east from Chikōdi, and Hingalaje (1 48) seems to be Nā-Hinglaj, seven miles towards west-south-west from Chikōdi.³ The other local places cannot be found: they were of course in the Kündi three thousand, but not necessarily in the Koravalli *kampana*. Hanasōga (1 35) is Hanasōgo in the Yedatore taluka of the Mysore District see p 17 above.

TEXT.⁴

- 1 Srimat-parama-gambhira-śyidvād-āmōgha-lāmcchhanam } jīyāt=tra lōkya-nāthasya
śāsanam Jina-śāsanam || [1*]⁶ || Namō vīta-rāgāya śāntiye ||⁷ ||
- 2 Śrī-līna samayya-uav-āmbudhi rūjisut-nkk=amathan-ū(6)rjjet-āmrita ratna-śrī-janana-
griham sat[1*]⁹ va-dāyā-jīvanam=aparimīta-gabhīram=n-
- 3 pāram || [2*]⁹ || Jambūdvīpada Bharatadol¹⁰=Ambujabhava-sāra-śrīṣṭi Kūmdī-mahi-
chakram bage-golipadu sakala-jan-āmbaka-ghana-sukri-
- 4 ta-phala-vilāsa-nivāsam || [3*] Śrī-Rāshtrakūta-vamśa-sarōruha-vana-rājahamsan=
adan=ālvam vistāri-yaśō nidhi Sēna-mahi-ramanam
- 5 sambhrit-āmal-ōbhaya-paksham || [4*] Sūryam nī ānujeyan=ādaradim śāśi-y=ittu
rājan=ādam nanpam dhāryisi mikk-ant=ā Sēna-rājano-
- 6 l=senasi rājan=enipavan=āvam || [5*] Sthir-tēyan=uttamgateyam dhāryisid=ā
Sēna-nripa-var-ōdayadol=bhāsura-tējō-nidhi padm-ābhīrama-
- 7 n=ene Kārttavīryya-raviy=udayisida(da)m || [6*] Vinata-ripu-pratibimb-āli
nitāmtam Kārttavīryya-pada-nakhadol=chelv=enikum pūrvva-pad-āsri-

¹ Bhōj is in the quarter sheet 40, S W (1903) in lat 16° 32', long 74° 30'

² [Of the four possibilities about Koravalli suggested by me in *Ind. Ant.*, vol 19, p 244, the only really admissible one is 'Koorlee, Kurali,' about eighteen miles west-by north from Chikōdi but it does not seem satisfactory. I am inclined to think now that the place must be Chikōdi itself. The name Chikōdi is of course, *chik-kōdi*, from *chikka*, 'small,' and *cādi, pādi*, 'settlement, hamlet, village,' and very possibly may not be as old as the place itself seems to be, but may date from a time when the town had become for a while of minor importance — J F F]

³ The prefix *Nā* distinguishes this place from Gad-Hinglaj in the Kōlhāpūr State, twenty miles towards south-west from Chikōdi.

⁴ From the stone

⁵ Metre Ślōka (Anushtubh) The verse is preceded by the Jain symbol

⁶ Here follows on the stone the spiral symbol surrounded by rays

⁷ The spiral symbol surrounded by rays again follows.

⁸ Metre Kanda, as also in verses 3-8

⁹ Here follows on the stone the spiral symbol

¹⁰ Read °dol

- 8 t̥aran=a'idu t̥an-mamtra-krit̥ige paded=appuva-vol || [7*] Sthiti-kārini vimala-gu-
 ānrite Padmaladēvi Kārttaviryya-dhārītī-patī dayite t̥im triva-
- 9 rgg-ōmnata(t̥)-sādhikey=aparī-nīti-vidye-vol=eseval || [8*] ¹Janyisidam samasta-
 guna-samkula-samstuta-Lakshma-bhūmipam jana-nuta-Kārttaviryya-
- 10 vibhugam satī-Padmaladēvigam sutam janyipa-vol Jayantan=Amrī-
 prabhugam Śachigam Mayūra-vāhanan=Abhavamgav=Adriygam=Amgabhavam
 Haigam
- 11 Ram-ākhvegam || [9*] Vaniteyaram manulehuva samākritiyim sumanō-
 bhivriddhigam janyipa śladim ku-valayakke vikisaman=iva m̥yameyim jana-
- 12 nayanakke Kārino Vasantano Chandramanō dūkkē pēl=ene vibhu Lakshmi-
 dēvan=esevam kavī-samkula-kalpa-bhūruham || [10*] ²Vijita-īpu-āja-rāj-ātma-
- 13 je Chamdaladēvi Lakshma-nripa-satī=eseval=vijitī-gbata-sappa-made visva-jana-
 stuta-c'āru-charitey=cne dhāriniyol || [11*] ³Avai-irvarggam kalī-Kārttavi-
- 14 ryyanum Mallikārjjanum=ādār=prōdbhava-sāmājya-Ramadhīpa-yuvārāja-kumārā=
 ātmaja-gghana-t̥jāth(r) || [12] ⁴Janam=ellam mecheho challam
- 15 p̥agevar=urada śllam jaya-śrige nallam Maun-mārggam sa-trivarggam tanag=
 eseve nisarggam grihāt-āri durggam sa nay-ālāpam
- 16 surūpam negalda=aṭi-Dilīpam jūt-ārātī-bhūpam ghana-śruryyam kshatra-vam(va)-
 ryyam sura-kuja-sadris andāryjan=i Kārttaviryyam || [13*] ⁵
- 17 ⁶Srimat-kul-ābdhi-vuddhava-sōman=enipp=Udaya-viohuvim=ātmajan=atyuddāma-yaśō-
 nidhi Bicham bhū-mahitam saumya-vrittiyam taled=esevam || [14*]
 Bicham-
- 18 ge sukavi-samstuta vāchamg=ādar=ssutar-Jj̥in endra-mata-śrī-lōchana-samnibhar=ātma-
 hut ācharanar=negalda Permmananum=Appananum || [15*] ⁷Tanagam
- 19 Brahmagam=udyach-chaturate tanagam vārdhigam gunpu chāgam tanagam
 Karanigam=atyumnati sari tanagam M̥rugam bhū-priyatvam tanagam
 Chandramgam=Arhan-mata-ru-
- 20 chi tanagam Vārishcūngam=em̥d=em̥t=anīsam bhavy-āli bannippadu guniy=
 em̥is udd=Appanam pūtiyundim || [16*] ⁸Śrikalan-āgranig=Appamg=ākālita-
 lasa-
- 21 ch-charitie dayitey=alamkār-ākīr̥te vinute vara-varnn-ākriti Vāgdēviy=uchita-
 nīm̥din=eseval || [17*] ⁹Ghana-lakshmi patī-Pāmdugar negalda Ku-
- 22 nti-dēvigam Dharmma-namīdina-Bhim-Ārjjanar=āda-vol=tanujar=ādār=vīśrutar=Kkā-
 rttaviryya-nripa-śrikalan-Āppanamgam=esev=i Vāgdēvigam sara-śau-
- 23 ryya-nidhānar=vibhu-Bicha-Vaija-Baladēvar=nnirjūt-ārātigal || [18*] ¹⁰Anupama-
 vidyeg=udgha-īmayam sirig=oppuva chāgad=ēlge jauvanake vinirmmal-ā-
- 24 charanam=āyuge vīstirī-kirtti vāk-pravarttanega r̥t-ōkti tamn=esakadim sale
 mandanam=āge varttipam jana-patī-Kārttaviryya-sachiv-aika-śirō-
- 25 manī Bichan=urviyol || [19*] ¹¹Idu tām śrikalan-Āppan-āgra-suta-sat-punya-
 prabhā-jālam=nt=idu Ratta-kshatipāla-mamtriya Ramā-sm̥r āvalōk-ām̥su
- 26 matt=idu dal dhārmika-chakravarttiya dayū dugdh-ābdhi-vichi-samabhyndayan
 t̥an=enc Bichurājana yasim parvittu mū-lōkamam || [20*] ¹²Vinuta-nija-

¹ Metre Champakamālā, and so in verse 10

² Here follows on the stone the spiral symbol

³ Here follow on the stone two spiral symbols, with a *da da* between them

⁴ Metre Kanda, and so in verse 15

⁵ Metre Mattēbhavikridita

Metre Mattēbhavikridita

⁶ Metre Kanda, and so in verse 12

⁷ Metre Mahāśrāgharā

⁸ Metre Mahāśrāgharā

⁹ Metre Champakamālā

¹⁰ Metre Kanda, so verses 22 25

¹¹ Metre Kanda

- 48 ¹Harigabbey=Ālūrol=ūrim paduval Himgalajeya batteyim badagal=ā kōla mattar=omdu badagana kēriyalli hannir-kkayy=agalad=irppattu
- 49 kay=nilada maney=omdu || Chachchakkriyalli mūdana prabhu-mānyad=olage Bochechula-gereyim mūdai=Mudugōdeya batteyim temkal hēruva-
- 50 gōla mattar=mmūvattu Setti-gutta Nēganana maneyim badagal hannir-kkayy=agalad=irppattu kay=nilada maney=omdu || Belagalēya halli Hadri(drī)gum-
- 51 tīyol=ūrim mūdai=ottim paduval kamma nālnūr ayvattu || Uchchugāveya halli Nittūrol=ūrim nairitīyadol=mahājanamgal kōtta ka-
- 52 g-goda-geyam² Appeya Sāvantan=ambaliyalli kōtta keyam³ sīme Kamdeya kereyim badagal Hulagana gattiyim mūdai Sāvantana koda-ge-
- 53 yyim temkal Sella-saralim paduval natta kal mūda-gēriyalli danagara maneya sthaladol hadinā[īku*]-gāy=adda-vane munt=erada goddige || Kannagāvey=Ā-
- 54 lūrim nairitīyadalli ele-dōmtam hēruva-gōla mattar=omdu kammav=elnūr-ayvatt-entu temkanim brmda(da) Mugaliya hallav=adarake temkana hele pa-
- 55 duval=ā hallam badagal=Ūrnmbrī-bāviya tōmtam | mūdai Mūlathāna-dēvara tōmtam | āgnīya kōnol=ūra naduvana dēvūlayada tōmtam | ā e
- 56 leya tōmtadim temkal=ā halladim mūdai hū-dōmtam kammam nālnūru || Ī simegalol=ella natta kalgal ||⁴ ⁵Osed=ī śāsana mūrggadim nripār=ad=ār=pālippar=ī
- 57 dharmmamam nīśadam tat-sukrit-ātmar=ātma-bala-mitra-prēyasi-gōtra-putra-samriddhatradol=omdi vīśva-dharejam nīśkamtakam mādi samtosadim ājyamam-appu-kēyda padeva-
- 58 r=ddirgh-āyūmam śrīyūmam || Ene(nī)sum lōbhade śāsana-kramaman=āvom miridam tad-durātman=asōvy-ācharan-ānvitam paḥge paśū(śu)nyakke pāpakke bhājanan=alp-ā-
- 59 ya raj āvilam rīpu-brit-ātma-ōrvī-talam durvālam ghana-dahkh-āspadan=āgalum narakad=ōlōl=kādugum mūdugum⁶ || ⁷Sāmānyō=yam dharmma-sē-
- 60 tur=nripānām kālē kālē pālanīyō bhavadbhūh [ī*] sarvān=ētān=bhāvīnaḥ=pārthiv ūmīdān=bhūyō bhūyō yāchatē Rāmachandrah || ⁸Sva-dattām para-dattām
- 61 vā yō harēta vasundharūm shashṭim varsha-sahasrāpi vīshthāyām jāyatō krīmih ||⁹ ¹⁰Prahat-āri-brāja-Kārttavīryya sachivam śrī-Bichrājām yaśō-mahī-
- 62 tam pūlim=enalke śāsana-man=olpim Bēlachandram guṇ-āgrahī vīdvaj-jana-sammata-sphuta-pad-ārth-ālapkriyā-samkul-āyabam=app=ant-ire pēdan-antu Kavī-Kandarppam budh-ādhiśvaram ||¹¹

TRANSLATION

(Verses 1 and 2 are the same as in the preceding inscription)

(Verse 3)—In the Bharata (division) of Jambūdīpa the Kūndi province, a choice creation of the Lotus-born [Brahman], fascinates the mind, an abode where are displayed fruits of abundant good deeds of the eyes of all folk

¹ This line on the stone is preceded by the spiral symbol

² Read ^ogeya

³ Read keya

⁴ Here follows on the stone the *chakra* symbol

⁵ Metre: Mattēbhavikrīḍita; and so in the next verse

⁶ Here follows on the stone the spiral symbol surrounded by rays

⁷ Metre: Śālīni

⁸ Metre: Ślōka.

⁹ Here follows on the stone the *śaṅkha* symbol

¹⁰ Metre: Mattēbhavikrīḍita.

¹¹ Here follow on the stone two spiral symbols surrounded by rays

(Verse 4)—A royal swan in the lotus-forest which is the blessed lineage of the Rāshtrakūtas, a treasure of abounding glory, Sēna [II], beloved of the Earth, who represented two stainless *pakshas*,¹ ruled it

(Verse 5)—The moon was (*entitled*) *rāja* ["king" or "moon"], bestowing (*upon Sēna*) with reverence and affection his own younger sister Fortune. Who, with that king Sēna could be wrathful, and (*still*) be styled *rājā*?²

(Verse 6)—On the eastern mountain (*is*) this excellent king Sēna, who possessed constancy and exaltation, there arose the sun that was Kārtavīrya [III], a treasure of brilliant lustre, delightful to lotuses.³

(Verse 7)—The line of reflected images of bending foemen on Kārtavīrya's toes nails, (*one after another*) constantly driving out predecessors who had taken refuge at his feet—clung, as it were, in desire to take counsel with him

(Verse 8)—Establishing order, endowed with starless virtue, Padmaladēvi beloved of Kārtavīrya the lord of Earth, in her turn appeared like a second science of polity, causing high success in the triple domain.⁴

(Verse 9)—King Lakshma [Lakshmidēva I], extolled for a multitude of all merits, was born as son to the lord Kārtavīrya, praised of the people, and to his good wife Padmaladēvi, as was born Jayanta to the Lord of Celestials and to Śachi as the Peacock-ruler [Kṛttikā] to Abhaya and to the Mountain's Daughter, as Kīma to Hari and (*the goddess*) named Ramā

(Verse 10)—By his form, which infatuated the damsels, by his virtue, which erased the exaltation of the wise,⁵ by his splendour, which aroused an expansion (*of delight*) in the earth, the lord Lakshmidēva, a tree of desire to the multitude of poets, so appeared to the eyes of the folk that they said "Say in truth, is he Kāma, or the Spring-god, or the Moon?"

(Verse 11)—The good wife of king Lakshma was Chandradēvi, daughter of a monarch who conquered hostile monarchs, overcoming the pride of mighty serpents,⁶ praised by all people for her noble conduct on the earth

(Verse 12)—Of this pair the sons were the princes the valiant Kārtavīrya [IV] and Mallikārjuna, (*respectively*) king and heir apparent of the Fortune of their natal empire, intensely glorious

(Verse 13)—As all the folk applaud (*him*) while he displays sport (*consisting in*) wounding foemen's breasts,⁷ love for the Spirit of Victory, a course (*enjoined*) by Manu associated with the triple domain,⁸ a nature whereby he captured foemen's fastnesses (*and*) held politic converse, glorious was this Kārtavīrya, goodly of form, surpassing Dilipa, conquering hostile kings, intense in valour, flower of knighthood, equal in bounty to the Tree of the Gods

¹ Apparently the two *pakshas* are the paternal and maternal families of Sēna. With reference to the swan, the epithet secondarily means "equipped with a pair of stainless wings"

² The verse implies that Sēna was good only to those who submitted to him and paid tribute, but deposed kings who were ill disposed towards him

³ Also "delightful because of (*the presence of*) Fortune" Padmā=Srī. There is also a secondary reference to the name of his queen, Padmāvatī or Padmaladēvi

⁴ Namely, *dharma*, *artha*, and *kāma*, religion, wealth, and love

⁵ Secondarily, in reference to the Spring god, this means "causing a rich growth of flowers" The next epithet secondarily refers to the Moon, and in that sense means "causing the opening of the lotus flower"

⁶ Because she was fairer than any Nāga woman, see Kittel, *as ghata sarpa*. For another view see *Ind Ant*, vol 1^o, p 248

⁷ This translation is given with some reserve. *Sellari* does not appear in the dictionary, I assume that it means the same as *seffe*, and perhaps may be derived from *salva*. Cf Dr Fleet's remarks in *Ind Ant*, vol 32 p 226.

⁸ Namely, *dharma*, *artha*, and *kāma*

(Verse 14)—Styled a moon raising up the ocean of his blest lineage, the lord Udaya's son, a treasure of magnificent fame, was Bicha, celebrated over the earth, displaying courteous [or "moon-like"] conduct

(Verse 15 is identical with verse 19 of the preceding inscription, introducing Permana and Appana, sons of Bicha)

(Verse 16)—To him and to Brahman (*pertained*) exalted skill, to him and to the Ocean profundity, to him and to Karna, bounteousness, to him and to Mūṇi, verily high position, to him and to the Moon, love of the earth, to him and to Vārishōna,¹ delight in the Jinas' doctrine in these words how constantly did the company of the righteous joyfully extol Appa as a virtuous man!

(Verse 17)—The Chief Scribe Appa's wife, endowed with brilliant conduct, full of elegance, renowned, having a form of choice hue, bore the fitting name of Vāgdēvi

(Verse 18)—As to Pāndu, prince of vast fortune, and to the illustrious queen Kuntī were born the famous sons Dharma's son [Yudhishtira], Bhīma, and Arjuna, so to king Kārtavīrya's scribe Appana and to the distinguished Vāgdēvi (*were born*) the lords Bicha, Vaija, and Baladēva, treasures of choice prowess, conquerors of foes

(Verse 19)—Bicha, the unique crest-jewel of king Kārtavīrya's ministers, acted on earth (*in such a manner*) that in his splendid career model courtesy was verily an ornament to peerless learning, abundance of brilliant bounty (*an ornament*) to fortune stainless conduct (*an ornament*) to youth, widespread fame (*an ornament*) to age, truthful speech (*an ornament*) to eloquence

(Verse 20)—'This is indeed the mass of radiance of the goodly merit of the scribe Appana's eldest son!—this is a ray of the smiling glance of the Fortune of the Ratta king's minister!—this indeed is verily the risen tide of the waves of the Milk-Ocean (*that is*) the grace of the emperor of godly men!—thus described, Bichirāja's fame spread abroad through the triple world

(Verse 21)—To his renowned lord in times of consideration vision of the lore of statecraft, on the field of stern battle a keen missile of victory, in time of sport a minister of amusement,² was Vaija

(Verse 22)—The damsels and the troops of bards, who gazed upon him and begged with eagerness (*respectively*) eyed not and begged not of any other so comely (*and*) unsurpassed in bounty was Baladēva

(Verse 23)—In the lineage of teachers of the blest king Kārtavīrya's chief scribe Bichana flourished the great sage Maladhāridīva, sublime of righteousness and intelligence

(Verse 24)—This pre-eminent sage's disciple, worshipped by lords of earth, an ornament on the face of the goddess of the most pure Doctrine, famed for extraordinary virtues, was the illustrious prince of sages Nēmichandra

(Verse 25)—As a treasure of peerless austerities, one whose feet were caressed by coronets of troops of monarchs, did the earth with huge delight extol the lord Śubhachandra-dēva-bhat-tāraka

(Lines 31-33)—Hail! While the *Mahāmaṇḍalēśvara* Kārtavīrya-dēva [IV], possessor of the *pañcha-mahāśabda*,³ in company with (*his*) younger brother the Heir-Apparent Prince Vira Mallikārjuna-dēva, was enjoying the delights of empire in the camp at Vēnugrāma,—

¹ A saint of Jain legend. There was a sect bearing the name of V° Āchārya see *Ind Ant*, vol 6, p 30 f

² This term, *narma sachiva*, occurs also in Kāmandaki, V viii, 20, where Śaṅkarārya in his commentary instances Vasantaka as the *narma sachiva* of Vateja rāja (scil in the Ratnāvali). Another instance on an inscription is found in vol 3 above, p 30, l 162.

³ See above, vol 12, p 254

(Lines 33-34)—for the purposes of the *anga-bhōga*, *ranga-bhōga*, daily bathing, and worship of the divine Śāntinātha of the Ratta temple of the Jinas, which has been constructed by his Chief Scribe the incalculably meritorious Bichūrāja, for the restoration of broken, burst, and worn-out (*portions*) of his abode, and for gifts of food and the like,—

(Lines 34-38)—he did with pouring of water grant in exceeding pleasure to Śubhachandra-bhattāraka-dēva, the teacher at that temple of the Jinas, who was connected with the Mūla Samgha, the Kondakunda Anvaya, the Dēśiya Gana, the Pustaka Gachchha, and (*the town*) Hanasōga, at the time of the *saṃkramana* on Saturday the second day of the bright fortnight of Pusliya of the cyclic year Raktākshī, the 1127th (year) of the Śaka era, the village known as Umbaravāni in the Koravalli kampāna within the Kūndī three-thousand making it immune from all conflicting claims, carrying with it *tēja-svāmya* of the eight rights of usufruct,¹ accompanied with (*rights over*) treasures, deposits, water, stones, gardens, etc., to be universally respected, for the increase of the glory of his empire and his posterity

(Lines 38-39)—The boundaries thereof are in the north eastern quarter, at the corner of the *narvāl* tree,² a standing stone, thence, facing towards the south, in the direction of the east, a standing stone, thence in front, a standing stone, thence in front, the Cobras' Tank,

(Lines 39-41)—thence in front, in the south-eastern quarter, a standing stone in the *muggudde*³ of Mūlavalli and Belgōdu; thence, facing towards the west, in the direction of the south, a standing stone below the Imguni Tank of the *muggudde* of Bammanavāda and Kutukavāda; thence in front, the Kunikil-galln, there a standing stone,

(Lines 41-42)—thence in front, in the south-western quarter, a standing stone in the *muggudde* of Kutukavāda and Karavase; thence, facing towards the north, in the direction of the west, a standing stone in the *muggudde* of Mēlgundi (*and*) Karavase; thence in front, a standing stone in the upper part⁴ of the Kemdari,⁵

(Lines 42-44)—thence in front, in the north-western quarter, a standing stone in the building of the *muggudde* of Mēlgundi (*and*) Nāvīdige; thence, facing towards the east, in the direction of the north, the upper pile of stones of the Chunam-heap, thence in front, at the western corner of the Hill of the Wild Date-tree, a standing stone, thence in front, above the stone-heap of Herahina Kōdī, a standing stone, thence in front, above the lea, a standing stone

(Lines 45-47)—Likewise there was granted in the shire a *śihala-iritti* tenure (*of the following estates*): in Mūlavalli, the branch-hamlet of Karbūr, on the east of the town, south of Belakabbe's arable land, eight hundred *kamma* of arable land, in the aforesaid Karbūr, on the west of Maddi Gāvunda's house, one house, six cubits in width (*and*) twenty-one cubits

¹ On the *ashta bhōga* see C P Brown, *Three Treatises on Mīraṇi Right*, p. 17n., where F W Ellis quotes the traditional verse enumerating the eight *bhōgas*, scil *nīdhī-nīkshēpa-pāshānari siddha-sādhya-jal ānvitam aleshiny-āgāmi-samyuktam ashta-bhōga-samanvitam* Ellis explains these as (1) *nīdhī*, treasure trove, (2) *nīkshēpa*, property deposited in the land and not claimed by another, (3) *pāshāna*, mines, etc., (4) *siddha*, lands, etc., yielding produce, (5) *sādhya*, produce from such lands, etc., (6) waters, (7) privileges actually enjoyed, (8) privileges which may be conferred. Burnell, *South Indian Palaeography*, p. 118n., renders *siddha* as "improvements actually made" and *sādhya* as "improvements which can be made" See also Kittel, s v

² The *Prerina spinosa* or *longifolia*

³ The meaning of this term, which literally denotes "three heaps," is uncertain. Perhaps it is the same as the Telugu *muggada*, the junction of the boundaries of two or more villages (for examples of which see C P Brown's *Three Treatises on Mīraṇi Right*, p. 32, in a spurious but fairly old grant).—[I have been inclined for some time to think that this term is equivalent to the *tri samdhi* of some other records, and means the point at which the lands of three villages met, in this case of Umbaravāni, Mūlavalli and Belgōdu.—J F F]

⁴ *Mōmku*, which I assume to be identical with *mōlu* of the dictionaries.

⁵ Meaning either "red cave" or "red sands"

in length, in Kuliyaṅḷige, to the north-east of the town, east of the god Kennēśvara's arable land, one *mattar* by the road of Kūṇḍi, (and) on the south of the Jain sanctuary one house, twelve cubits in width (and) twenty-one cubits in length,

(Lines 48-49)—In Harigabbey-Ālūr, on the west of the town, north of the road to Hingulaje, one *mattar* by the aforesaid road, (and) in the northern street, one house twelve cubits in width (and) twenty cubits in length;

(Lines 40-51)—In Chachchakkī, within the eastern *mānya*¹ of the Prabhu, east of the Boochhula-Tank, south of the road to Mudugōde, thirty *mattar* by the Brāhman's road, (and) on the north of Setti-gutta Nāgana's house one house, twelve cubits in width (and) twenty cubits in length, in Hedriguntī, a hamlet of Bēlagale, on the west of the bank to the east of the town, four hundred and fifty *kamma*,

(Lines 51-53)—In Nittūr, a hamlet of Uchchugāve, on the south-west of the town, the boundary of the *kag goda-gey*² granted by the burghers and of the arable land granted in the *umbali*³ of Appaya Sāvanta (as) a standing stone north of the Kande Tank, east of Hulaga's Bush, south of the Sāvanta's *koda-gey*, (and) west of the Sella-saral, (and) in the grounds of the cattlekeeper's house, on the eastern street, an *adda-vane*-house of fourteen cubits, in front two *loddige*;

(Lines 53-56)—In Ālūr, (a hamlet) of Kannagāve, on the south-west, a betel-plant garden (comprising) one *mattar* seven hundred and sixty-eight *kamma* by the Brāhman's road; the river of Mugulī coming from the south, the southern *hele* thereof, on the west the aforesaid river, on the north the garden of the Ūrumba well; on the east, the garden of the Mūlasthāna god, on the south-east quarter, the garden of the temple in the middle of the town; on the south of the aforesaid betel-plant garden, east of the aforesaid river, a flower-garden (comprising) four hundred *kamma*. At all the boundaries of these (there are) standing stones

(Lines 56-58)—The kings who in accordance with this decree shall graciously preserve this pious foundation in very truth, inspired by the righteousness thereof, shall obtain prosperity for themselves, their armies, friends, wives, families, and sons, shall clear the whole earth of obstacles, shall rule their empire with happiness, and shall gain long life and fortune.

(Lines 58-59)—The wicked man who through greed shall transgress in any degree the order of this decree, following an improper course, being a vessel of guilt, malice, (and) evil, shall be short-lived, overwhelmed with disease, his own lands shall be taken away by foes; feeble, suffering intense pain, he shall for ever be born to torture in the seven hells

(Lines 59-61)—This general principle of pious foundations of kings is to be maintained by you age after age—again and again Rāmachandra makes this entreaty to all these future sovereigns. He who should appropriate land, whether granted by himself or granted by others, is born as a worm in dung for sixty thousand years.

¹ "Land either liable to a trifling quit rent, or altogether exempt from tax" Kittel, s.v. *mānya*. In the Tamil country "Sera mānyam signifies land *entirely free*, of which both the Mēl vāram, the Government share, and the Cudī vāram, the Inhabitant's share, is enjoyed by the holder of the Mānyam, this tenure can only be lawfully created by the joint act of the Prince and the people, Arḍha mānyam is land *half free*, of which the holder enjoys only the Mēl vāram, it is created by the Prince only" (F. W. Ellis in C. P. Brown's *Three Treatises on Mirasī Right*, p. 24, n. 13). It would seem that the *namasya* tenure applied to holdings of Brāhmanas (cf. the salutation *namaskāra* appropriate to Brāhmanas), and by analogy to other holdings in religious endowments, while the *mānya* tenure was granted to secular persons or for secular purposes, but this distinction does not always hold good in the Tamil Country.

² I.e. the hard (or black-soil?) *koda-gey*. See above, p. 25, n. 4

³ A kind of rent-free holding.

great temple, but was set up in some place, perhaps the courtyard, in which it would be more visible to the public, and was removed eventually to its present position in order that it should be better preserved

At the top of the tablet there are sculptures, which, according to the Elliot MS Collection, are as follows in the centre, a *linga* (presumably on an *abhish'ekha*-stand, as usual), on the left, two standing figures and a cow and calf, with the sun above them, and on the right, another standing figure and the bull Nandi, with the moon over them

The tablet bears 95 lines of writing, mostly in a state of excellent preservation, of which lines 1 and 2 cover an area of about 4' 4" in width and 1½" in height, and the rest an area of about 4' 2" in width and 5' 4" in height. It includes, as has been said, two inscriptions the first of them ends about half-way through line 89, and the second begins immediately after it. I mark the two records A and B. I am indebted to Mr H Krishna Sastri for some valuable suggestions in dealing with some of the verses in the first of them

A—OF THE TIME OF VIKRAMADITYA VI A D 1112

The characters of this record are upright and finely formed Kanarese, of the time to which the record refers itself, averaging from $\frac{1}{16}$ " to $\frac{1}{2}$ " in height—The language is Kanarese, with the exception of the two opening stanzas and the stock verses, beginning on line 86, which conclude it, which are Sanskrit. After its opening *namash'kras* (lines 1, 2), the inscription is in verse as far as line 69, as usual, this metrical portion is in the ancient dialect. The remainder (excluding the Sanskrit comminatory verses on lines 86-89), is in the mediæval dialect—As regards vocabulary, we may note first that in line 41 we have the surname *Chauvēra*, which apparently means "possessing four images"¹. Other words to be noticed are *lāvana*, l 50 (explained by Kittel as "a list of soldiers or of public servants," but here used in a sense not unlike that of *lāvanī*, "mass," "collection"), *pāvula*, ll 70, 77 f (see vol 12 above, p 270), *āṭakūta*, l 70 ("theatrical performances" ?), *ghaṭiyāra*, l 77 ("clock" or "gong", in Kittel *gadyāra*, *gadyāla*, *qadyāla*), *vasuge*, ll 78, 80-82, *takkilu*, l 81, *iśaka*, l 82, *khandika*, ll 82 f—The orthography presents several features of interest. The *sonne* is omitted at the end of verses 3, 5, 8, 9, 11-18, 20-23, 25, 28, 33-35, 37, 39, 46, 48-53, 55, 60-62, 68, 70, 72 and 74. Intervocalic *l* in Sanskrit words usually, but not always, is changed to *l*. There is considerable confusion between *l*, *l* and *r*. The *l* appears as *r* in *ervvar*, l 7, *ārddar*, l 11, *nōrppada*, l 14, and *nōrppadam*, l 38, *erpatt*, l 15, *negardd*, ll 23, 31, and *negardda*, ll 44, 55, *irldu*, l 26, with *irlda*, l 38, and *irldudu*, l 60², *torttu*, l 30, *negartteya*, ll 31, 38, *arkkisal*, l 36, *negarlda*, l 46, *rērhkuv*, l 63, *pogartte*, l 68, beside such regular forms as *eg negallda*, l 25. The *l* appears as *l* in *prabala*, l 10, *āldan*, ll 9, 23, *āld*, ll 10, 16, *tāld*, l 21, *golvudu*, l 32, on the other hand, *l* is changed to *l* in *ihisidam*, l 28, *ilida*, l 37, *ilipe*, l 66, *negalalu*, l 68, *baluya*, l 70, on this confusion see Kittel's Grammar, paragraphs 32, 236. Several times, even in the metrical parts of the first inscription, final *m* before initial vowels is changed to *v*. The sound *ay* is sometimes changed to *ey* thus *valeyā*, l 38, *Pōteya*, l 41, *taneyam*, l 42 f, *Basaveya*, l 42, *udeyam*, l 52, and *udey*^o, l 58, *abh'yudeya*, l 59, *sameya*, l 75. The spelling *putrikeyer*, l 58,

¹ The word *chau vēra* seems to be a Prakrit form corresponding to a Sanskrit *chatur bēra*, "possessing four images". What this exactly means is not clear, but possibly it denotes a man who makes a living by showing images of gods, similar to the *manḥka*, "a mendicant who went about getting his livelihood by showing a picture which he carried in his hand" (*Uvāsagadāsā*, in *Biblioth Ind* vol 2, app. p 1). The profession of image-showman is already attested by Pāṇini, V. iii. 99, *jīvik ārtthō ch=āpanyē*, "the affix *la* is not added to denote an image when that image is used as a means of livelihood but is not for sale."

² In *irldu* (l 26) and *irldudu* (l 60) the crook representing *r* is placed on the top of the hook representing *u* on the right side of the *l*. This mode of writing leads to some confusion, for in *oreya* (l 29) and *Bennekallu* (l 71) the *e* in the syllables *re* and *ne* is represented by a similar hook surmounted by the same crook, whereas in *Vennekal* (l 68) the *e* is denoted by a crook placed immediately over the *nn*, without any hook below it.

is probably due to a similar phonetic cause.¹ The *upadhmāñña* sound is represented once only, and here with the character for *r*, viz *payah-pūra* (l 44), on this, which is perhaps a merely graphic feature, see above, vol 12, p 271. Lastly, we may note that the prose parts of both documents show fluctuation in the use of initial *p* and its derivative *h* thus we find here *paḍuvalu*, l 80, *poṃ* and *ponna*, l 83, and *pana*, l 83, by the side of *hōda*, l 77, *hola*°, l 77, *haduval*, l 78, *halla*, l 78, *hattu*, l 78, *hanneradu*, l 83.

The inscription begins with salutations to Śiva and other deities, and verses in praise of Śiva, Viṣṇu, and Brahman. It then gives some Puranic genealogical and other matter,¹ by way of an introduction to the real pedigree of the Western Chālukyas, one of whom, Vikramāditya VI, was reigning when it was written.

It deals first with the race of Manu (verses 6-14), because the Chālukyas were affiliated to the Mānavya Gōtra. The son of the god Brahman was Manu Svāyambhuva, his son was Pūyavrata, his seven sons were Agnidhra, Mēdhānthi, Vapushmat, Jyōtishmat, Dyutimat, Havyan, and Savana, who reigned over the seven *dvīpas* or concentric islands of the Hindū cosmos. Agnidhra was succeeded by his son Nābhi. Then follows a geography, also in the Puranic vein,² after which our poet goes back to his genealogy, telling us that Nābhi's eldest son was Rishabha, and the son of the latter was Bhārata, the eponym of the land known as the Bhārata-varsha. The author then makes a passing mention of the "emperor Vikrama" (verse 15), that is, Vikramāditya VI, who, he tells us, was an ornament of the Chālukya race, a scion of the race of Manu, and a very Viṣṇuvardhana, "an increaser of Viṣṇu," with allusion, no doubt, to the fact that the Chālukyas had Viṣṇu as their family god, and the hoar, typifying one of his incarnations, as their crest.

The inscription then introduces the Solar Race (prose after verse 15). We are told first that the Manus Svāyambhuva, Svārochusha, Auttami, Tāmasa, Raivata, and Chākshusha had each in succession ruled the earth for seventy-one cycles of the four ages. This means that six *manvantaras* or patriarchates have elapsed in the current *kalpa* or æon.³ There is then introduced the seventh Manu, Vivasvata, who presides over the *manvantara* in which we are now. He was a son of Vivasvanta, i.e. Vivasvat, the Sun, who was a son of the Prajāpati Kasyapa by Aditi, daughter of the Prajāpati Daksha, and to him there was born Ikshvāku, whose daughter was Ilā.

The Lunar Race, to which the Chālukyas really claimed to belong, by paternal descent, is introduced at this point (verse 16), the previous matter having been given with a view to adding glory to this race by showing an intermarriage of it with the Race of the Sun. The mind-born son of the god Brahman was the great sage Atri. His son, born from the pupil of his eye, was the Moon. The Moon's son was Budha, who had as his wife Ilā, the daughter of Ikshvāku, mentioned just above. And their son was Purūras, "an increaser of the Lunar Race." Purūras begat Hāriti Pañchaśikha (verse 17), this person, we may remark, was obviously invented because the early Chālukyas of Bādāmi were Hāriti-putras, descendants of an original ancestress of the Hārita Gōtra.⁴ In descent from the sons of Hāriti there arose the Chālukya race (verse 18). In this race the record mentions first Satyāśraya (verse 21), meaning Pulakēśin II (A.D. 609-42), whom it styles, without any real foundation, "lord of Ayōdhyā."⁵ In this connection the family was also known as the family of Satyāśraya. It then (verse 22)

¹ Compare Bhāgavata Purāṇa, V, 1 f, and Viṣṇu Purāṇa, II, 1.

² Compare Bhāgavata, V, 11, Viṣṇu, II, 1.

³ About this matter see Dr Fleet's paper on the Kaliyuga in *Journ R. As. Soc.*, 1911, p 482.

⁴ There is no mention in this record of Hāriti's water pot (*chulka*, *chuluka*, *chaluka*) from which some other records fancifully derive the name Chālukya. See Dr Fleet's *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol 1, part 2, p 339.

⁵ See *Dyn Kan Districts*, at supra, page 339.

skips on to Taila II (A D 973-96), the founder of the later Chālukya line. And it then enumerates Taila's successors (verse 23) down to the reigning king Vikramāditya VI (A D 1076-1126), who is eulogized copiously (verses 24-32), but without any mention of definite details

The record then introduces an officer of Vikramāditya VI, the General Mahādēva, and proceeds to treat of his descent and pious works (verse 31 ff) In the land of Bhārata-varsha there was the Belvala district (*nāḍu*) In this district there was a group of villages known as the Nareyamgal twelve And in this group there was the great *agrahāra* Ittage, in which there were four-hundred Brāhman householders (*mahājanas*) One of them was Pōtaya Chauvēra,¹ of the Ātrēya *gōtra* (verse 42), who begat Mādhavabhatta, who begat Basavaya, who begat Dēchirāja, who constructed a tank for his native town and begat by his wife Nijakabbe or Nijāmbike a son named Vāsudēva Vāsudēva by Valajikabbe begat Nārāyanadēva, a very Mūrtti-Nārāyana or incarnation of the god Nārāyana (Vishnu), who married Chandrikāmbike or Chandrikādēvi (vernacularly Chandalabbe) The offspring of this union was our hero Mahādēva (verse 56), who had three wives, Kālādēvi, Mallikādēvi, and Pampalādēvi In recognition of Ittage being his birthplace (verse 61 ff), Mahādēva built there the great temple of Śiva-Mahādēva which is the chief glory of the place Then (verse 68), in memory of his father Nārāyana, otherwise known as Mūrtti-Nārāyana, he constructed a temple of Vishnu under the name of Mūrtti-Nārāyana And after that (verse 69), in memory of his mother Chandrikādēvi, Chandalabbe, he raised a sanctuary to the god Chandalēsvara, to which, with somewhat doubtful appropriateness, he added a residence of public women (*sūlryar*) And finally he crowned his labours by building a temple of his own tutelary deity Bhurava (verse 70) and a *matha* or monastery (verse 71), and making in the precincts of the temple of Mahādēva a tank named Dēvi gere, "the Tank of the Goddess" (verse 73) This account of the General Mahādēva ends by naming in verses 74, 75, sixteen other places at which he did acts of piety which made him famous, including, it is said, even Vārānasi (Benares)

This brings us to the business part of the record, beginning in line 69, namely, the record of grants made to the temple of Mahādēva We are told first that the king Vikramāditya VI himself gave to the temple an entire village named Beṇnekallu no date is given for this grant The rest of the record (line 71 ff) is occupied with the donations made on a certain day in the year Nandana, the thirty-seventh year of the reign of Vikramāditya VI, by the General Mahādēva. And from the opening of this passage we learn that Mahādēva, in addition to being a *Dandanāyaka*, held also the offices of *Mahāpradhāna* or High Minister, *Kannada-Sandhuigraha* or *Sandhuigraha* for the Kanarese country, and *Mane vergade* or Master of the Household, and also had the title of "a *Mahāsāmantādhīpati* who possesses the *pañcha-mahāsabha*"² The donations were given by him in trust to the Four-hundred Mahājanas, headed by the Ūredo or village head-man, of Ittago, which is styled here (line 75) a *mahā-agrahāra*.

The details of the date of this inscription (line 76) are the cycle year Nandana, being the thirty-seventh year of the Chālukya-Vikrama-varsha, that is, of the reign of Vikramāditya VI, the full-moon of Bhādrapada, Ādityavāra (Sunday), an eclipse of the moon Dr Fleet gives me the following remarks — "This Nandana samvatsara was the Śaka year 1034 expired, A.D 1112-13 For this year the given *tithi*, the full-moon of Bhādrapada, answers as a true *tithi* to 7 September, A D 1112, on which day it ended at exactly 20 hours 13 minutes after mean sunrise (for Ujjain) But the day was a Saturday, whereas the record specifies a Sunday, and the *tithi* as a true *tithi* cannot by any means be carried on to the Sunday Accordingly, from this

¹ Regarding this surname see p 37 above, under vocabulary.

² Regarding this epithet see vol. 12 above, p 254

point of view the date is an irregular one. But the given *tithi* as a mean *tithi* ended at 2 hours 29 minutes after mean sunrise on the Sunday and the date in this way may perhaps be accepted as working out satisfactorily. There was, however, no eclipse of the moon, either visible or invisible in India, at this full-moon, or, indeed, at any time in A.D. 1112. And, though a similar case of a mean *tithi* giving perhaps a satisfactory result has been found in the case of the Nīdagundi inscription of A.D. 1107 (see page 13 above), much more evidence is wanted before we can accept mean *tithis*, even as occasional instances, in the face of the general indications that all the details of the Hindū calendar were determined by true time from long before the period to which this record belongs. In this case, all that we can really say is that the date may be either Saturday the 7th, or Sunday the 8th, September, A.D. 1112, but the date is an irregular one, at any rate in respect of the alleged eclipse. The passage also contains the term *samkrānti*: it says *sōma-grahana-samkrānti-vyatīpātad-amdu*. This term cannot have been used here in its ordinary meaning, namely, of the entrance of the sun into a sign of the zodiac, as the nearest such *samkrāntis* were Kanyā on 27 August and Tālā on 26 September. It has perhaps been used here, in the simple meaning of 'a coming together,' to denote the beginning of the supposed eclipse, the first contact of the moon and the sun, for which the technical term is usually *sparsa*, 'touching'. The same expression *sōma-grahana-samkrānti-vyatīpātad amdu* is found also in the inscription B, line 93."

Of the various places mentioned in this inscription, some can be identified, but others remain for further inquiry. We have to note first that the record locates Ittagi (verse 34) in the Nareyamgal twelve and the Belvala district (*nāḍu*). The Belvala or properly Belvola district is well known as a three-hundred district, the chief town of which seems to have been Annigere, now known as Annigēri, in the Nawalgund tāluka of the Dhārwar District. And Nareyamgal, which gave its name to the Nareyamgal twelve, is Narēgal in the Rōn tāluka of Dhārwar, about twenty-six miles east-north-east from Annigēri and twelve miles towards the north-west from Ittagi: there are inscriptions there, published in the *Journ. Bombay Branch R. As. Soc.*, vol. 11, p. 219 ff. Kukkanūru, the chief town of a group of thirty villages (lines 70, 77), still exists under exactly the same name three miles north-by-east from Ittagi; it, also, was in the Belvola three-hundred¹ it has some unpublished inscriptions and several old temples.² Bennekallu, in the Kukkanūru thirty (line 71), is evidently the "Bennikul" of the Atlas sheet 58, five miles south-east from Kukkanūr and five and a half miles east of Ittagi. And Talakallu (line 77) is the "Tallukulloo" of the same map, eight miles south-south-east from Kukkanūr. Among the places mentioned in verses 74, 75, as the localities where other pious acts were done by the General Mahādēva, Savasi (l. 67) is "Saunshi," i.e. Saumshi, which is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat 15° 12', long 75° 21' - seven miles south-east from it is Gudigere, the "Gudgeri" of the map, these two places are mentioned as forming together "the Savasi- or Samasi-Gudigere agrahāra" in a Tālgund inscription of A.D. 997, and the record seems to mark this as one of "the eighteen *agrahāras*" which are mentioned in various inscriptions.³ Kundumgola is, no doubt, Kundgōl, an outlying town of the Jamkhadi State about five miles north-west from Saumshi. Kundgōl and Saumshi are stations on the Southern Mahratta Railway on the Harihar side of Hubli. Vēlūgrāme is Belgaum, the chief town of the Belgaum District, Bombay. Vārānasi is of course Benares. Svāmi-Pampā-sthala is, no doubt, the well known Hampe, Hampi, the still inhabited part of the great city Vijayanagara in the Bellary District, Madras. Mōḍeganūr is mentioned in other records as a *nelevīdu* or standing camp of the Kalachurya

¹ See *Ind. Ant.*, vol. 4, p. 277.

² Fergusson, *History of Indian and Eastern Architecture*, 2nd ed., vol. 1, p. 426.

³ See vol. 6 above, p. 254, for the record itself see also (imperfectly) *Epi. Carn.*, vol. 7 (Shimoga), Sk. 179.

kings Somēśvara, Sankama, and Āhavamalla¹ it cannot at present be traced, but should probably be found somewhere in the Nizām's territory Lattalūr, the name of which is also found in inscriptions in the forms Lattalūr and Latalaura, is Lātūr, a town in the Bidar District of the Nizām's territory, shown in the Indian Atlas sheet 56 (1845) in lat 18° 24', long. 76° 38' it is noteworthy as having been the original home of the ancestors of the Rāshtrakūta kings of Mālkahd (see vol 7 above, p 223 ff) Vennekal is very likely the Bennekalu mentioned above

TEXT²

- 1 Ōm³ Ōm Namaś=Śivāya | Ōm Namō bhagavate Vāsudēvāya || Ōm Namō Brahmanayc⁴ nama[h*] | śrī-Ganapataye nama[h*] | śrī-Sarasvatyai nama | Ōm [||*] ⁵Namaś=tamga-siraś-chumbha-chandīa chāmara-chāravā [||*] tralōkya-nagar-ārambhā-mū-
- 2 la stambhāya Śambhāv || [||*] Jyaty=āvisikṛtam Viśhnōr=vvārīham kshobhāt-ārnavam [||*] dakṣiṇ-ōmnata-damshtr-āgrā-viśrīmta-bhuvanam vapuh || [2*] Śrī-Śamkarāya namōm(mō) nama | ||
- 3 Ōm⁶ 7Śrī-Vānī-nātha-vamdyā⁸-prakṛiti-patu nāti nātya-śailūsham=ātm-śchchh āvirbhbhāvā-svabhāva ttribhuvana namit-aisvarya-śampat-prabhāv-aik-āvāsam vīdya-vēdam sukṛiti-surabhī samdōha dōha-kshamam mālka=i viśvakk-ēmdum=atyutsava-sa-
- 4 mudayamam chandra-lōkha-āvatam || [3*] ⁹Śrī rāmā-ramanīya-nātra-naphara-kṛīd-āspadam kāya-kāmty ārūdhya-prachur āmbu kṛatubha-gabhastī-vrakta-kimjalka-vistāram lōchana-puṇdarika-jathara-svarnn-[ā*]hja-īrmyam samast-ārā-
- 5 dhyam kamalākaram bol=esedam Lakṣmī-manō-vallabham || [4*] ¹⁰Kamalā-vallībha-nābhī-hēma-kamalam janm-ōtsava-śthānam=āge mahātman paramam pavitran=ogedam prdm-āsanam Bhāriti-ramanam vēda-mahā-prabandhaka-Vu i-
- 6 jam bhūi-bhūbhūvas [s*]vas trayī-krama-nirmmaīna-pūāyanam nikhīla-lōka-ādhyā-pād-āmbuja || [5*] Enis-irdd=amburūha-Svāyambhūge sutam Svāyambhuvam puttīdam Manuv=ātame gamam Priyabrata-nripam tat putrai=Agnīdhīa-mukhya-na-
- 7 rēmdr-ōttamar=ervat¹¹=amt-avaigge(rge) sapta-dvīpamam pachchu kottan=īlī-vallabhan=ā Priyabrata=udāta-kshītra-gōti-ōttamam || [6*] Lavan āmbhōnīdhi sutt=irēk=eseva Jambūdīpī=Agnīdhra-rājya-vilās īspadav=akchu-vēshṭita-viśūla-
- 8 Plakṣhav=akṣhūna saushthīva-Mēdhātīthi-pālītam sure gadal-sutt=irppinam nōdal=oppuv[u*]d=ā Śīlmali sō(sō)śhma sūhasn-Vapushmad-bhūbhūja-svīkṛtam || [7*] ¹²Jyōtīśhmantam Kuśadvīpaman=esev-inegam sarpi sutt=irppinam vikhyāt-āmbhōrāsi tannam dadhi hr-
- 9 lasidndam Kīaumchamam rāja-chakra-khyātam kar-kondan=amt=ā Dyutimad-avanīpam dūgdha-v-ūrāśi-sim-ānvitam¹³ Śāk-āntavi(rī)pakk=arasan=enisidam Havvanam vyagra-tīja || [8*] ¹⁴Svād-ādaka-vrīta-Pushkara-mēdimyam Savanan=āldan-avanata-rīpu-lakṣmī dayita-mūrti Manu-

¹ See *Dyn Kan Distrs*, ut supra, pp 485, 497, and *Lpi Carn*, vol 7, Summa, Si 197

² From the ink impressions

³ Denoted by the spiral symbol

⁴ This extraordinary dative seems to have been suggested by the following *Ganupatajē*

⁵ Metre Ślōka, and in the next verse

⁶ Denoted by the spiral symbol

⁷ Metre Śrāgdhārā

⁸ Po sibil *śrāgdhārā*

⁹ Metre Śrīdūlavīkrīdita

¹⁰ Metre Matībhavīkrīdita, and so on

¹¹ Apparently a dialectal form for clear, unless it is a mistake for error

¹² Metre Śrāgdhārā

¹³ See above, vol 12, p 270

¹⁴ Metre Kanda

- 10 vanś-ōdadhī-sa[m*]pūrṇa-chamdran-anaghan-atamdrā || [9*] ¹Sakala-dvīpī-patī-
Priyabrata-sut-Āgnīdhra-ādīgalu tamma tamdo kudalu sapta-samudra-samvāhita-
sapta-dvīpamam sapta-sapti-kau āgra-prabala-pratāpam=eseyalk=āld(āld)=im balikkam
jagat-prakat-Āgnīdhra-sut-ōttamai=dtha(ddha)-
- 11 reyan=ārdham²=Nābhī-rāj-ādīgalu || [10*] Himavat parvatadimdo temkan=ān
Nābhī-kshītram=ā Hēmakūta-mahibhī(bhī)t-patīvunde Kimpurusha-virsham
te[m*]kal=opp-irppud=ā kramadimdo=ā Nishadhi-āchalakke Hari-varsham dakshinam
Mēru-madhyam=enalu tōrppud=Ilāvritam vri-
- 12 ta-kanai-Jambū-nadi-vibhrama || [11*] ³Nīla-Svīt-ādī-śrī(śrī)mga-kshīradhara-nik iram
temkal=opp-irppinam Lōkālōk-ātyanta-ramyam sogayisuvudu ramyam Hiranmantam=
ettam bhūlōk-ōtkrīsham=app=Uttara-Kuru Kanak-īdr-īndradim mūdai=ukkam
śrī-līlam Mālyavanitam so-
- 13 gayisuvudu matt=allī Bhadrāsīva-varsha || [12*] ⁴Sama-samd=oppuva varsh-
ōttamamgalimdo=eseva Mēru-chāuto tamui[m]dam=enalko pūduval-ām(i)
Gandhamādanalk=enisi Kētumālam=ad=esegu || [13*] ⁵Δ nava-khanda-mamula-
mahisarol=agīaṇu=appa Nābhig=amlāna-gnu-ōdayanu Rishabhan=ātmajan-ādan=
aganya-punya-la-
- 14 kshmi-midhi tat sutam Bharatan=ādudu Bhārata-varsham=ātanimdo=ā nripam=alte
tāno Manu-vamśa-vibhūshanan=emtu nōrppada⁶ || [14*] ⁷Ā Bharat ādī-bhūbbu-
jarin=aggalam=āgi samudra-mudrit dīvvī-bharam=ellamam nija-bhujā-bhādim
talcdam Chalukya-vamś-ābhānanam pratāpa-nīlayam vibhu Vikrama-chakravartī
dhātri-bhuvana-prasiddha-Manu-
- 15 vamśa-jan=ātane Vishnuvarddhana || [15*] Gadya || Ad=emt=onal=erāde(da)neya
Kamalagarbhībhāram tribhuvana-sad-dharmma-sūtradhāraram⁸ ananya-sīmānya-
mahim-āspadarum | rāja-nīti-latā-kamdaum=enisida Svāyambhuva Svāīochisha
Uttama | Tāmra | Ruvata | Chākshushar=emba Manugrī=or-orvvar=
oirpatt⁹-omdu chatui-yyugam baram dbare-
- 16 yan=āld=anamtāam Hiranyagarbhībhā chāru-charana-nakha-śukti-muktāphalan=enisida
Daksha-prajāpatiḡ=Aditi puttīdal=Aditigam jagach-chitra-karma-kusha(śa)lan=
enisida Kaśyapa-prajāpatiḡgam samasta-lōchanan=enisida Vivasvamtan=ā
Vivasvamtange Manu-nīti-nīpanan=enisid=ēle(la)neya
- 17 Manu-Vaivasvatan=ā Vaivasvatamg=Ikshvāku-kshītīsam janīya(yī)sidan=ā nripamg=
Ilā-dīvyi=emba suto puttīdal=attalu || ¹⁰Anupama-hōma-timarasa-gaibbhāna
mānasa putran=Ati tan-mnni-patī-nōtia putiḡkego puttīda namdanan=Imdu-manli-
mandanan=amrit-āmsu tat-priya-
- 18 sutam Budhan=annata Sōma-vamśa-varddhanan=ogedam Budhamgav=Ilegam prithu-
kūttī-ravam Pūrāva || [16*] ¹¹Ā rāja-rājan=enipa Purūravanimdo=eseva
Sōma-vamśadol=ādām Hāiti-Pamehasīkhan=akhi ātūti-narēmdia-manli-le[khī*]ta-
charana || [17*] ¹²Palarum Hāitig=ādar=ssu-
- 19 tar=atula-dharā-bhūa-dhanīya-bahē-bilar=ā bhūbhrit kul āgrēsarare modal=enalk=
āytu Chālukya-vamśam vilasalakshmi-latā-vēlītam=akhila-jagat tūmgam=udyad-
yaśō-nirmala-muktā-ratna-gaibbbham sakala-kula-kubhrid-vamśa-labdha-prasamsa ||
[18*] ¹³Chūdā-pamehaka-mam-

¹ Metre Mattābhavikridita, and so in verse 11² Metre Sragdharā³ For vōlpadam⁴ Ra, the fourth syllable of the word sūtradhāraram is written over the line in smaller character⁵ For eḷ^o⁶ Metre Mahāsrāgdhārā⁷ Read āldar, or āddar The sonne is written twice⁸ Metre Kanda⁹ Metre Utpalamālā¹⁰ Metre Utpalamālā¹¹ Metre Champakamālā¹² Metre Kanda¹³ Metre Sārdulavikridita

- 20 danam Bhagavati-brahma-drum-iridhakam krōd-āṇṇakūt-achihne-m=ñ. pita-bhujasphāra-sphurad-vikiṃma-kīdā-dāmdita-āṭṭravam śuchi yasah-piōtphulla malli-nav-īpida-bhījita dig-vadhūkam=esegum rājanyam-ā vamsadol || [19*] ¹Para-vams-ōṇṇati pōla-
- 21 l=ārkkume tadiya āṭṭyan=emb=amt-ir=achchayam tūdi manakto vand=esegum=amtas saram=uddāma-bāmdhūma-sākhām dridhi-mūlam=ñ. pita-phalam mshkayam=agi-āgra-sundaram=achchidram=akamtakam bhuvadol || Chālukya-vams-ōḍaya || [20*]
- 22 ²Jaya-jāyā-vallabham pallavita mja-Chaluky-ānvayam kirtti lakshmi-pūjan=uvvī-rakshan-aika-kshama-l bhujavijay-alankritam śitāra-kshatriya-gōtr-ādi-indra-vajram nri(nri)pa-tilakan=Ayōdhy-ādhipani samda Satyāsīaya dāyam putte Satyāsraya-kula-
- 23 m=enisitt=alte Chālukya-vamsa || [21*] ³Neguddā=ī vamsadol=urvarā-bhala-dhuripam putti sampūrnas-śurya-gaṇ-āṭṭam ita Rāshtrakūta-nripatha(ra)m samgrāmadolū geldu nettage sapt-ābdhi-pūta bhātalanam=īka chehhatradim=āḍan=āvagam=mit=apiatima-
- 24 pratīpan=asuhit-kilāpam ⁴ Tailapa || [22*] Jāniti-samstutan=āda Tailana magam Satyāsrayam tam-nripilina putiān vibhū Vikramam tad-anujam samd=Ayyan-ōrvvīśva=ītana tanmam Jayasimgan=ātan magam Trailōkya-malla-kshitisān=enipp=Āha[va*]-
- 25 mallan=ātana magam Sōma(mē)śvar-ōrvvīśvara || [23*] ⁶Tad-anujan=uddhata ripu-rripa-mada gaja-mriga-rījan=amala-kūtti-vadhūti-vadanā-lalnam śūri-riya-Dilipam nogalāda Vikramāḍitya-nripam || [24*] ⁷Penad=ugr-āhita-vam-ūnam taridu bhābhrid-varggamam
- 26 nūggi tat-kshanadim kūtaka-kōṭiyam kadidu sapt-ēmbhōdhi-samruddha-dhārinīyam dōr-vāladimide nēppadisi kirtti-rige kēli-grī(gri)h-āmganam-app=ant-ire mīdidam subhatar⁸=āi=Chēhālukya-Rāmam bara || [25*] Kamath-ādhisānā bennol=iridu⁹ phani-rāj-ōdyat-phan-āgīa-
- 27 kko vandu māhi kāmuni dig-gaja-brajāda kumbh-igīamgalam mettī Vikrama-chakrēsan=udagrav=appa bhujamam bāmd=ūridalū ragidimdam=id=ēn=umnatam=āyto dakshinā-bhujam Chālukya-chakrēsan || [26*] ¹⁰Pesara vish-ōrag-ēmdrana phan-āgradol=urppa bhaye(yam) Rāsā-
- 28 talakk=asuran=ād-urtta¹¹ nūmkida parābhavam=ādi-varāban=ettuvāmd=asuv-arey=āda sōde tanag-āridud=embinav=igal=ildapalū vasumatī Vikramābhārana-bhūpana bhūri-bhujā-pradōśadolū || [27*] ¹²Pesar vve(ve)tt-irdd=ādi-ājakkalnman=ilisidam āṭṭa vidyā-
- 29 bhujamgam vasudhā-lakshmi bhujamgam tribhuvana-vijaya-sri-bhujamgam mahā-sāharsa-dōr bhūhamgi-bhujamgam sahaja-madhura-samgita-gōshthi-bhujamgam rāsa-vadu-vāni-bhujamgam nripa-guna-nīlayam rāya-vōśyā-bhujamga || [28*] ¹³Eragad=udagrav=il=oreya bā-

¹ Metro Mattēbhavikrīdita² Metro Mahāśrāgharī³ Metro Mattēbhavikrīdita, the same in verse 22⁴ For negalāda=⁵ Delete the danda⁶ Metro Kanda⁷ Metro Mattēbhavikrīdita, the same in verse 26⁸ The syllable ṭa is omitted, and has been added under the line in smaller character⁹ Read āḍu¹⁰ Metro Champakamālā¹¹ Kittel's Dictionary gives the form of this verb as ad rru¹² Metro Mahāśrāgharī¹³ Metro Champakamālā; the same in verse 30

- 30 yole nēlada rāyar=illa kamd=nru-seṛe gottu torittu¹ vesa-geyyada mamdala-
nāthar=illa tannay² keya vastu-vābanaman=attadar=ill=ene bannisalk=ad=ār=
nnerevaro vira-vrittiyan=aguruvina Vikrama-chakravarttiya || [29*] Pudidu
pedalḍa vikrama-vijirimi-
- 31 bhanamam tored=āl-vesakke pūnd=odaviḍa bhitiy-amd=eragal=anya-nrip-āvali pāda-
pithadolu pada-nakha-darppanamgal=olḡ=ā rūpu-bhūpala rūpu chamdra-bimbada
mrigad=amt-ir=irppuvu negartteya² Vikrama-chakravarttiya || [30*] ³Negardd⁴=
ā Vikrama-chakra-
- 32 varttiya pad-āmbhōjakke bhrimgam bhuj-āsige kūrpp=ājñege iakke bhū-vaniteg-
cūm-jauvanam rājya-lakshmiḡe nitt-aydetanam jasakke pasaram tēj⁵akke kāyp=
itan=cmde gunam-golvudu Kumtal-āvanī-talam śīman-Mahādēvanam ||
[31*] Kamda || ⁶Enipa Mahādēva cha-
- 33 mūpana janma-kshētra-vamśa-vīrya srutam=ātan=anēka dharmma-kāryyam janatā-
stutam=enisi negaldav=ene kēvalame || [32*] Ad=amt=ene || ⁷Sakalā-dvipa-
kalāpamam miguva Jambūdvipadolū kīrti-vettu karam Bhārata-varaḥham=
irppud=adu varsh-ōtkṛṣhtam=amt=alli visva-
- 34 kulā-samkula-janma-bhūmī bhuvana śī-ramya-ha[r*]my-igrī-cl ālikēy=irkkum bahnā-
dharmma-dhēnu-nivahakk=ādum-bolam Belvala || [33*] ⁸Nareyamgal-panneradum
dhar-āmganā-tīlakam=enisi Belvala-nādolū karam=oppi tōrkkum=avarol=dore-vetta
mah-ā-
- 35 grabhāv=Ittagey=esegu || [34*] ⁹Idu Kanak-ādriy=amte vibndb-āśrayam=int=idu
nōda nāga-lōkada vol=ananta bhōgi-jana-sēvitam=int=idu dugdha-vārdhhy=amdāde
pnrushōttama-sthiti⁹-karam Dhanad-āchalad=amdadimdam=int=iduve Mahēśvar-
āva-atham=e-
- 36 nnadar=āro tad-agrahārama || [35*] ¹⁰Aduva sōge pāduv=alḡalu nadap=āduva
hamse pūmchamam-bāduva ganda-gōḡile kelar=naudid=amututan=āḡal=ante māt-
āduva rāja-kirav=olav=arkkisal¹¹=ārad=agaldū pūvin=amb=āde latā-ānam buguva
nallavar=alhiya namdā-
- 37 namgalola'l) || [36*] ¹²Sura-taru-nandanakk=īdara namdanadim dhage pōpuv=ā
Mahēśvarana jat-āgradum=īlida Gamgeya kāl=īdar=oppi bappi nīr-vvāi
ghana bī(bī)mdam=int=īdar per-ggereyalliyē tīvi nīrggalam dhareg=annrāḡadim
karevuv=akkuv=enippudu nōrppad¹³=ī pura || [37*] Kal-mā-
- 38 śak ārttha-dhūmam=enis=īlida¹⁴ negartteya¹⁵ hōma-dhūmam=aggalisi nacha(bha)m
baram milūddu(rdu) nāka-nadī-prachura-pravāba-samvāvana-vīlāsī-Yamuna-jal-
-ōdgamamam mīge jannav=irppa bhū-vale(la)ya-vinūta-vīpra-vararund=esed-irppud=
ad=etta nōrppadam¹⁶ || [38*] ¹⁷Avarindam vēda-vidyā-
- 39 latke nūmīrdū(rdu)d=ā brāhmaṇa-jyēstharam bhū-bhuvanam vēd-ōkta-mārgg-
ānugam=enisud=ā bhūmī-dē-arkkal=old=ik[k*]uva nānā-havya-sāmdōhamane sura-
ganam pārddu komd-irppud=ā vīpra-varar=ppechechalke¹⁸ perchechitt=atīvīdita-
para brahmam=ā brahma-vamśa || [39*] ¹⁹Sakalā-vyākaranamgalum vīvidha-

¹ Apparently for *toḷtu*² Read *negaltteya*.³ Metre Mattēbhavikṛīḍita⁴ Read *negald*=⁵ Metre Kanda⁶ Metre Mattēbhavikṛīḍita⁷ Metre Kanda⁸ Metre Champakamālā⁹ The syllable *ti* is added under the line, in smaller character¹⁰ Metre Utpalamālā¹¹ For *alḡisal*¹² Metre Champakamālā, the same in verse 38¹³ For *nōḷṇ*¹⁴ Read *īlida*¹⁵ For *negaltteya*¹⁶ For *nōḷṇ*¹⁷ Metre Mahāśrāḡdharā¹⁸ Perhaps to be corrected to *perchechalke*¹⁹ Metre Mattēbhavikṛīḍita

- 40 vėd-ārtthamgalum mūrṭti-gomdu kalā-sāstra-samētam=ōlagise tammam brahma-
vidyā-vśēśhakar=amlāna-charitra-pātrar=amala-jñāna-rddhi-sampannar=i sakala-
kshōmige pūjyar=Ittagēya nālnūrvar=ddvījanm-ōttamaru || [40*] Kamda ||
¹Anaghar=anavadya=anupama=anēkavidha-yaja-
- 41 na-yājan ādhyayan-ādhyāpana-dāna-sat-pratigraha-vinūtar=Ittagēya viprar=ā nāl-
nūrvaru || [41*] Avarol=Pōte(ta)ya-Chauvēra-vesarol=esed-irppa yajñā dik-
shitar=esedar=bhūbhuvana-nuta-kāmma-kula-sambhavar=atul-Ātrēya-gōtrar=amala-cha-
ritaru || [42*]
- 42 Avara sutar=enisidar-Mmādhavabhattachar=asēsha-sāstra-pāramgamar=arnnava-mōkhal-
ākhil-ōrvvī-bhuvan-aika-pavitrar=ādya-Manu-chāritraru || [43*] Enisiva(dv)
Mādhavabhattachara tane(na)yam Basave(va)ya shādamgi-sangata-charitam jana-
nutan=ādam vēdam manuj-ākū(krī)tiyim shādamgamam tā-
- 43 lōda vol || [44*] ²Tat-tane(na)yam trayī-trīpathagā-himāvad-giri sach-charitra-
sampattiya bittu dharmmada tavai-mmame kirttiya janma-bhūmi lōk-ōttaman=
uttam-ōttaman=ndāttī-sikhāmani Dēchirāja-vipr-ōttaman=ā mahā-purushanam
purushōttaman=ennad-irppar=ānu || [45*] ³Uimdam
- 44 temkal=opp=irppinam=akhila-jan-ādharām=āg=irppinam dharmm-ārambh-ōdyōgi nānā-
vidha-vibudha-nutam Dēchirājam vīsist-ādharām tātparyyadim kirttisida kere
payar⁴-pūra-vistānamdam kshīr-āmbhōrāsī pō[1*] matt=enisad=enisugum tūnga-
ramgat taramga || [46*] ⁵Ā negardda(lda) Dēchirājana māna-⁶
- 45 mānava mandanar satī satī jana-tīlakam tām=enisī Nijakabbe mahi-nute
peup=eseyal=esedal=i vasumatiyolu || [47*] ⁷Vasudhā-dēv-ōttamam tām=ene
pesar-vva(va)dad=ā Dēchirājamgav=amlāna satitva-khyāte Nijāmbikogav=
anupamam puttīdam Vāsudēvam Vāsudēv-āpatyan=emb=a[m*]-
- 46 tire sakala-jagad-vamditam brahma vidy-āvasatham vėd-ārttha-vīthi-
viharana guru bhūlōka-vipra-pradhāna || [48*] ⁸Ene negarlda⁹ Vāsudēvana
Manu-charitavar kante pūrna-chandrānane māna nīdhāna-bhūmi bhū sura-
vanit-ōttame Valajikabbe kāmā-ratna || [49*] Ā Vāsudēva-vibhu-
- 47 gam bhū-vanitey=enippa Valajikāmbikogam sayp=āvarisalu Nārāyana-
dēvam bhū-dēva tīlakan=udayam-geyda || [50*] ¹⁰Negald-irdd=Imdr-
chham=āsā-madha(da)-radanigilolu dugdha-vārāsī vārāsīgalolu Mērn-
kshamābhrit-patī kula-kudhāna-śrēniyolu Vajri dik-pāla-ga-
- 48 na-prakhyātarol=bhāvisuvade mīgul=emt=ante Nārāyanēryyam mīgul=mt=i
viśva-vipra-pravararol=enal=im mechhad npp=ātan=āva || [51*] Bhrita-
gōtram samkha-chakrōj[1*]vala-yāsān=aparimlāna-śārīra-padma-sthita-bhāsvad-
brahma-tējam vibudha-gana-nutam satya-bhām-ābhīrāmam sthita sā-
- 49 ram śrī-yutam vipra-vara-patī jagat-sēvyan=emdu lōkam stutī-
geyyutt-irppa Nārāyanana mahimeyam bannisalū ballan=āva || [52*]
¹¹Jagav=ellam tanag=āsritar=ppurushakāram tanna mey tāne Lakshmi-
mey-marchchan=odarchchut-irppa purusham purv-ādhar=ttanna

¹ Metre Kanda, throughout verses 41-44³ Metre Sragdharā⁴ The character for r is here used for the *upadhmaniya*⁶ Metre Kanda⁷ Metre Mahāsrāgdhārā⁹ Read *negalda*¹¹ Metre Mattēbhavikrīḍita² Metre Utpalanālā

See above, vol 12, p 271

⁶ Delete these two syllables⁸ Metre of verses 49 and 50, Kanda¹⁰ Metre of verses 51 and 52, Mahāsrāgdhārā

- 50 pōlvige vaippar=perar-illa sat[t*]vad=ndayam braham-svarūpam prakāśa-
gurutvam tanag=ekka lāvanam=enippam Mūrtti-Nārāyana || [53*] ¹Ā
vibhuvina vadlu nūmmala-bhāva-piṭyaksha-Gaṁge bhāsura-guṇa-ratn-āvāsa-
bhūmi sakala-mahā[-vāniti-ratna-*]Chandrikāmbike-
- 51 y=esedaḷu || [54*] ²Vimal-āchāra-vichāra-Jāhnavi dharā-dēv-ā[m*]gan-ākāśa-
dharitī³ mahi-Jōka-nihmpa-nūmmala-kul-āvirbhāva-Sāvitrī mūrttimad-ātm-
ēśvara-pūṇya-lakṣmi nava-nām-Ārumdbati-dēvi nitya-mahat[t*]v-āmbikey=emdu
bannisadar=ār=ā Cha[m*]drikādēv.ya || [55*]
- 52 Sīkal-ārādhye nag-āmdra-namdanegam=Īsamgam jagat-pūjyan=appa Kumāram
sthūa-śakti-yuktan=udayam-geyv=amdadim Chandrikāmbikēgam Nārāṇa-
dēva-vipra-vibhugam śīman-Mahādēvan=ātma-kul-āmbhōnidhi-pūṇa chandran=
nde(da)yam-geydam jagan-mamdanam || [56*] Kalī-kāl-ōttha-kalamkamam
- 53 teralo nūmkutt-irppud=atyamta-nūmmala dharmma-dūmak-āla-āla-jalam=up=amt=irp-
pud=aprākṛit ākhila-Manv-ādi-viśiṣhta-mārggadol=odanī-batt-irppud=av-āhatam Ka-
li-kāla-pratipaksha-chāi-ū-charitam śrīman-Mahādēvana || [57*] ⁴Mūvar=
onippa dēvara vaṁgalin=am-avir=amśa-jam Mahā-
- 54 dēva-chamūpan=āgal=avar=oppuva śaktiyai um tadiya-kānt-āvaliy=āda vōl=
esevar=oppuva Kālādēvi Malikādēvi mahā-satī-jana-śrōmanī Pampala-
dēviy=emb=avar || [58*] ⁵Śakti-traya-sampannate sūkti-sudhākara-kalidhāna-
tvam sōvā-rukta-jana-rakshan-ō-
- 55 chita-śakti Mahādēvan=āladimg=oppugumē || [59*] ⁶Abhimān-ōdyān-lakṣmi-
madhu-madhura-madhu-syamdi vāg-mallikā-vallabhan=amlāna-triśakti-prakata-pitu-na-
ti-naittan-āmbhā-Rambhā-prabhu rājad-āja-vidyā-guru guru-guṇa-ratnākaram
dhārini-vallabha-dāndādhiśa chūdāmanī negudda(īda)
- 56 Mahādēva-dāndādhinātha || [60*] Nija-janma-kṣātram=emb=i mahimēyol=ahim-
āms-ūdbhav-ādr-imdiavam Vārja-garbhāh oṭpatti-pamkūjaman=amrita-kar oṭpatti-
duglīh-ādbhiyam mikku jagad-vikhyātam=ād=Ittagēyol=amala-kīrtti-priyam
kīrttiyam viśva-jana-prastutiyam=āgal=niḷpa baḡeyin-Ā-
- 57 trēya-gōtr-āvatamsa || [61*] Raseyam nāg āmdia-bhāsvat-phana-māni-rnchinnad
vāluk-āntam barām sōdbisi munnir-diddi dhātri-dharaman=amitamam gumdug=
all=ikkī dig-damti-samāh oṭtunga-gātr-āparam=ave talu-gambamgal=āgalk=id=ā
mādisidam bimjādiyam dōgulaman=ene Mahādēva-dāndādhi-
- 58 nātha || [62*] ⁷Dhāre rangam kula-parvvat-āli tala-gambamgalu diśā-bhittī
bhittī ras-ālamkṛita-chitra-pūtrikeye(ya)r=ā dig-dēviyar=dōgūlam guṇ-īyam
Kanak-ādrī pom-gūlasam=āgalk=ā Mahādēvir=ādaradimd=ettisid=amte dēva-
kulam=opp-irkkum Mahādēvana || [63*] Ude(da)y-ādr-imdradol=arkka-bimbam=
u-
- 59 dayam-geyd=amt=adam dāmtal=ollado nīmd=alliya lōkamam belagut-irpp=amt=
irkkum=uttimgat-āspada-dēv-āyatan-āgra-hōma-kalāśam śrīman-Mahādēvan=abhyu-
de(da)ya-śrī pidid-irppā pūrāna-kalāśam tān=unt=id=emb=anegam || [64*]
Dharani-vallabha-dāndanāyaka-śrōratnam Mahādēvan=ādaradim mādisal=oppe
tō-

¹ Metre Kanda² Correct to *dhātri*, or *dhātri*³ Metre Kanda⁴ Metre of verses 63-65, *Mattēbhavikṛīḍita*⁵ Metre of verses 55 to 57, *Mattēbhavikṛīḍita*⁶ Metre Utpalamālā⁷ Metre of verses 60-62, *Mahāśragdhārā*

- 60 ruva Mahādēvāśvaram sapta sāgara-sīm-āṇam-madhya dēva-bhavanamgrāgellam-
oppakke tām beral-ett=ūldudu¹ nōdiv=mt=id=enikum tūmga-dhiv-ābhāgadam ||
[65*] ²Id=apūrvam Bīlhm mūrī mūmūsal-ariyan=idam pōl=ā
Viśvakarmmam=ido dal=karm-āmtara-prandī(dh)go guruv=enisalu sālud-
emb=antutam
- 61 nōdīdai=āścharyam-badal=mādidan=idane valam Dēva-dēvamg=irai=takkud=
enipp=uttunga-dēv āyatanam=esed=nalū dandanāthar-Prinčiam || [66*] Udadhi-
vyāvrita-dhātūyol=padiy-idlu dēvāliyam munno nēdid=av=am-māduv-ay=
iga mādisav=av-āvam pōlavē pōlav=mt=idu dēvāliya-ahakravatti-
- 62 y=enisalu sālūppudam mūmū-mānō-mudadam mādisi mīnad=oppuva
Mahādēvāśvar-ā(ō)pāmtadolū³ || [67*] ⁴Sī yuvāi vinōda-bhavanam bhuvan-stati-
kūtti-kūtti⁵ kalp-āyavan=āld=nalke, pūtri-bhakti rasam nēle-veichehe Mūrtti-
Nārāyana dēvanam nenedu mādisidam jannakamg Mūrtti Nārāyana-dē-
- 63 va dēva-kulamam kula-nandana-kalpa-bhūtiha || [68*] ⁶Jīvanige Chandalē-
śvaraman=ettisidam pura-varggamū jagaj-jana-mūlam=age Kāmav=elge(re)-vatt=ene
mādisidam Mānōj-āyana Rati-Ramley=emb=iraru samatay=āgale vērkkuv⁷=emba
kāmūyaran=āyda tamdu pūta-vūggadū sūleya=āge mādidam || [69*]
- 64 ⁸Sīhava-Bhāvanam sākala-śatru bhāy-āvala-bhūti-sīhavam Sīhava Bhāvanamge
varadange nūjōj[⁹]*vala dhirmīna-pūthakamg=āhita-kūtti mādisidam=oppuva
dōgnlamam samasta-dhātū-luta-kāyaya-dhūyān=ndit-ōhita-pūnyan=aganāya-pauiusha
|| [70*] ¹⁰Sakala-kala-Sarasvatige vāmmūya-mūrttīge vāda mū-
- 65 ittig=prabhatana-mamtra-mūrttig-amal āksara mūrttig=irulke bhātiyūna sakala-kalā-
sarvasatīye mādisidam mathamam samastā-sīdhika-kavi-tūkkik-āgamika-āudika-
śikshara-sūjan-ōsiyam || [71*] ¹¹Vanadhi-vyāvāritat-ōi vvi-taladol=ide pavitram
Mahādēvan=iyalk=unag=ām kai-konda bhū-mamdalain=idu Ka-
- 66 lge=il=indam=ittalū pūgal=sall=enutām kai-konda kaiy=ilkidā Mridan=adakil-
gomda dāi-mamdalain tām=enikum prakāin=ūśi-madī-kai-kata kāmū-
vinōda-piācśa || [72*] ¹²Nolasuttam Mridan=ilī munn=ilipe Gangā-sindhuvam
Jālū avī-jaladūnd=i Śiva-tirtham-āy=idane dēvam dēvig=anandadam jala-kāli-
sam=āge lottad=ibhādhānam taunol=a-
- 67 nvartham=āgale Dēvi-gerey=irppud=oppuva Mahādēvāśvar-ōpāmtadolū || [73*]
Matuv=mt=ene || ¹³Jagav=ellam kamdu kaiyām mugīye Savasi
Kumdumgolam Kādalūr=Ittage Vēlūgrāmo Vārānasi jana-vutām Svāmī-
Pampā-sthalam Mōdeganūrū sū-Rāya-Nārāyana-purī Narayamgalgal=em-
- 68 b=alī punyam negelalū dhāmmamgalam mādidan=esey Mahādēva dandīdhinātha ||
[74*] ¹⁴Kadu-chelām Nīdugu[m*]dī Mangalavuram Śūi-Lattalūr=
Vveonekal=Vadavūr-Kkōravuram pogirtte¹⁵=vadad nūd=i Riddhigāvamgal-
emb=edeyolu [nūjmmūsi dhāmmamam sale Mahādēvam yāsō-lakshnam
padcdam dhūmī kūdu kūtti-uvīnam cham-

¹ Read *ūldudu*² Metre *Mattēbhavikīdita*³ The syllable *do* is added below the line, in smaller character⁴ Apparently corrupt. May we conjecture something like *stula kūtti kōti* or *stulī kīrttya kūtti*?⁵ Metre *Champakamālā*⁶ Metre *Utpalāmālā*⁷ Metre *Mattēbhavikīdita*⁸ Metre *Mattēbhavikīdita*⁹ Metre *Mattēbhavikīdita* The *pūsa* in this verse is irregular, unless we correct *jala°* to *ja'a°*.¹⁰ Metre *Mattēbhavikīdita*¹¹ Metre *Mattēbhavikīdita*¹² Metre *Mattēbhavikīdita*¹³ Metre *Mattēbhavikīdita*¹⁴ Metre *Mattēbhavikīdita*¹⁵ Metre *Mattēbhavikīdita*² Metre *Mattēbhavikīdita*⁶ Metre *Utpalāmālā*⁷ For *velkuv*=¹⁰ Metre *Champakamālā*¹⁵ For *pogalte*

- 69 di-ārka-tīram baram || [75*] Ōm¹ Svastī samasta-bhuvan-āśraya śrī-prithvi-
vallabha mahāājādhīrāja paramēvara paramabhattaraka Satyāśraya-kula-
talaka Chālukya-ābharana śrīmat-Tribhuvanamalla-dēvara vijaya-rājyam=ntar-
ottar-ābhaya-riddhi-pravarddhamānam-ā-chandrālikk-tārām baram saluttam-ue
Ōm²
- 70 Śrīmat-Tribhuvanamalla-dēvaru śrīmad-agrahārav=Ittagēya śrī-Mahādēvāśvara-dēvar=
amga-bhōga-naivēdyav-anua-dāna-pātra-pāvula-paragrahakkam=ātakūtakkav = ā-chamdr-
ārkk-tārām baram nadav-amt-āgi tribhōg-ābhyamtar[ir*] chatu-sīmī-
suddhiyam sarvva-namaśya(sya)v=āgi bitta Kukkanūru mūvattara bali-
- 71 ja Bonnekallu 1 mattav=ā dēvargge tala-vrittīy=āgi samadhigata-pameha-mahā-
śabda-mahā-sāmmt-ādhipati mahā-prachanda-dandanāyakam varī-bhaya-dāyakam
bandhu-jana-kavalaya-sudhākara nīti-ratnākara vipra-kula-kamala-mārttama
nudid-ante-gūnda gōtra-pavitra par-āmganā-
- 72 putra svāmi-vamchaka-gaja-pamehānam sujana-jana-manō-ramjana śrīmat-
Tribhuvanamalla-dēva-pāda-prmkaja-śilimukham samala-mukha-Shanmukha
nām-ādi samasta-praśasti-sahitam śrīman-mahā-pradhānam Kannada-sandhu-
vighrahi mane-verggade damdanāyaka Mahādēvayyagalu ya-
- 73 ma-niyami-svādhyāya-dhyāna-dhārana-mo(mau)n-ānushthāna-japa - hōma - smādhi - śila-
guna-sampannara vibudha-prasannara Hiranyagarbhha-Brahma-mukha-kamala-
vinirggata-vēda-vēdīmga-ōpāmga-śrī(śra)ti-smṛiti-purāna-śhod-dāśana-śhat-taikka - pra-
vīnar=sūnṛita-guna-gūvīnar=aśvamēdh-ādy-anēka-yañj-īgama-
- 74 vidhi-pāitvāra-pārāyanar=ddasa-diś-āntaramga-valaya-divasakara - tējar=āśrita jana-kilpa-
vrikshar = ppūrvva - dakṣiṇa - paśchim - ottara-dhāni - mēkhālā - chatu-samudra-
pariyamta - yaśō - virājamānai = ggambhīra-sāgara-samānar=dduut ebha-pamehānanar=
vvivēka-ratnākara=ppara-hit-āchā-
- 75 ryyar=kkul-kudhara-dhan ryyar=Thiottam-ōpani-āny-āmganā-jana-dūrai=samasta - vidī-
jan - ādhārar = ddvātrimsat - sahasra - same(ma)ya drōha-kula-nīlaya-kālā-dāvān[ir*]
prabala - ripu - bala - jaladhi-badav-ānalar=agha-ghana-prabhamjanar=saran-āgita-vajra-
pamjararum=appa śrīman-mahāgrahārav=Ittagē-
- 76 y=ūr-odeya-pramukhavar=asCsha-mahājnam nālnūvvara kayyalu dravya-dāna-pūrvvakam
sarvva-namaśya(sya)-sarvva bādhā-parihāirv=āgi pradau śrīmach-Chālukya-
Vikrama-varshada 37neya Nandana-samvatsarada Bhādrapada-punnami
Ādityavāra sōma-grahana-samkrānti-vyati-
- 77 pātad-amdu śrīman Mahādēvāśvara-dēvar=amga-bhōga-naivēdyav-anua-dāna-bhatta-vritti-
ghahiyāra-pātra-pāvula-paragrahakkam dhārā-pūrvvakam mādī bitta mūda volada
mattaru aynūru | adara sime mūdalu Kukkanūrim Talakallimge
hōda batte | temkalu Talakalla holada mē-
- 78 10 | badaval=adda-vasuge mōre | badagalu Kāniyahalla mōre | matta dēvara
pātra-pāvula-paragrahakk=iralu pūta-varggav=āgi bitta maney=ppatta-nāln |
bāgilu-vādadin temkalu batteya hattu kayyam kalad=ūr odevara mane mutte
maneya mivēśanad=agala kai 54 temkana
- 79 meyya nīlam | Kodahya Kētana maneyim mūda mukhade kai . 43
badagana nīla Mudīyanūra Vishnu-ghaisāra maneyim mūda mukhade
kai 65 allim mūdalu batteyim temkalu 21 kai nīlada manegalu mūda
mukhade Telugara Māgeya kravātara mane mutte-

¹ Represented by the spiral symbol² Represented by the spiral symbol

* Apparently two ciphers are illegible.

- 80 y=agalam 76 avay=olage dēvara namdā-divigege mane-sahitam gīna 2 vūrim paduvalu kulīya .kēriya nīla vasugeya māvīna tōmta mattaru 3 kamma 225 dēvara parisūtrada kōteyīm baḍagana tō[m*]ta-vattu mattaru 5 ka 675 vūrim - mūdalu Jakkīyara kēreyīm
- 81 temkīlu tōmta-vattu mattaru 2 Kādīyūr-ggēriya śī Kēśava dēvigege tevāra kēriy=adā-vasugeya takkīlu mattaru 1 kamma 50) ā satada kisu mattaru 1 kamma 100 mūvattu kamma vasugeya kisu matta[īu*] 1 kamma 100 Kādīyūr-ggēriya mattaru vasu-
- 82 geya sēnabōvāra vīśakada mattaru 4 ā dēvargge mūdalu Jakkīyara kērya tūmkanā tōmta mattaru 1 ā kēriya satīakke vūra kōteyīm mūdalu mattaru 10 kēriya tāleya mane 1 allī Ru(Rī)g-vēda-bīla sī(sī)ksheya khandīka 1 Yaslu(ja)r-vēdā-bāla-sī(sī)ksheya
- 83 khandīka 1 ant=ūy=erada khandīka nadav=ant=ūgy=āśśha mahājanam nālnūvargge iomge varshakke pīna-vīdī hīyal-ekkadē kottal-okkī gadīyūram nūri-ppattu amkadolam poim-gadyana 120[1*] Ant=ī ponna vāishī vīddhīya hīnūciadu gadīyāna nūrvai=upādīyā-
- 84 igge nālnūvāra vīrshūm prātī kottu nādasuttam barppāru [1*] Int=īntumam śrīman-nālnūvāraim sūvī-vamasya-sarvva-bīdhī-prabhā v=ūgy=ā-chandrīkha-tīram baram prātīpālīsvāru [[*] Int=ī dharmmamam svī-dharmmamam prātīpālīsvāvargge śrī-Vāraṇā-
- 85 Arghyatīrttha Pīayige Kaiukshōtrav=emb=ī puṇya tātthagalolu sūrya-gīrhanīdalu sabasra kavīleja kōdum kolagumam sūvarṇadalu kaṭṭīsi chatur-vēda-pārangar=ppa sabasra bāhmanāraṇ=alamkarīsi yadhā(thā)-vīdhīyunde kottī phalam=akku || Ī dharmmamama-
- 86 n=abdivargg=ā tīrtthagalaliy=ā sabasra bāhmanāraṇ=ā sabasra kavīlegalan=alida pātakam=akku || Bīhūthū=vasudhā bhūktī rājabhū=Śagar-ādībhīh yasya yasya yidā bhūmī=īsyā tasya tadā phalam || Dāgam vā pīlūnam v=ēti dā-
- 87 nāch-chūhīyō=nupālānam | dāuāt=svarggam=avāpnōti pīlanād=achiyutam pudam || Svī-dattām pari-dattām vā yō hīvīta vasudhārām | shashtīm vāishā-sabāsraṇī vīshā(śhthā)yām jāyitō kri(krī)mi || Sūvarṇam=ckam gām=ekām bhūmī=apy=ck un=amgulūm | haṇan=unakam=ā-
- 88 pnōti yāvad=ā bhūta=amplavām || 2 Samānyō=yam dharmma-sūtrī=urīpānām kīlō kālō pālāniyō bhavīdībhīh [1*] sarvān=ūtān=bhāgīnab pūthīv=ūmīdān=bhūyō bhūyō yāchatē Rāmabhadrah || 3 Mad vamsa-jah para-mahīpati-vamsa jū va
- 89 pāpād-apūta-manasō bhūvī bhūmījātāh [1*] vō pūlayamī mama dharmmam=īmam samastam tchūyō mayā vīrachitō=īnjīr=ēśha mūrdhni ||

TRANSLATION

(Line 1) Ōm, Ōm! Homage to Śiva! Ōm! Homage to the Lord Viśudhva! Ōm! Homage to Brahman! Homage to the blessed Ganapati, homage! To the blessed Sarasvati homage! Ōm!

(Verse 1) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation column for the construction of the cities of the threefold world!

(Verse 2) Victorious is the Bear-form of Vishnu as it revealed itself stirring up the ocean, with the universe resting on the tip of its lofty right tusk

To the blessed Śankara homage, homage!

¹ Metre Slo'ā, the same in the next three verses

² Metre Sakti

³ Metre Vasantatilukā.

(Verse 3) May he who is worshipped by Fortune's lord [Viṣṇu] and Vāni's lord [Brahman], who is the male actor in the play of that cunning dancing-girl the Primal Matter, the sole seat of lordship, fortune, and power adored by the three worlds that naturally arise by his will, to whom the Vēdas are known,¹ who is able to milk a crowd of celestial kine of good works, he whose chadon is the crescent moon, ever produces for this universe a growth of perfect happiness!

(Verse 4) The Beloved of Fortune [Viṣṇu], worshipped by all, appeared like a lotus-pool, being a place for the play of the carp which are the lovely eyes of Lady Fortune, having abundant water suggested by the (blue) colour of his body, displaying a mass of filaments (consisting) of the rays from the Kaustubha (jewel), charming with the blue lotuses of his eyes and the golden lotus from his belly.

(Verse 5) There arose the great, supreme, pure Lotus-throned [Brahman], Sarasvati's lover, the Virāt who is the great author of the Vēdas, engrossed in the creation of the series of the thirty Bhūti-Bhūvas Svai, whose lotus-feet are worshipped by the entire world, the seat of the blessed event of whose birth was the golden lotus from the navel of Kamadī's Darling [Viṣṇu].

(Verse 6) To this Self-born Being of the Lotus was born a son, Sūryambhūva Manu, his son was King Priyavrata, as his sons were the monarchs Agnīdhra and others. To these latter Priyavrata, darling of the earth, noblest in the exalted knightly races, apportioned the seven continent.

(Verse 7) Jambūdvīpa remarkable as having the Salt Ocean surrounding it, was the scene to the display of Agnīdhra's empire. The spacious Pleksha, encircled by (the Ocean of) Sugandhano, was protected by Mādhitā perfect of excellence. Sindhū, which appears to the sight with the Ocean of Brandy surrounding it was taken over by king Vṛpushpata of fiery powers.

(Verse 8) Jyōtiṣmantra appropriated Kusadvīpa, which is always encircled by the famous Ocean of Butter. Similarly Kṛmīccha, which in turn the (Ocean of) Whey encompasses King Dyaumata, renowned in the circle of kings, appropriated. Of the Śāka continent, surrounded by a border (consisting) of the Ocean of Milk, the king was named Havyana, vigorous in splendour.

(Verse 9) Savana, whose form was beloved of the goddesses of the fortunes of his prostrate foes, a full-moon from the ocean of amaranth, sunless, vigorous, possessed the land of Pūshkara, which is encircled by (the Ocean of) Sweet Water.

(Verse 10) After Agnīdhra and the other sons of Priyavrata the lord of all the continents by the gift of their father ruled the seven continents encircled by the seven oceans, displaying a supreme puissant splendour like that of the rays of the Lord of the Seven Steeds [the Sun god], subsequently the noble sons of the world-renowned Agnīdhra, king Nābhī and others, ruled the earth.

(Verse 11) The realm of Nābhī (i.e.) to the south of the Himālaya mountains, south of Hīmakūta, lord of mountains, appears the Kimpurusha-varsha. In due order, the Havi-varsha lies to the south of the Nishadha mountains, the Ilāvrita (region), having Māru as its centre, displays itself, enclosing the bright Jambū river's wandering course.

(Verse 12) The delightful (region of) Hiranmanta, exceedingly charming with Lokālōka, displays itself in splendour on all sides, on the south whereof appears a mass of mountains (consisting of) the peaks of the Nīla and Śveta hills. On the east of the golden king of mountains [Māru] is Uttarakuru, most exalted region of earth, and there appear in beauty Mālyavanta, having the grace of Fortune, and Bhadrāsva-varsha.

¹ Or "known through the Vēdas." See Fāṇini II, 11. 37

(Verse 13) On the west of Gandhamādana, Kētumāla stands out in distinction above the (other) excellent regions of generally famed splendour, so that it would seem as if the brilliant beauty of Mēru were (caused) by it

(Verse 14) Of Nābhi, the eldest of the kings of this sphere of nine portions, the eldest son was Rishabha, in whom were realised unfading virtues, (and) who was a store of wealth of incalculable merit His son was Bharata, from him was (the country) Bhārata-varsha (so named) This king was from every point of view an ornament of Manu's race

(Verse 15) Best of the kings beginning with Bharata, a Vishnuvardhana, the lord Emperor Vikrama by the power of his arm supported the whole burden of the ocean-ringed earth, an ornament of the Chalukya race, a seat of majesty, a scion of the race of Manu famed over the earth's regions

(Line 15) Prose If it be asked how this was, (the answer is) when the various Manus Svāyambhuva, Svārōchisha, Uttama, Tamasa, Raivata, (and) Chākshusha, who were second lotus-born ones [Brahmans], architects of righteousness for the triple world, seats of unique majesty, roots of the creeping-plant of royal polity, one after another had ruled the earth each for seventy-one cycles of the four ages,¹ subsequently Aditi was born to Daksha the Patriarch, who was a pearl from the matrix of the nails of the beautiful feet of Hiranyagarbha To Aditi and the Patriarch Kaśyapa, who was a skilful artificer of the carved figures of the world, was born Vivasvanta, [Vivasvat, the Sun] of the all-seeing eye, to Vivasvanta (was born) the seventh Manu, Vivasvata,² who was skilled in the polity of the Manns, to Vivasvata (was born) king Ikshvāku, to this monarch was then born a daughter named Ilā-dēvi

(Verse 16) The mind-born son of him who dwelt in the womb of the peerless golden lotus [Brahman] was Atri The son born from the pupil of the eye of this lordly saint was the Nectar-rayed [Moon-god], ornament of [Śiva] who wears the moon-diadem His beloved son was Budha To Budha and Ilā was born Purūravas, an increaser of the exalted Lunar Race, voiced in widespread fame

(Verse 17) In the distinguished Lunar Race was (born) from this king of kings Purūravas Hārīti Pañchaśikha, whose feet were scraped by the diadems of all hostile monarchs

(Verse 18) To Hārīti were (born) many sons having strength of arm fit to bear the incomparable burden of the earth With these leaders of royal races as ancestors arose the Chālukya race,³ which is tremulous with brilliant creeping-plants of fortune, exalted above the whole world, a source of flawless pearls of lofty glory, appropriating eulogies from dynasties of monarchs of all races

(Verse 19) The kings in this lineage are illustrious, having for ornament five crests⁴ worshipping the *brahma-druma*⁵ of the Lady, having the sign [the boar crest] brought to light by the Boar, punishing foes with sport of prowess coruscating in the vibration of their mighty arms, making the damsels of the quarters of space radiant with fresh crowns of the flowering jasmine of pure glory

¹ For the explanation of this allusion see Dr Fleet's paper on the Kaliyuga in *Jour R As Soc*, 1911, p 482

² The Seventh Mann is the one in whose *manvantara* or patriarchate we are now, see *loc. cit.* (preceding note), p 484

³ Literally, 'bamboo', the following two epithets imply the bamboo as *upamāna*

⁴ The allusion is not to their *lāñchhara*, but to *pañcha śikha*, 'five crested,' 'having five tufts of hair on the head,' the epithet of Hārīti, who is mentioned in the preceding verse and verse 17.

⁵ The *matea frondosa*

(Verse 20) The fortune of the Chālukya race¹ in the world strikes the mind with wonder, as if one should ask whether the exaltation of other dynasties could equal their prosperity it is full of sap (*vigour*), possessing vigorous and beautiful branches, firmly rooted, rich in fruit, unshaken, beautiful in tip over tip, without flaw, without thorns

(Verse 21) As good king Satyāśraya was born in it, a darling of the Lady Victory, one who made his own Chālukya lineage to bud forth, beloved of the goddess Glory, adorned by the conquests of his arm, which alone was able to protect the earth, a thunderbolt of Indra to the mountains (*which are*) the races of hostile princes, an ornament of kings ruler of Ayōdhyā, the race of the Chālukyas is verily called "the lineage of Satyāśraya"

(Verse 22) Tailapa [II], a bearer of the burden of the earth who was born in this illustrious lineage, after conquering in battle Rāshtrakūta kings adorned by the virtue of perfect heroism, controlled ever rightly under his sole sway the earth encompassed by the seven oceans, incomparable in splendour, a Foe-foe to foes [*or, drinking the blood of foes*]

(Verse 23) The son of Taila, praised by the people, was Satyāśraya; this monarch's son was the lord Vikrama [Vikramāditya V], his younger brother was good Ayyana [II], prince of the earth, his younger brother was Jayasīṃha [Jayasīṃha II]; his son was Āhavamalla [Sōmēśvara I], known as king Trailōkyamalla; his son was Sōmēśvara [II], ruler of the earth

(Verse 24) His younger brother was the illustrious king Vikramāditya [VI], a lion to the raging elephants who were haughty hostile kings, an ornament on the face of the stainless Lady Glory, a fortunate Dilīpa among kings

(Verse 25) Lopping down the unsociable races (bamboos) of fierce foemen, crushing a host of kings, in an instant cutting off cores of thorns, by the might of his arm holding in harmony the earth surrounded by the seven oceans, he made as it were a pleasure-court for the goddess of Fame, what heroes are equal to the Chālukya-Rāma?

(Verse 26) The Lady Earth, after standing on the back of the Lord of Tortoises, coming upon the top of the lofty hoods of the Snake-king, and treading upon the tops of the temples of the troop of Elephants of the Quarters, in affection mounted upon the lofty arm of the emperor Vikrama - so lofty was the right arm of the Chālukya emperor!

(Verse 27) Now that the fear of standing on the top of the hoods of the lord of serpents, whose very name is poisonous, (*and*) the insult caused by the demon who in rude opposition pushed her into the nether world, (*and*) the fatigue when on being uplifted by the primeval Boar her life had become half-extinct, have been allayed, the Earth stands upon the mighty arm of the king whose ornament is valour [Vikramābharana].

(Verse 28) A gallant of kingly science, a gallant of the goddess Earth, a gallant of the genius of victory over the triple world, a gallant of the sweep of the arm of mighty prowess, a gallant of the concert of naturally sweet music, a gallant of graceful speech, a seat of royal virtues, a gallant of the mistresses of kings, he has humbled famous monarchs of old

(Verse 29) There were no exalted ones who did not bow, no kings who were not suspended in the mouth of his scabbard, no lords of provinces who on seeing (*him*) did not perform his mandate of service, repressing hesitation, none who did not follow the treasure-waggon of his hand in view of this, who would be able to describe in eulogy the heroic career of the terrible emperor Vikrama?

(Verse 30) As the row of other kings bowed down in present awe at his footstool, abandoning the richly developed manifestation of (*their*) prowess (*and*) consenting to liege

¹ Again a play on the double meaning "bamboo" and "lineage"

service, the forms of these hostile monarchs in the mirrors (*consisting of*), the toe-nails of the glorious emperor Vikrama were like the deer (*in the moon*) to the moon's orb

(Verse 31) As a bee to the lotus of the foot of this illustrious emperor Vikrama, a sharp edge to the sword of (*his*) arm, a protection to (*his*) authority fresh beauty of youth to the Lady Earth, a condition of long and happy married life for the Fortune of the kingdom, extension for (*his*) glory, warmth to (*his*) lustre, did the land of Kuntala¹ esteem the fortunate Mahādēva

(Verse 32) The valour and learning of the race which was the field of the birth of this General Mahādēva, and his own performance of manifold pious works, were peculiarly distinguished as objects of public praise

If it be asked how this was, (*we answer*) —

(Verse 33) Truly in Jambūdvīpa, which transcends the group of all the continents, there lies this Bhārata-varsha, famed as the most exalted of regions In it lies Belvala, natal soil of the multitude of all tribes, culminating peak of the charming palace of the goddess Earth, ranging-ground for the herds of kine of many pious works

(Verse 34) The Nareyangal twelve (*group of villages*), which may be called an ornament of the Lady Earth, is verily to be seen in the province of Belvala, therein appears the famous mahāgrahāra Ittage

(Verse 35) It is like the Golden Mountain [Mēru], a home of vibudhas [gods, or sages], behold, it is like the Nāgas' world, haunted by ananta-bhōgi-jana [Ananta and other snakes, or innumerable happy folk], after the fashion of the Milk Ocean, it gives lodging to puruṣhōttama [Vishnu, or excellent men], after the manner of the mountain of the Lord of Wealth, it is a dwelling-place of mahēsvara [Śiva, or great lords], who is there that does not [thus] speak of this Brāhman estate?

(Verse 36) Dancing peacocks, singing bees, swans walking about, cock cuckoos warbling the pañchama note, rose ringed parakeets prattling exactly as some persons have previously spoken, lovers entering the groves of creeping-plants when the Bow of Flowers is at work, vibrating without being able to exhaust its delight, (*are found*) in this park

(Verse 37) Its park causes the park of celestial trees to be in danger of falling (*in estimation*), its water-course that presents itself to sight is the stream of Ganges slipping down from the top of Mahēsvara's braided locks, thus (*thinking*), the troops of clouds, pouring abundantly into its great tank, affectionately supply waters to the earth such is the appearance of this town

(Verse 38) It appears on all sides radiant with noble Brāhmins famous over the encircling earth, holding sacrifices whereof the glorious smoke of oblations, which is as it were a smoke for the purpose of (*driving away*) the gnat of the Kali age, expanding (*and*) swelling up even to the sky, surpasses the outpouring of Yamunā's waters marked by (*their*) union with the abundant stream of the Heavenly River

(Verse 39) Through them the creeping-plant of Vedic lore grows high, by means of these excellent Brāhmins the earth is said to pursue the path prescribed by the Vēdas, the company of celestials waits for the full series of diverse oblations which these gods of earth joyfully present, as these worthy sages rise from excellence to excellence, this Brāhman race perfectly understands the supreme Brahma

(Verse 40) The noble Brāhmins, the four hundred of Ittage, in whom all grammars and various lore of the Vēdas, together with the text-books of the arts, have assembled themselves in incarnation, are distinguished by [*or, are specialists in*] the knowledge of Brahma, vessels of unfading good conduct, possessors of the perfection of stainless wisdom, worshipped by the whole of this earth

¹ See above, vol 12, page 145

(Verse 41) Skillless, blameless, peerless, famed for various modes of sacrifice by their own and other hands, study, teaching, charity, and acceptance (*of alms*) from worthy persons, are these four hundred Brāhmanas of Ittage

(Verse 42) Among them flourished a person consecrated for performance of sacrifice, who was distinguished by the name of Pōtaya Chauvēra,¹ scion of a race whose rites were famous over the world, a member of the peerless Ātrēya Gōtra, stainless of conduct

(Verse 43) His son was named Mādhavabhatta, a master of all books of lore, uniquely holy in the whole ocean-girdled earth, following the primitive course of Manu

(Verse 44) This Mādhavabhatta's son was Basavaya, a man of conduct meet for a master of the six Angas, renowned among the folk as though the Vēda in human form were displaying its six Angas

(Verse 45) His son was the noble Brāhman Dēchirāja, a Mount Himavat to the Ganges of the triad [of Vēdas] a seed for the attainment of good conduct, a native house of righteousness, a natal soil of fame highest in the world, highest of the highest, crest-jewel of the exalted, who is there who does not style this great man *puruṣhōttama* [noblest of men, or Viṣṇu] ?

(Verse 46) Lying to the south of the town and forming a foundation for (*the existence of*) all people, there is a tank with high tossing waves, which Dēchirāja, active in undertaking godly works, famed among diverse classes of sages, foundation of the select, built with (*pious*) purpose, (*and*) which in the abundance of (*its*) streams of water—it cannot be gainsaid—is like the Ocean of Milk

(Verse 47) Of this illustrious Dēchirāja, ornament of mankind, the good wife, named Nijakabbe, an ornament of good wives famous over the world, flourished in dignity on the earth

(Verse 48) To this Dēchirāja, who was renowned as a most noble Brāhman and to Nijāmbike, famed for unfailing wifely virtue was born the peerless Vāsudēva, who was like Vāsudēva's offspring [Krishna], worshipped by the whole world, a dwelling-place of spiritual wisdom a teacher of dharma in the brazen of Vedic lore, a leader among the sages of earth

(Verse 49) Of this illustrious Vāsudēva, who walked in the ways of Manu, the beloved (*wife*) was Valajikabbe, whose face was that of the full moon, a site of the treasure of dignity, noblest of Brāhman women, a jewel among ladies

(Verse 50) To this lord Vāsudēva and to Valajikabbe, who was like the Lady Earth, was born in the affluence of their merit Nārāyanadēva, an ornament of Brāhmanas

(Verse 51) As India's splendid elephant is supreme among the furious elephants of the sky, as the Ocean of Milk (*is supreme*) among the oceans, as Mōru, lord of mountains, (*is supreme*) in the series of primitive mountains, as the Thunderbolt-bearer [Indra] (*is supreme*) among the famous ones of the troop of guardians of the quarters of space so, when one reflects, was Nārāyanadēva supreme among the best of Brāhmanas of this universe in view of this, who now is there that applauds him not ?

(Verse 52) Who is competent to extol the greatness of Nārāyana, whom the world praises as being² a supporter of his Gōtra [*or*, uplifter of a mountain], having fame as brilliant as [Viṣṇu's] conch and discus [*or*, brilliant with Viṣṇu's conch and discus], having radiant divine splendour residing in the lotus of his body, praised by hosts of sages [*or*, gods], charming with the radiance of truth [*or*, charming to Satyabhāmā], possessing the essence of established order, blessed [*or*, consort of Fortune], lord of worthy sages [*or*, of best radiance], worshipped of the universe

¹ On the surname Chauvēra see p 37 above, under vocabulary

² The string of epithets that now follows may be applied equally to the Brāhman Nārāyana and the god Nārāyana Krishna.

(Verse 53) The whole universe was dependent on him, manliness was his very body, he was himself a man who aroused in Fortune a personal affection, there were no other men, however great their merit, who attained to resemblance of him, he was a Mūrti-Nārāyaṇa [an incarnate Nārāyaṇa], in whom were combined the manifestation of *satva* [characteristic of Viṣṇu] the nature of Brahman, and profundity of radiance [characteristic of Śiva]

(Verse 54) This noble man had a distinguished wife (named) Chandrikāmbike, a manifest Ganges of pure soul a dwelling-place of gems of brilliant virtues, (renowned) over the earth

(Verse 55) A Ganges of study of stainless conduct, the Earth in the form of a Brāhman lady, a Śivita appearing in a stainless race of Brāhmanas, the incarnate spirit of her husband's merit, the goddess Arundhatī under a modern name, a mother of eternal majesty who extols not in these terms this Chandrikādēvi?

(Verse 56) Even as the world-adored Kumāra stout of might was born to the all-worshipped daughter of the Mountain-lord and to Īśa, so to Chandrikāmbike and the noble Brāhman Nāraṇadēva was born the fortunate Mahādēva, a full-moon from the ocean of his race, an ornament of the universe

(Verse 57) The fortunate Mahādēva's beautiful course of life, repugnant to the Kali Age, breaks up and drives away the defilement arising from the Kali Age, is, as it were, irrigation-water for the rice of perfectly pure rightconsciousness, and is in unbroken harmony with the refined path of all the select, from Manu downwards

(Verse 58) While the General Mahādēva by the favours of the triad of gods was a partial incarnation of them, their glorious Śaktis also appeared in the form of the seers of his wives, who were the distinguished Kālādēvi, Mallikādēvi, and Pampalādēvi, a head-jewel of women of great virtue

(Verse 59) Are possession of the three Śaktis,¹ the wearing of the moon-digit of Holy Writ, (and) power suited for the protection of devotees such in any except Mahādēva?

(Verse 60) The illustrious General Mahādēva is a darling of the jasmine of eloquence dropping honey sweet as the nectar of the genius of gardens of pride, a Lord of Rambhū [India] in setting up the dance of those famous skilful dancers, the trinity of Śaktis, a teacher of the brilliant science of kings, a mine of gems of weighty virtues, a crest-jewel of generals of the Earth's Favourites [the Chālukyas]

(Verse 61) In such a manner as to establish at Ittagi,—which was (already) renowned in the world as having surpassed, in the greatness of being the place of his birth, the lordly Mountain of sunrise (and) the lotus whence arose the Lotus-born [Brahman] (and) the Milk ocean whence arose the moon,—(still more) fame so as to be worthy to be praised by all mankind, (this) ornament of the Ātrēya gōtra, who was beloved of stainless Fame,—

(Verse 62) Having penetrated the earth down to the sands radiant with the gems on the glittering hoods of snake princes, straightened the ocean, (and) laid down all the mountains as surrounding stones and the lofty fore and hind quarters of the troop of elephants of the Quarters as ground columns, has not the General Mahādēva made the Himālaya into a temple?

(Verse 63) Mahādēva's temple appears as if the Great Gods had raised it in reverence, with the earth as its terrace, the line of primitive mountains as its ground-columns, the divisions of space as its walls, the goddesses of the Quarters as its cunningly carved statues adorned with taste, the Mountain-king [Himālaya] as (the body of) the temple, the Golden Mountain [Mēru] as its golden cupola

¹ These Śaktis are probably the triad *prabhūta*, *mantra*, and *utsāha* in reference to the Brahman Mahādēva and *jñāna*, *icchā*, and *krīā* in reference to the god Mahādēva, to whom the qualities mentioned in this verse are equally applicable, compare the next verse

(Verse 64) The golden enpola on the summit of the god's dwelling, a seat of exaltation, looks as if it were the sun's orb that had arisen on the lordly mountain of sunrise, (and) staying there, unwilling to step over it, was illuminating the world, it is in fact ever like a full pitcher held by the Goddess of Fortune (*who presides over*) the fortunate Mahādēva's prosperity

(Verse 65) The (*temple of the*) god Mahādeva, which displays itself as having been constructed in reverence by Mahādēva the head-jewel among the Generals of the Earth's favourites [the Cnālukyas], in the vastness of its lofty flagstaff lifts a finger to point a comparison with all other abodes of gods on the earth bounded by the seven seas, saying "Look! such are they, (and) this!"

(Verse 66) When the god's lofty abode was displayed, which was indeed worthy to belong to the God of Gods, (*this*) Śiva of a General caused those who only looked at it to feel amazement, so that they said "This is unprecedented, even Brahman does not understand how to contrive (or) imitate it, it verily deserves to be styled a Guru to Viśvakarman for (*teaching him*) skill in other works"

(Verse 67) When one compares temples on the ocean-bounded earth, are any, whether it be those formerly built or those yet to be built or those now building equal (*to this*)? They are not equal. So, after previously constructing with joy of soul this one, which is worthy to be called the Emperor of Temples, in the everlastingly brilliant precinct of the god Mahādēva—

(Verse 68) As there was a pleasure-house of the Lady Fortune, having glory of glory in the world's praise (?), enduring for an æon, he, a tree of desire to the scions of his family, as the sentiment of devotion to his father increased in strength, meditated on the god Mūrti-Nārāyaṇa (and) constructed in honour of his sire a temple of the god Mūrti-Nārāyaṇa

(Verse 69) In honour of his mother he set up (*a temple of*) the god Chandalēśvara. He constructed a suburb, which was celebrated by the people of the world, a crown of Kāma, having collected (and) brought ladies who must be very descendants of the Mind-born king [Kāma] and Ratnā and Rambhā, he established them as public women of the suburb

(Verse 70) Terrible in prowess [or a Bhairava in prowess], having a prowess of arm striking terror into all foes, having attained glory, managing affairs for the welfare of the whole earth, having his merit fully brought into operation, possessing incalculable manliness, he constructed in honour of the boon-giver Sāhasa-Bhairava, the tutelary (*deity*) of his own brilliant cult, a splendid temple

(Verse 71) He, who was a Sarasvatī of all arts, a patron of all grammarians, poets, logicians, masters of tradition, professors of the Vēdas, adepts in spells, and (*other*) worthy men, constructed a monastery in piety to Sarasvatī of all arts, represented by literature, Vēdas, mystic formulæ, (and) the holy Akshara

(Verse 72) The surrounding wall is like the gathered circle of the arms of Mṛda [Śiva] when he lays down his hand in assuming charge, with the words. "Over the surface of the ocean-encompassed earth this district, which through Mahādēva's gift to me I have taken under my charge, is holy, it is not fitting for Kālī to enter on any side"—a place of sport for the furious elephants of the sky to rub their temples

(Verse 73) This sanctuary of Śiva arose from the waters of Ganges when Mṛda [Śiva] in ancient times standing there brought down the river Ganges, as the God joyfully gave it to the Goddess to be a pool for her aquatic sports, the "Tank of the Goddess [Umā or Pārvatī]" stands in the brilliant precinct of the god Mahādēva, with its name corresponding to reality

Furthermore as to the manner thereof —

(Verse 74) While the whole world clasped its hands looking on, the General Mahādēva brilliantly performed pious works at Savasī, Kundungola, Kādālūr, Ittagē, Vēlugaṁbe, Vārīnāsī, the Pampā-sthala of the Lord famous among the folk, Mōdegānūr, the fortunate Rāya-Nārāyaṇa-purī, (and) Nareyaṅgal, with conspicuous merit

(Verse 75) By performing only pious works with extreme brilliance at the places called Nidugundi, Mangalavura, the fortunate Lattalūr, Bennekal, Vadavūr, Kōravura, and the famous Riddhigāva, Mahādēva obtained a wealth of glory such that the earth will affectionately praise (him) as long as moon, sun, and stars (*endure*)

(Line 69) Ōm ! Hail ! When the victorious rule of king Tribhuvanamalla,¹ refuge of the whole earth, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, was advancing in its course of successively increasing prosperity (*to endure*) as long as moon, sun, and stars Ōm !—

(Lines 70-71) Whereas king Tribhuvanamalla, for the supply of material for personal enjoyment, offerings, food-gifts, alms, and festival cloths for the god the Lord Mahādēva of the *agrahāra* Ittaga and for theatrical entertainments (?), had granted (*the*) one (*entire village*) Bennekallu, within the Kukkanūru thirty, in perpetuity as long as moon, sun, and stars (*endure*), as a universally respected possession, with definition of the four boundaries within the *tribhōga*,² to be held on *tala vritti* tenure for that god —

(Lines 71-72) Further, the General Mahādēvayya, high minister, *Sandhi-vigraha* for the Kanarese country, Master of the Household, possessor of all titles of honour, such as . “ the high chief of feudatories, who has attained the *pañcha mahāśabda*,³ great august general, terrifier of foes, moon to the night-lotuses of (*his*) kinsmen, mine of the gems of polity, sun to the day-lotuses of the Brāhman race, seeing as he speaks, pure in his Gōtra, (*behaving*) as a son to the wives of other men, a lion to the elephants who are traitors to his lord, delighter of the souls of worthy men, a bee to the lotus-feet of king Tribhuvanamalla, a Skanda in the front of battle,”—

(Lines 72-76) Having delivered property into the hands of the sheriff of the great *agrahāra* Ittaga and the rest of the Four-hundred Mahājanas, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, graces to sages, skilled in the scriptures of the Vēdas that issued from the lotus mouth of Hiranyagarbha-Brahman, the Vēdāngas, and the ancillary sciences, in the traditional law, in the Purāṇas, in the six philosophical systems, and in the six modes of logic, gods in excellence of sweet speech, consummate masters of the rules of the traditions for the *āsvamēdha* and many other sacrifices, having a lustre like that of the sun in the circuit encompassed by the ten points of space, trees of desire to dependents, shining in glory as far as the four oceans girdling the earth on the east, south, west, and north resembling the profound ocean, lions to the elephants of sin, mines of gems of right judgment, teachers of philanthropy, having the firmness of the primitive mountains, indifferent to others' wives though they be like Tilottamā, supporters of all learned men, conflagrations of doom to the homesteads of the thirty-two thousand forms of treachery, submarine fires to the oceans which are the armies of potent foes, shatterers of the clouds of guilt, adamant chambers to those who come to them for refuge,—

(Lines 76-78) Did on Sunday, the full-moon day of Bhādrapada of the cyclic year Nandana, being the thirty-seventh year of the Chālukya Vikrama era, on the occasion of a transit (*causing*) an eclipse of the moon, during a *vyatipāta*, grant with pouring of water, for the personal enjoyment, oblations, food-gifts, professors' stipends, clocks, and retinue of dancing-girls and attendants of the god Mahādēvēśvara, five-hundred *matṭar* of the eastern fields, as a universally respected possession, free from all conflicting claims the boundaries

¹ As here, henceforth in all prose passages I shall omit to translate *śrī* and *śrīmat* when they are merely honorific prefixes.

² See *Ind Ant*, vol 19, p 271

³ Regarding this epithet see vol. 12 above, p 254

thereof are · on the east, the road going from Kukkanūru to Talakallu; on the south, the border of the fields of Talakallu, on the west, the border is the *adḍa-vasuge*, on the north, the border of Kāṇiyahallu.

(Lines 78-82) Also, for the retinue of dancing-girls and attendants of the god there were granted twenty-four houses, as a suburb (*for them*) to dwell in on the south of the gate-house—omitting ten cubits of roadway—as far as the sheriff's house, an extent of messuages (*consisting*) of the houses (*amounting to*) 54 cubits as the line of the southern area; on the front eastward from the house of Kodaliya Kṛtana, . 4 cubits as the northern line, on the front eastward from the house of Mudīyanūra Viṣṇu-Ghaṇṣa, 65 cubits, there on the east, to the south of the road, houses forming a line of 21 cubits, with eastward frontage as far as the house of . . . extending to over 76 cubits, with these, two oilmills with their buildings, for the perpetual lamp of the god, on the west of the town, a line (*consisting*) of the street of the *kult*, (*comprising*) 3 *mattar* 225 *kamma* of mango-garden of *vasuge*, north of the wall of the god's precinct, a garden (*comprising*) 5 *mattar* 675 cubits, on the east of the town to the south of the Tank of the Fairy Ladies, a garden (*comprising*) 2 *mattar*, at the junction of the *adda-vasuge* of the Road of the Hill with (*the temple of*) the god Kēśava of the street of Kāḍiyūr, 1 *mattar* 500 *kamma* of *takkilu* land, of this hundred, 1 *mattar* 130 *kamma* red land of *vasuge*, 1 *mattar* 100 *kamma* red land, of the street of Kāḍiyūr . . . *mattar*; of the Sēnabōva's *vīsaka* of *vasuge*, 4 *mattar*, on the east of (*the temple of*) that god, south of the Tank of the Fairy Ladies, 1 *mattar* of garden, for the choultry of that street, 40 *mattar* east of the wall of the town (*and*) one house at the head of the street

(Lines 82-84) There for the instruction of youths in the Rīgvēda 1 *lhandika*, for the instruction of youths in the Yajurvēda 1 *lhandika*, amounting altogether to 2 *lhandikas*, being (*given*) in perpetuity, there was a sum of one hundred and twenty *gadyāna*, in figures 120 gold *gadyāna*, (*entrusted*) to the whole body of Four hundred Mahājanas, for which they have to pay regularly at the rate of interest of one *pana* per gold piece annually. Thus the Four-hundred are to deduct twelve *gadyāna* of annual interest on this gold, and regularly pay it every year to the teachers, so the Four-hundred shall maintain this much as long as moon, sun, and stars (*endure*), with universal respect (*and*) in freedom from all conflicting claims

(Lines 84-86) Thus for those who maintain this pious foundation according to its proper rule the fruit will be the same as if they decorated with gold the horns and hoofs of a thousand kine during an eclipse of the sun at the holy sanctuaries of Benares, Arghyatirtha, Prayāge, and Krukshetra, and presented them according to rule, so ornamented to a thousand Brāhmins learned in the Four Vēdas. To those who violate this pious foundation will accrue the guilt of destroying those thousand Brāhmins and those thousand kine at those sanctuaries

(Lines 86-89) The earth has been enjoyed by many kings, beginning with Sagara, who-soever at any time holds the soil has at the same time the fruit thereof. As between a donation and the maintenance thereof, it is more blessed to maintain (*a grant*) than to give it, through a grant one attains paradise, through the maintenance thereof the everlasting seat. He who should appropriate land, whether given by himself or given by others, is born as a worm in dung for sixty thousand years. He who takes away a single gold piece, a single cow, or a single finger-breadth of soil goes to hell until the dissolution of the universe. "This general principle of law for kings must be maintained by you in every age," again and again Rāmabhadra makes this entreaty to all these happy sovereigns. I clasp my hands on my head in salutation to those monarchs on the earth, whether born of my own line or of lines of other kings, who with souls free from sin preserve this my law in its entirety

B —OF THE TIME OF SANKAMADEVA : A D 1178

As has been said above, this record begins midway in line 89 directly after the end of the inscription A, from which it is separated by only a double mark of punctuation —The characters here are in a script similar to that of A, but somewhat smaller and cramped and inelegant. They are for the most part from $\frac{1}{15}$ " to $\frac{3}{8}$ " in height —The language is Kanarese, of the mediæval type, all in prose —As regards vocabulary, in line 89 we have the form *Āśvayya* for *Āśvayuja*. Dr. Fleet remarks that this seems to indicate the origin of the form *Āśvija*, *Āśvija*, which is well known. In line 93 we have the accusative *kāla* for *kālam*, perhaps intentionally, but perhaps only as the result of a careless omission of the *anuvāra*. In line 95 we have the word *bala*. Dr. Fleet tells me that this is another form of *bana*, which term is used to denote recognized separate groups of the head-men or the accountants of a town or village when they are not all of the same descent, and is also applied to the corresponding divisions of the lands attached to the office. In this line we have also another instance of the change of the *ay* sound to *ey*, in the surname Gheysa, = Ghaysa, Ghaisa —The orthography shows, like that of A, a fluctuation in the use of initial *p* and its derivative *h* thus, we have *paduval* in lines 94 and 95, by the side of *hola*, line 93, and *hōda*, line 94.

The inscription is of the time of the Kalachurya king Sankamadēva. It records grants which were made for the temple of Mahādēva, and were given in trust to the Four-hundred Mahājanas, headed by the Ūrode or village head-man, of Ittage, by a certain Nāgadēvayya Nāyaka, who, being described as a *mahā-vadda-vyavahāri*, seems to have been a banker or money-lender on a grand scale.

The details of the date (line 89) are the cyclic year Vilambin, being the second year of the reign of Sankamadēva, the new-moon of Āśvayuja, Ādivāra (Sunday). Dr. Fleet gives me the following remarks —“ This Vilambin samvatsara was the Śaka year 1100 expired, A D 1178-79. For this year the given *tithi*, the new-moon of Āśvina, as a true *tithi*, answers to 12 October, A.D. 1178, on which day it ended at about 22 hrs 20 min after mean sunrise (for Ujjain). This day, however, was a Thursday, whereas the record specifies a Sunday. In this case a mean calendar does not help the *tithi* as a mean *tithi* ended at 8 hrs 39 min on the next day, Friday. Thus, from both points of view this date is an irregular one¹. Further, we are told in line 93 that the grants were made on the occasion of an eclipse of the moon — but of course there cannot be such an eclipse at a new-moon, and there was no eclipse of the sun at this new-moon, or of the moon at the full-moon of Āśvina, to justify our proposing any emendation of the record. The text here, again, has the expression *sōma-grahana-samkrānti-vyatīpātad-amdu* regarding this use of the term *samkrānti* see p 40 above.”

Regarding two of the places mentioned in this record, namely Kukkanūru and Talākallu (lines 93-4), see remarks at p 40 above, under the inscription A.

TEXT.²

89

chakravarti-Sankamadēva-varṣa(rsha)da
Āśvayjad³=amā-

Om³ Svasti śrīmatu-Kalachuryya-
2neya Vilambi-samvatsarada

¹ In connection with this date the following note may be made. In the Elliot MS Collection the name of the *samvatsara* is given as *Hēvilambī*. This is well known as a southern corruption or variant of *Hemalambī*. The *Hemalambin samvatsara* comes next before Vilambin. And it happens that for A.D 1177 the given *tithi* answers quite regularly to Sunday, 23 October, on which day it ended at about 10 hrs 42 min. But the record has unmistakably *Vilambī*, with no possibility of any other reading —J F F.

² From the ink impression

³ Represented by the spiral symbol

⁴ Read *Āśvayjad*, and see above

- 90 vāsyē Ādivārad-amdu svasti samasta-guna-sampannar-appa śrīman-
mahā-vadda-vyavahārī Nāgadēvayya-nāyakaru svasti yama-niyama-svādhyāya-
dhyāna-dhārana-mo(mau)n-ānushthāna(na)-japa-samādhi-śīla-guṇa-sampannarum vibu-
dha-prasannarum Hīranyagarbhā-Brahma-mukha-kamala-vinirggata-vēda-vēdāṅg-ō-
- 91 pāmga śruti - smṛi(smṛi)ti-purāna-shadu-darśana-shatu-tarkka-pravīnar¹-āśrita-jana-kalpa-
vri(vri)ksharum=appa śrīmad-anādiy-agrahāram Yittagey=ūr-odoya-pramukhav=
aśēsha-mah[ā*]janam nālnūvvara kayyalu dravya-dāna-pūrvāśadim
sarvva-namaśya(sya)-sarvva-bādhā-parihārav=āgi padadu svasti yama-niyama-
svā-
- 92 dhyāya-dhyāna-dhārana-mo(mau)n-ānushthāna(na)-japa-samādhi-śīla - guṇa - sampannar=
appa śrī-Svayambhu-Trikūtēśvara-dēvara śrī-Mahādēvēśvara-dēvar=ācharyyarum=appa
śrī-Kṛiyāśakti-pandita-dēvar=avara śiṣhyaru śrī-Sōmēśvara-pandita-dēvar=avara
śiṣhyaru śrī-Vidyābharana-pandita-dēvar=avara śiṣhyaru śrī-
- 93 Sōmēśvara-pandita-dēvara kāla² karchchi dhārā-pūrvvakam mādi sōma-
grahana-samkrānti-vyatipātad-amdu śrī-Mahādēvēśvara dēvara agr-
āsanakko bitta keyi mēda voladalu mat[t*]aru 35 adara sime
mūdalu Niddi(?tti)gāveya hola mēre temkalu kavileya kallu
mēre paduvalu Kukkanūrim
- 94 Talakallimge hōda batt[e*] mēre badagalu śrī-Sōmēśvara-dēvara agr-āsanada
keyi Gavapēśvara-dēvara keyi mēre mattav=ā dēvarggey=ūrim badagalu
tōmta mat[t*]aru 1 adara sime mūdalu latte mēre temkalu
Nārapēśvara-dēvara tōmta mēre paduvalu Kṛiya-Sam[]³
- 95 gēriya balam mēre badagalu Ip pemdina Vāsudēva-gheysara tōmta mēre
[||*]

TRANSLATION.

(Lines 89-91) Ōm ! Hail ! On Sunday, the new-moon day of Āśvayuja of the cyclic year Vilambin, being the second year of the Kalachurya emperor king Sankama, the mahā-vadda-vyavahārī Nāgadēvayya Nāyaka, endowed with all virtues, having delivered property into the hands of the sheriff and the rest of the Four-hundred Mahājanas of Anādi-agrahāra Ittage, who are endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, gracious to sages, skilled in the scriptures of the Vēdas that issued from the lotus-month of Hīranyagarbha-Brahman, the Vēdāṅgas, and the ancillary sciences, in the traditional law, in the Purānas, in the six philosophical systems, and in the six modes of logic, trees of desire to dependents,—

(Lines 91-93)—did grant with living of the feet and pouring of water to Sōmēśvara Pandita-dēva,—disciple of Vidyābharana Pandita-dēva, disciple of Sōmēśvara Pandita-dēva, disciple of Kṛiyāśakti Pandita-dēva,—who is endowed with the virtues of practice of the major and minor disciplines, scripture-reading, meditation, spiritual concentration, observance of silence, prayer, oblation, and ecstasy, and is the teacher (*attached*) to the god the Lord Mahā-dēva (*belonging to the temple*) of Svayambhu-Trikūtēśvara, during a transit (*causing*) an eclipse of the moon, in a vyatipāta, 35 mattar of arable land in the eastern fields for the agrāsana of the god the Lord Mahādēva, as a universally respected possession, free from all conflicting claims

¹ Read *pravīnarum*

² This stands for *kālam*, perhaps intentionally, perhaps only by a careless omission of the *anusāra*.

³ One syllable is illegible here, or perhaps two.

(Lanes 93-95) As to the borders thereof . on the east, the fields of Niddigāve are the bound , on the south, a cow's stone [a stone with a cow sculptured on it] is the bound , on the west, the road going from Kukkanūru to Talakallu is the bound , on the north, the arable land of the agrāsana of the god Sōmēśvara (and) the arable land of the god Gavaṛēśvara are the bound. Likewise (he granted) to that god 1 mattar of garden-land on the north of the town. As to its borders . on the east, the causeway is the bound , on the south, the garden of the god the Lord Nārāṇa is the bound , on the west, the bala of Kīṛiya-Sam . gērī is the bound , on the north, the garden of Vāsudēva Gheysa of the Two Wives is the bound.

No 5—THE CYCLE OF JUPITER,

AND

THE NAMES OF THE SAMVATSARAS APPLIED TO HINDU SOLAR YEARS.

A continuation of the author's "Indian Chronography"

By ROBERT SEWELL, ICS (RETD).

Introductory

199. In my "*Indian Chronography*" (pp. 46-65 and Tables XXVII to XXXI A) I have shewn how the exact beginning and ending of a Jovian year can be ascertained, according to the various astronomical authorities in use in India, from K Y 3117 (A D 16-17) to 5133 (A D 2032-33) These calculations were made, as regards the motion of Jupiter, by the mean sign system, that is to say, by conceiving the length of each samvatsara as being the time occupied by the planet in passing by his mean motion through one sign, or 30°, of the Hindu zodiac, and they were made as regards the solar year by determining the number of days and decimals of a day by which each samvatsara began after apparent Mēsha samkrānti¹ in each solar year In the single case of the *Original Sūrya Siddhānta*, however, (Tables XXX and XXX A) the computation was made with reference to the moment of mean Mēsha samkrānti ; for the reason that it is almost certain that during the whole period of its use the Hindu calculators worked entirely on that system

200 Since the publication of the *Indian Chronography* I have examined a large number of dates of Indian inscriptions, and have come across many cases where the name of the given samvatsara does not exactly accord with the solar year with which it should be connected according to rule framed with apparent Mēsha samkrānti as the guiding-point Sometimes this may be due to mere accident ; sometimes it may arise from the use of the name of the samvatsara current at the moment of the action commemorated by the record instead of that of the samvatsara current at Mēsha samkrānti of the current year But it is certain that at least up to the time of Śrīpati (about A D 1040) and probably for a long time afterwards the Hindu calculators based their determination of the Jovian samvatsara current at Mēsha samkrānti (and, therefore, according to custom giving its name to the entire solar year) not with reference to the apparent but to the mean Mēsha samkrānti , and this would often cause the solar year to be called by a different Jovian cycle-name The late Sankara Balkrishna Dikshit hinted (*Indian Calendar*, p 28) that possibly this practice lasted till as late as the 15th century.

201 My tables in the *Indian Chronography* were intended to enable the beginning and ending time of a samvatsara to be calculated by time measured from a known point, and since Table I of the *Indian Calendar* stated that point (apparent Mēsha samkrānti) in each year it was obviously most simple to use that point The tables were not framed to serve as a guide to the Jovian name to be correctly applied to each solar year, though that could be gathered from them with a little trouble and care

¹ The Mēsha samkrānti point marks the first moment, or beginning, of each solar year.

202 It is evident, however, that we can only be secure in our acceptance of, or rejection as irregular of, an inscription-date, if, besides the tables calculated by the apparent Mēsha samkrānti, we have others calculated by the mean Mēsha samkrānti, and furthermore have at hand a table containing the Jovian cycle-name properly (i.e. by Hindu rule) connected with each solar year with reference to both apparent and mean Mēsha samkrānti, and by all the Hindu Siddhāntas, i.e. such a table as will shew at a glance whether a cycle-name is properly applicable to a particular solar year by any system or by any known Hindu authority. This then is the work partly done in the present paper

203 Before explaining the method of preparation and the use of the tables which follow a few remarks may not be considered out of place

204 As mentioned below, the late Mr S Balkrishna Dikshit expressed the opinion that the *Second Ārya Siddhānta*, whose date is believed to be about A D 950, was in no part of India in use for a long time. The Siddhānta which has obtained most general acceptance, except in the south, is the *Present Sūrya Siddhānta*, which dates perhaps from about A D 1000, and which in parts was corrected by the author of the *Makaranda* in A D 1478. My Table XLII (below) shews all the years in which suppressions of Jovian samvatsaras took place according to each authority. These suppressions are marked with asterisks. Now it will be apparent to anyone using that table that in this respect the results afforded by calculation from the elements of the *Second Ārya Siddhānta* are much nearer to those of the *Present Sūrya Siddhānta* with the correction (*bija*) than to results obtained by the use of any other authority. The position of Jupiter, that is, as calculated by the *Second Ārya* differed considerably from that calculated by the *Sūrya Siddhānta* until the Hindu astronomer in the 15th century introduced the correction to the latter's elements, after which the two come much closer together. If, therefore, the corrected *Sūrya Siddhānta* is really the most accurate authority, we must hold that at least in the matter of the motion of Jupiter the *Second Ārya Siddhānta* was unworthily dealt with and received scant justice.

205 Although the *Second Ārya Siddhānta* seems to have been in use for a very short time I was induced to continue the calculations according to its elements through the whole period of over 1,400 years embraced in the general Table XLII below, partly in order to call attention to this peculiarity.

206 In ordinary cases it would suffice, when once the moment of beginning of a samvatsara had been calculated with reference to apparent Mēsha samkrānti, merely to add to it the time-difference or *sōdhya*, between apparent and mean Mēsha samkrānti in order to arrive at the moment of its beginning with reference to mean Mēsha samkrānti, and in ordinary cases the four decimal points given in my tables would suffice. But in order that there may be no mistake in very close cases I have worked the whole of these tables by nine places of decimals. One instance, and that a very interesting and instructive one, will shew how important it is that this should be done, especially with reference to the information afforded by Table XLII.

207 Note the year K Y 3710, A D 609-10, in which No 1 Prabhava of a cycle began, according to the *First Ārya Siddhānta* and as tabulated for four decimals of a day, 169 4400 days after mean Mēsha samkrānti (Table XXIX B below). We see that during that cycle 41 Plavanga was suppressed because it both began and ended within the limits of the solar year A D 649-50. Turning to the complementary Table XXIX A of the *Indian Chronography* we see that 41 Plavanga began in its year 169 4400 days prior to the time when No 1 Prabhava began in its year, which means that in A D 649 it began precisely at the moment of mean Mēsha samkrānti. Was it or was it not suppressed? Did it begin after or before that moment? If before, it was current at that moment and gave its name to the year, if later, it both began and ended within the limits of the solar year, and did not give its name to the year.

Calculation by nine decimals settles the question 1 Prabhava in A D 649-50 really began 169 439979688 days after mean Mēsha samkrānti and 41 Plavanga began 169 439978320 days earlier than No 1 Prabhava. So 41 Plavanga actually began 0 000000768^d or 066 of a second after the moment of mean Mēsha samkrānti. Consequently it began and ended within the solar year, it was not current at mean Mēsha samkrānti, and on that basis did not give its name to the year, it was suppressed. But if it had begun a tenth of a second earlier it would have been current at the critical instant and the solar year would have been named after it. I am confident that the Hindu framers of pañchāṅgs would have insisted on the year A D 649-50 being named after 40 Parābhava even though that samvatsara expired less than a tenth of a second after the beginning of the year and 41 Plavanga was current from that instant till shortly before its close. The rule was strict as to the naming of the year according to actual currency at Mēsha samkrānti, and it would have been adhered to.

208 We have yet to learn, and our knowledge can only come from careful and painstaking research and study of a large number of inscription-dates how far the practice of naming a solar year after a Jovian samvatsara was extended to the luni-solar year in those parts of India where such reckoning was used, and when such extension took place. In the *Indian Calendar* (§ 57, p 53) it was noted that evidence exists to shew that such a practice was followed, at least for a time in some tracts, and the system adopted would doubtless be similar to that obtaining in the case of the solar year, but applied to the luni-solar year, that is to say, the year would be called after the name of the samvatsara current at the moment of beginning of the luni-solar year, or at the exact moment when, at the time of the new moon at the end of the lunar month Phūlṅga, the longitude of the moon's centre coincided with that of the sun. This moment always takes place earlier than the moment of the solar Mēsha samkrānti, and of course the Jovian name thus given to the luni-solar year might be one different from that given to the solar year with which it was mostly connected. Careful calculation as to the arc travelled by Jupiter between the moment of beginnings of the luni-solar and solar year would have to be made by the framers of luni-solar pañchāṅgs for each year separately, in order to find the appropriate samvatsara whose name the luni-solar year was to bear. This cannot be determined by any general table. In such a system no expansion of a samvatsara can take place except in a luni-solar year which has an intercalary month, since the luni-solar common year is in length roughly seven days less than the samvatsara.

209 I begin Table XLII from the year A D 490 when a cycle began, and not from an earlier date, because at present the earliest certain date yet found in India which contains the samvatsara-name of a year belongs to the 8th century A D. Scholars are not quite clear about the Chalukya inscription of A D 602 (see *Indian Chronography*, p 3). It seemed useless to begin from an earlier date.

210 The present Tables XXVII B to XXXI E supplement the work of Tables XXVII to XXXI A published in *Indian Chronography*, and enable the beginning and ending time of a Jovian samvatsara to be ascertained by any of the principal Indian Siddhāntas, when calculation is made on the basis of mean Mēsha samkrānti.

211 The present Table XXVII B follows the *Present Sūrya Siddhānta* without the bija (or correction introduced in A D 1478) on the basis of mean Mēsha samkrānti, Table XXVII of *Indian Chronography* being calculated by apparent Mēsha samkrānti, and Table XXVII B is to be used with Table XXVII A just as is Table XXVII. The rule is given in § 146, p 51, and examples in § 147, and (pp 117-120) "Examples" 48 to 52.

The present Table XXVIII B is calculated for mean Mēsha samkrānti according to the *Present Sūrya Siddhānta* with the *bija*, and is to be used with Table XXVIII A, *Indian Chronography*, just as is Table XXVIII in that work for apparent Mēsha samkrānti.

Similarly the present Table XXIX B is for mean Mēsha samkrānti by the *First Ārya Siddhānta* or *Āryabhaṭīya*, and is to be used with Table XXIX A, *Indian Chronography*

And the present Table XXXI B is for mean Mēsha samkrānti by the *Brāhma Siddhānta* and the *Siddhānta Śrōmanī*, and is to be used with Table XXXI A, *Indian Chronography*

Explanation is fully given in *Indian Chronography* (pp 52 to 62), and the work is shewn in Examples 53 to 60

The present Tables XXXI C, D and E are similarly prepared according to the *Second Ārya Siddhānta*, C for apparent, E for mean Mēsha samkrānti, D being common to both

212. Having completed my calculations so far I drew up Table XLII, which shews at a glance (the numbers in columns referring to the list at the side) for every year from A.D. 490-91 to 1914-15 what Jovian name would be given to each solar year according to the Hindu rule of naming the year by the samvatsara actually current at Mēsha samkrānti, and this by all the authorities, and both by apparent and mean Mēsha samkrānti. It will be found very useful in testing the accuracy of dates given in inscriptions found in tracts which, as in the north, carried on from year to year the practice of naming the year after the actual astronomical position of Jupiter

213. Thus, to give an example, suppose we have a date given in a record in the year K. Y. 4606 or Śaka 1427 expired (=A D 1505-6), Table XLII shews us at a glance that that solar year was called "Angiras" according to the *Sūrya Siddhānta without the bija* whether on a basis of apparent or mean Mēsha samkrānti, by the *Sūrya Siddhānta with the bija* also on either base, and (if they had been in use) also by the *Original Sūrya* on a mean base, and by the *Second Ārya Siddhānta* on either base; whereas according to the *First Ārya Siddhānta* on either base, or according to the *Brāhma Siddhānta* and *Siddhānta Śrōmanī* on either base the name of the year was "Śrīmukha"

CYCLE OF JUPITER. ELEMENTS ON BASIS OF MEAN MESHA SAMKRĀNTI.

Table XXVII B By the Sūrya Siddhānta without the bija

214. [Calculation on the basis of apparent Mēsha samkrānti is fully explained in *Indian Chronography*, pp 49-51] At the epoch of the Kaliyuga or in K Y 0 expired, B C 3102-1, the samvatsara 26 Nandana ended and 27 Vijaya began exactly at the moment of mean Mēsha samkrānti, Jupiter being then assumed to be precisely in long 0°. Since Vijaya ended before the end of the solar year it became kshaya, and did not give its name to any year. From the end of 26 Nandana 34 samvatsaras passed before the moment of beginning of 1 Prabhava of the next cycle. Using the letters of the List of elements of this *Siddhānta* on p 49, *Indian Chronography*,¹ we calculate the interval between the end of 26 Nandana and the beginning of 1 Prabhava by the formula $E - (F \times 34)$ (E) 365 258756481 days— $(F \times 34)$ 143 889205368 days=221·369551113 days This is the time after mean Mēsha samkrānti of K Y 33, B C 3069-8, when 1 Prabhava began. Between this 1 Prabhava and the 1 Prabhava of K Y 3117 there were exactly 52 whole samvatsara cycles

¹ "D" is the length of one samvatsara of Jupiter

"E" is the length of the sidereal solar year

"F"—E—D, or the difference between E and D

"H"—this difference for an entire cycle, or, $F \times 60$

"I"—E—H, or additive difference for beginnings of successive cycles.

$I \times 52 = 5789501726772$ days $E \times 16 = 5844110103703$ days Deduct the latter from the former, and add 221369551113 days (the beginning time of 1 Prabhava of K Y 33), and the result is 166734174182 At this distance of time therefore, after mean M̄śha samkrānti No 1 Prabhava began in K Y 3117, B C 3069-68 Calculation for the following cycles follows in order by adding for each the element "I"

Table XXVIII B By the Sūrya Siddhānta with the bīja

215 [Calculation on the basis of apparent M̄śha samkrānti is explained in *Indian Chronography*, pp 52-53] Although the bīja or correction, was not introduced till A D 1478 still, since it involved the change in some respects of the elements of the Siddhānta (compare the *Lists*, pp 49 and 53, *Indian Chronography*), calculation had to be made afresh from the epoch of the Kalyuga, K Y 0 expired. At the moment of mean M̄śha samkrānti in that year 26 Nandana ended and 27 Vijaya began Vijaya was kshaya in that year Using the elements at the top of p 53, *Ind Chron*, we find $E - (F \times 34) = 221639172313$ days This is the time measured from mean M̄śha samkrānti, when 1 Prabhava began in K Y 33, B C 3069-68 From the beginning of this Prabhava to the beginning of the 1 Prabhava in K Y 4540 A D 1139-40 there were exactly 76 cycles of samvatsaras " I " $\times 76 = 8197714791036$ days $E \times 23 = 8400951390063$ days Deduct the latter from the former and add 221639172313 days as above and the result is 318432564286 days In K Y 4540 A D 1139-40, therefore, 1 Prabhava began 3184326 days after mean M̄śha samkrānti For the beginning-moment of each successive cycle we add the element "I," or 111812431461 days

Table XXIX B By the First Ārya Siddhānta or Āryabhaṭīya

216 [For method of calculation on the basis of apparent M̄śha samkrānti see *Indian Chronography*, pp 53-55] At the epoch of the Kalyuga 26 Nandana is assumed to have ended, and 27 Vijaya to have begun precisely at the moment of mean M̄śha samkrānti The year was K Y 0, A D 3102-1 Vijaya was kshaya We use the same formula as before, viz $E - (F \times 34)$, to find the number of days by which 1 Prabhava began after mean M̄śha samkrānti in K Y 33 $D = 365258680555$ days, $F \times 34 = 144023981572$ days Result 22124698983 days There were exactly 52 cycles between this Prabhava and the Prabhava which began in K Y 3117, A D 1617 We therefore add the above result to (" I " $\times 52$) and deduct a multiple of the solar-year length, i.e. ($E \times 16$) (" I " $\times 52$) = 5777133079900 Adding for the beginning of Prabhava 22124698983 we have 5998367778883 Deduct ($E \times 16$) or 5844138888880, and the remainder is 154228890003 This is the number of days by which 1 Prabhava began after mean M̄śha samkrānti in K Y 3117, A D 16 The calculation begins regularly from that figure, adding the value of "I" for each cycle

Table XXX B By the Brāhma Siddhānta and Siddhānta Śrōmanī

217 [For method of calculation on the basis of apparent M̄śha samkrānti see *Indian Chronography*, pp 58-62] It has already been determined (see *Indian Chronography*, p 59, § 165) that in K Y 0 Jupiter reached long $0^\circ 649836$ days after mean M̄śha samkrānti At that moment 27 Vijaya began and 26 Nandana ended In the following year, K Y 1 expired, 28 Jaya began (" F " =) 4238430044 days earlier in the year than 27 Vijaya Hence in that year 28 Jaya began 2259929956 days after mean M̄śha samkrānti, and as it ended about 361 days later (" D ") it ended before the end of the solar year and became kshaya,

not giving its name to any year To find the beginning-moment of the No 1 Prabhava of the next cycle we add as before $E - (F \times 34)$ to the ending-moment of 26 Nandana as found above

$$\begin{array}{rcl}
 E & = & -365\ 258437500 \quad \text{days} \\
 (F \times 34) & = & -144\ 106621496 \quad \text{do} \\
 \hline
 & & 221\ 151816004 \quad \text{do} \\
 + & & 6\ 498360000 \quad \text{do} \\
 \hline
 & & 227\ 650176004 \quad \text{do}
 \end{array}$$

Therefore 1 Prabhava began 227 650176004 days after mean Mēsha samkrānti in the year K Y 33, B C 3069-68

Add this to "I" $\times 52$, and deduct a multiple of the solar year length or $E \times 16$, and we have the datum for K Y 3117, A.D 16-17

$$\begin{array}{rcl}
 \text{"I"} \times 52 & & 5769\ 537012720 \\
 + & & 227\ 650176004 \\
 \hline
 & & 5997\ 187188724 \\
 E \times 16 & = & -5844\ 135000000 \\
 \hline
 & & 153\ 052188724
 \end{array}$$

This last is the number of days by which 1 Prabhava began in that year after mean Mēsha samkrānti

From that moment we proceed regularly as before, adding the cycle difference "I" for each cycle

CALCULATION BY THE SECOND ĀRYA SIDDHĀNTA ON BASIS OF (1) APPARENT, (11) MEAN MĒSHA SAMKRĀNTI

218 In my *Indian Chronography* (n 2, p 63) I intimated my intention to publish Tables for finding the time of beginning and ending of a Jovian samvatsara according to the *Second* (or *Laghu*) *Ārya Siddhānta* in the same way as those published (Tables XXVII to XXXI A) according to the other Hindu authorities, and I now fulfil my promise

219 The date of the *Second Ārya Siddhānta* is believed to be about A D 950, and according to the opinion of the late Mr Sankara Balkrishna Dikshit, it does not seem to have been anywhere in use for a long time It was, however, known to Bhāskarāchārya in A D 1150, and such being the case I have considered it advisable to prepare the Tables for the whole period covered by the other tables referred to Though this is certainly useless for later years it is dangerous to draw a line and it is best to be on the safe side, as we know as yet neither the tract where this Siddhānta was used nor the date when its use ceased. As regards the samvatsaras of Jupiter this Siddhānta could never have been received as an authority in the South of India because there the astronomically calculated succession of samvatsaras, in the matter of the application of their names to the solar years, was neglected after the year A.D 906, every year being afterwards serially connected with the name of a samvatsara without regard to any suppression The presumption is that the use of the *Second Ārya Siddhānta* was confined to the north, or at least to those tracts where suppressions of samvatsaras were attended to

TABLE XXXI C. *Apparent Mēsha samkrānti as basis*

220 The process of calculation for Table XXXI C is as follows —

According to the *Second Ārya Siddhānta* the position of Jupiter at the moment of mean Mēsha samkrānti in K Y 0 expired, i.e. current, that is to say, at the epoch of the Kaliyuga era, or the moment of mean sunrise on Friday Feb 18 B C 3102, was $35^{\circ} 7' 12''$ (*Indian Chronography*, p 63) Jupiter did not reach the point 0° till he had travelled $2^{\circ} 52' 48''$ of arc Calculating by his mean motion this journey occupied 34d 15h 45m or 3165 624537 days (Table XXXIV) He reached long 0° therefore at that length of time after the moment of mean Mēsha samkrānti, and when he reached it the samvatsara 27 Vijaya began The time-interval between mean and apparent Mēsha samkrānti in K Y 0, i.e. the interval which we call the "śodhya", was determined by Dr Schram (*op cit* p 16) as 2 171973 days or 2 171972 days after calculation by two separate methods, the result showing a minute difference of 0.09 of a second I have halved this difference, and calculated with a śodhya of 2 1719725 days, or 2d 4h 7m 38.424s Jupiter therefore reached long 0° , 26 Nandana ended, and 27 Vijaya began, $(3165624537 + 21719725 \text{ days} =) 3682821787 \text{ days}$, or $(34 \text{ d } 15 \text{ h } 45 \text{ m } + 2 \text{ d } 4 \text{ h } 7 \text{ m } 38.424 \text{ s} =) 36 \text{ d } 19 \text{ h } 52 \text{ m } 38.424 \text{ s}$ after apparent Mēsha samkrānti in K Y 0 expired

221 Next has to be ascertained the moment of beginning of the first samvatsara "1 Prabhava" of the next 60-samvatsara cycle This occurred after the expiration of exactly 34 samvatsaras counting from the end of 26 Nandana The length of the solar year is (E =) 365 258690278 days The annual difference between the lengths of the solar year and samvatsara is (F =) 4 231719473 days This last multiplied by 34 is 143 878462082 days $E - (F \times 34) = 221 380228196 \text{ days}$ This, added to the number of days by which 26 Nandana ended after apparent Mēsha samkrānti (viz 36 82821787 days, as found above) gives us 258 208446066 days 1 Prabhava therefore began 258 208446066 days after apparent Mēsha samkrānti in the year K Y 33 expired or B C 3069-68 The reason why the solar year was not K Y 34 expired is because in K Y 8 expired, B C 3094-93, the samvatsara 35 Plava was expunged

222 To arrive at the exact beginning of the "1 Prabhava" which began in A D 16-17, between which year and the year K Y 33 expired or B C 3069-68 there were exactly 52 complete cycles of samvatsaras, element "I" must be first calculated This is the difference in the beginning-time of the samvatsara No 1 Prabhava at the beginning of successive 60-year cycles The annual difference being (F =) 4 231719473 days, $F \times 60$ is 253 903168380 days Deduct this from the year-length "E" given above, and the remainder is the value of "I", viz. 111 355521898 days 52 of these cycle differences ("I" \times 52) amount to 5790 487138696 days To this must be added the time by which the 1 Prabhava began after Mēsha samkrānti in K Y 33 expired, or B C 3069-68 This was found to be 258 208446066 days The total is 6048 695584762 days Deduct from this a multiple of the solar year length E, viz $(E \times 16 =) 5844 139044448$, and the remainder is 204 556540314 days

223 No 1 Prabhava therefore began in A D 16-17 or K Y 3117 expired 204 556540314 days after apparent Mēsha samkrānti From this point the calculation for Table XXXI C is carried regularly forward cycle by cycle, the expunged, or kshaya, samvatsaras being duly noted, with the years in which the expunction took place

224 It has been mentioned that in the culdest of the cycles which have been dealt with above the samvatsara 35 Plava was expunged This occurred in the year K Y 8 expired, B C 3094-3 From 27 Vijaya to 35 Plava is 8 samvatsaras The annual difference "F"

¹ See the list of elements of the *Siddhānta* on p 63, *Indian Chronography*, and footnote above, p 11

multiplying by 8 is 33853755784 days. Vijaya was found to have begun 3682417870 days after apparent Mēsha samkrānti in its solar year. Deducting from this 33853755784 days, viz. the 8-years collective difference, the remainder is 2974162086 days. 35 Plava, therefore, began at that length of time after apparent Mēsha samkrānti in K Y 8 expired or B C 013, and since the length of a samvatsara is only 361 odd days, it is evident that Plava ended before the expiry of the 36½ days of the solar year. It has been necessary to work out this point since, if there had been no expansion in the cycle in question, the year connected with 1 Prabhava of the following cycle would not have been, as it is, K Y 33 but K Y 34 expired.

[For the sake of conformity with the similar Tables for the other Siddhāntas (Tables XXVII to XXXI A, *Indian Chronography*) I have calculated the sōdhyā as it has been determined by Dr. Schram for K Y 0, viz. 21719725 days, leaving it to workers to make the very slight alteration necessary (if a very close case should be discovered) to get perfect accuracy for the country concerned. Dr. Schram's results will be found in *Indian Chronography*, p. 16. The sōdhyā in K Y 0 is 2171972 days, in K Y 3000 was 2172707 days, in K Y 10000 was 2172952 days and in K Y 50000 was 2173197 days. Having found by my Tables the beginning of the 1st samvatsara, if greater accuracy is necessary deduct from the result after K Y 3000, first in proportion to the 2000 years' interval, an amount varying from 0.0007 to 0.0012, or from 1m 2s to 1m 16s. This last is the greatest possible difference.]

TABLE XXXI D

Table XXXI D is to be used, for *Second Ārya Siddhānta* computation just as Table XXVII B (*Indian Chronography*) is used for computation by the *Sūrya Siddhānta* without the bias.

TABLE XXXI E Mean Mēsha samkrānti as basis

225 The method of work for finding the beginning of the samvatsara 1 Prabhava in the year A D 16-17 K Y 3117 expired, on the basis of reference to mean instead of to apparent Mēsha samkrānti, could be explained in exactly the same way as has been already done in the latter case. But it is unnecessary to go into such full details a second time. It suffices to say for a beginning, that with reference to mean Mēsha samkrānti in the year K Y 0 expired or at the epoch of the Kaliyuga era it has been shewn that the samvatsara 26 Nandana ended, and 27 Vijaya began 3466245370 days after that moment. We work from this point 8 samvatsaras later 35 Plava begin ($F \times 8$) 33853755784 days earlier than did 27 Vijaya. Deducting the latter from the former figure we find that in the solar year K Y 8 expired, B C 3069-8 35 Plava began 0802180556 days after mean Mēsha samkrānti, and therefore ended before the end of the solar year. It was a kshaya samvatsara. Hence, as before so here, the 1 Prabhava of the next cycle began in K Y 33 and not in K Y 34 expired.

226 No 27 Vijaya began in K Y 0 expired 34656245370 days after mean Mēsha samkrānti

$$"I" - ("F" \times 31) = 221386228106 \text{ days} \quad (\S 221 \text{ above})$$

Add these. Then 1 Prabhava in K Y 33, B C 3069-8, began 256036473566 days after mean Mēsha samkrānti. Add this to "I" \times 52 which = 5790487138696. Result 6046523612262 days. Deduct "E" \times 16 or 581413904448 days and we arrive at 202781567814 days, which is the number of days by which 1 Prabhava of the cycle began after mean Mēsha samkrānti in K Y 3117, A D 16-17.

This is tabulated as 2023816 days, and so in succession

Time corrections

227 Calculation by Tables XXXI C and D, or E and D will enable us to ascertain the moment of beginning and ending of any samvatsara by the *Second Ārya Siddhānta* with reference to any Mēsha samkrānti moment, true or mean, but as in the case of the *Original Sūrya Siddhānta*, *Brāhma Siddhānta* and *Siddhānta Śrōmanī* we must, if we use the *Indian Calendar Table I*, for giving us the time of occurrence of Mēsha samkrānti each year (cols 13 to 17 for the *First Ārya Siddhānta*) apply a correction in order to get at the exact time of Mēsha samkrānti by the *Second Ārya Siddhānta*, because the length of the year fixed by the *First Ārya* differed slightly from that fixed by the *Second Ārya Siddhānta*. The two started from the same point, viz the sunrise epoch of the Kaliyuga, or mean sunrise on Feb 18 B C 3102, but according to the *Second Ārya* the year is 0.84s longer than the *First Ārya* year (*Ind Chronography*, p 158, col 3). Hence the following Table must be used —

TABLE A A

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA SAMKRĀNTI AS CALCULATED BY (1) THE FIRST ĀRYA SIDDHĀNTA, (2) THE SECOND ĀRYA SIDDHĀNTA, THE TWO HAVING BEEN TOGETHER IN K Y 0, B C 3102

[Having found from Table I, cols 13 to 17, etc (by applying the fixed śodhya to the apparent Mēsha samkrānti) the moment of mean Mēsha samkrānti by the *First Ārya Siddhānta*, add the time difference given in this Table for every expired year of the K Y in order to obtain the same by the *Second Ārya Siddhānta*]

Difference in years	Time difference			Difference in years	Time difference			Difference in years	Time difference			Difference in years	Time difference			Difference in years	Time difference		
1	2			1	2			1	2			1	2			1	2		
	H	M	S		H	M	S		H	M	S		H	M	S		H	M	S
1	—	—	0 84	10	—	—	8 40	100	—	1	24	1000	—	14	0		—	14	0
2	—	—	1 68	20	—	—	16 80	200	—	2	48	2000	—	28	0		—	28	0
3	—	—	2 52	30	—	—	25 20	300	—	4	12	3000	—	42	0		—	42	0
4	—	—	3 36	40	—	—	33 60	400	—	5	36	4000	—	56	0		—	56	0
5	—	—	4 20	50	—	—	42 0	500	—	7	0	5000	1	10	0		1	10	0
6	—	—	5 04	60	—	—	50 40	600	—	8	24								
7	—	—	5 88	70	—	—	58 80	700	—	9	48								
8	—	—	6 72	80	—	1	7 20	800	—	11	12								
9	—	—	7 56	90	—	1	15 60	900	—	12	36								

NB—To obtain exact time of apparent Mēsha samkrānti by the *First Ārya Siddhānta* add 30s to the time given in Table I, col 17 of the *Indian Calendar* in years A D whose number is odd, but not in those whose number is even. See *Indian Chronography* "Hints for workers," No 20, p 79

228 Again, to fix the exact moment of apparent Mēsha samkrānti by the *Second Ārya Siddhānta* we have to note that according to it the śodhya, or time-difference between mean and apparent Mēsha samkrāntis varies slightly year by year, whereas the śodhya by the *First Ārya Siddhānta* is a constant, so that we must, for absolute accuracy in *Second Ārya Siddhānta* time, take note of this varying difference

Dr Schram has fixed its value for use (*see Indian Chronography*, 1870 D, p. 16) at different millenniums thus:—

TABLE B B
SECOND ĀRYA SIDDHĀNTA GĒHĪTA

K Y expired	Christian year	Exact value of 6 Mṛga as fixed by Dr Schram			
		d	h	m	s
3000	B.C. 163-62	2	4	8	11 48
1000	A.D. 899-900	2	4	9	3 05
5000	A.D. 1899-1900	2	4	9	21 22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h 9m.; but for very close work take the Gēhīta value at K. Y. 3001, A.D. 500, as being 2d 4h 8m. 54.582s. and add for every succeeding 100 years 2.117s. and for 1000 years 21.165s.

RULE 10. WORK. AND EXAMPLE.

229 All work formerly necessary for the purpose of ascertaining which Jovian samvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha samkrānti, is now obviated by the information given in Table XLII below, which solves the question at a glance. It shows the samvatsara current at every Mēsha samkrānti, and we therefore know that the next samvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter samvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha samkrānti of next year.

230 But we sometimes desire to know the time of beginning and ending of a samvatsara in order to ascertain whether it was current at the time of the event or action chronicled in an inscription.

231 This time is precisely the same whether we calculate from mean or from apparent Mēsha samkrānti, and as the time of the latter is already given in, or can be gathered from, cols 13 to 17 or 17a of the *Indian Calendar* it is easiest to use that information as basis of work. Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the *biya*), the *First Ārya* or *Āryabhaṭīya*, the *Original Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śirōmanī* in the manner described in §§ 116, 147, 153, 158, 162 or 167 A and examples 48 to 59 A of *Indian Chronography*.

232 The work according to the *Second Ārya Siddhānta* is precisely similar, but we have to use the Tables A A and B B in the text above instead of any of the other Tables in the text of *Indian Chronography*. I proceed with an example.

233. We want to know what samvatsara began in K. Y. 4380 expired, A.D. 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārana was current both at apparent and mean Mēsha samkrāntis, and therefore in either case gave its name to the solar year, 19 Pārthiva began in the course of the year.

When did Pārthiva begin? and when did it end?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha samkrānti, the time being the same by both. We will work by

apparent Mēsha samkrānti Table XXXI C below shows that in the cycle concerned 1 Prabhava began 351 days after Mēsha samkrānti, and Table XXXI D shows that in its year 19 Pārthiva began 76 days earlier than did 1 Prabhava, so 19 Pārthiva began (351—76) 275 days after apparent Mēsha samkrānti in the given year. We find the time of apparent Mēsha samkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85¹. Table A A shews the time difference between the two Siddhāntas, for the 4350 years since K Y 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later. $275 + 85 = 360$, i.e. (Table IX, *Ind Cal*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have $351 \cdot 4704 - 76 \cdot 1710 = 275 \cdot 2994 =$ (Table XXXVI) 275d 7h 11m 8 16s after apparent Mēsha samkrānti.

Apparent Mēsha samkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 81d 20h 57m 30s.

The difference in the śodhya interval between mean and apparent Mēsha samkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d 3h 32m 30s. But according to the *Second Ārya* it varies slightly (See above, Table B B § 228, and accompanying remarks). The given K Y year is 4350. In K Y 4000 it was 2d 4h 9m 3 05s. Add for (say) 400 years 8 47s, at the rate of 2 117s per 100 years and we have the śodhya in the given year by the *Second Ārya Siddhānta* as 2d 4h 9m 11 52s.

The time difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m, for 300 years, 4m 12s, for 80 years, 1m 7 20s, total 1h 1m 19 20s.

Now we make our calculation

	d	h	m	s
<i>First Ārya Siddhānta</i> apparent Mēsha samkrānti	84	20	57	30
<i>First Ārya Siddhānta</i> śodhya	2	3	32	30
<i>First Ārya</i> mean Mēsha samkrānti	..	87	0	30 0
Time difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K Y 4350		1	1	19 20
<i>Second Ārya Siddhānta</i> mean Mēsha samkrānti	...	87	1	31 19 20
<i>Second Ārya Siddhānta</i> śodhya	...	..	—2	4 9 11 52
Apparent Mēsha samkrānti by <i>Second Ārya Siddhānta</i>	...	84	21	22 7 68
19 Pārthiva began after this		275	7	11 8 16
Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i>	360	4	33	15 84

360d = (Table IX, *Indian Calendar*) December 26

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha samkrānti (§ 231 above) began at 4h 33m 15 84s after mean sunrise on December 26, A.D. 1279.

¹ To suit, that is, the European name of the day

Dr Schram has fixed its value for us (*see Indian Chronography*, 139 D, p. 16) at different millenniums thus—

TABLE B B
SECOND ĀRYA SIDDHĀNTA ŚODHĪA.

K Y expired	Christian year	Exact value of śodhya as fixed by Dr. Schram			
		d	h	m	s
3000	B C 103-02	2	4	8	41 88
4000	A D 899 900	2	4	9	3 05
5000	A D 1899-1900	2	4	9	21 22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h 9m ; but for very close work take the śodhya-value at K Y 3601, A D 500, as being 2d. 4h 8m. 54 582s and add for every succeeding 100 years 2 117s. and for 1000 years 21 168s.

RULE FOR WORK, AND EXAMPLE.

229 All work formerly necessary for the purpose of ascertaining which Jovian samvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha samkrānti, is now obviated by the information given in Table XLII below which solves the question at a glance. It shows the samvatsara current at every Mēsha samkrānti, and we therefore know that the next samvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter samvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha samkrānti of next year.

230 But we sometimes desire to know the time of beginning and ending of a samvatsara in order to ascertain whether it was current at the time of the event or action chronicled in an inscription.

231 This time is precisely the same whether we calculate from mean or from apparent Mēsha samkrānti, and as the time of the latter is already given in, or can be gathered from, cols 13 to 17 or 17a of the *Indian Calendar*, it is easiest to use that information as basis of work. Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the bija), the *First Ārya* or *Āryabhaṭīya*, the *Original Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śirōmanī* in the manner described in §§ 146, 147, 153, 158, 162 or 167 A and examples 48 to 59 A of *Indian Chronography*.

232 The work according to the *Second Ārya Siddhānta* is precisely similar, but we have to use the Tables A A and B B in the text above instead of any of the other Tables in the text of *Indian Chronography*. I proceed with an example.

233. We want to know what samvatsara began in K Y 4380 expired, A D 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārana was current both at apparent and mean Mēsha samkrāntis, and therefore in either case gave its name to the solar year, 19 Pārthiva began in the course of the year.

When did Pārthiva begin ? and when did it end ?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha samkrānti, the time being the same by both. We will work by

apparent Mēsha samkrānti Table XXXI C below shews that in the cycle concerned 1 Prabhava began 351 days after Mēsha samkrānti, and Table XXXI D shews that 19 Pārthiva began 76 days earlier than did 1 Prabhava, so 19 Pārthiva began (351—76) 275 days after apparent Mēsha samkrānti in the given year. We find the time of apparent Mēsha samkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85¹. Table A A shews the time-difference between the two Siddhāntas, for the 4350 years since K Y 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later. 275+85=360, i.e. (Table IX, *Ind Cal*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have 351 4704—76 1710=275 2994=(Table XXXVI) 275d 7h 11m 8 16s after apparent Mēsha samkrānti.

Apparent Mēsha samkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 81d. 20h 57m 30s.

The difference in the śodhya interval between mean and apparent Mēsha samkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d 3h 32m 30s. But according to the *Second Ārya* it varies slightly (*See above, Table B B, § 228, and accompanying remarks*). The given K Y year is 4380. In K Y 4000 it was 2d 1h 9m 3 05s. Add for (say) 400 years 8 47s, at the rate of 2 117s per 100 years and we have the śodhya in the given year by the *Second Ārya Siddhānta* as 2d 4h 9m 11 52s.

The time-difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m, for 300 years, 4m 12s, for 80 years, 1m 7 20s, total 1h. 1m 19 20s.

Now we make our calculation

	d	h	m	s
<i>First Ārya Siddhānta</i> apparent Mēsha samkrānti	84	20	57	30
<i>First Ārya Siddhānta</i> śodhya	2	3	32	30
<i>First Ārya</i> mean Mēsha samkrānti	87	0	30	0
Time difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K Y 4380	1	1	19	20
<i>Second Ārya Siddhānta</i> mean Mēsha samkrānti	87	1	31	19 20
<i>Second Ārya Siddhānta</i> śodhya	—2	4	9	11 52
Apparent Mēsha samkrānti by <i>Second Ārya Siddhānta</i>	84	21	22	7 68
19 Pārthiva began after this	275	7	11	8 16
Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i>	360	4	33	15 84

360d =(Table IX, *Indian Calendar*) December 26

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha samkrānti (§ 231 above) began at 4h 33m 15 84s after mean sunrise on December 26, A.D. 1279.

¹ To suit, that is, the European name of the day

Dr. Schram has fixed its value for us (*see Indian Chronography*, 132 D, p. 16) at different millenniums thus—

TABLE B B
SECOND ĀRYA SIDDHĀNTA (5000 A)

K Y expired	Christian year	Fixed value of Siddhanta as fixed by Dr. Schram			
		d	h	m	s
3000	B C 163 02	2	1	8	42 58
4000	A D 599 900	2	4	0	3 05
5000	A D 1899 1900	2	1	0	21 22

It will be seen that for all ordinary purposes it will suffice to use a constant 2d. 4h 9m ; but for very close work take the Siddhanta-value at K Y. 3001, A.D. 500, or 1-ling 2d 4h. Em. 54 582s and add for every succeeding 100 years 2 117s and for 1000 years 21 168s

RULE FOR TOPIC AND EXAMPLE.

229 All work formerly necessary for the purpose of ascertaining which Jovian samvatsara began in the course of any given year according to any of the principal Siddhāntas, and whether calculated by apparent or mean Mēsha samkrānti, is now obviated by the information given in Table XLII below which solves the question at a glance. It shows the samvatsara current at every Mēsha samkrānti, and we therefore know, that the next samvatsara of the cycle began during the year. When there is an asterisk shown it means that this latter samvatsara both began and ended during the solar year, so that the next again also began during that year and was current at Mēsha samkrānti of next year.

230 But we sometimes desire to know the time of beginning and ending of a samvatsara in order to ascertain whether it was current at the time of the event or action chronicled in an inscription.

231 This time is precisely the same whether we calculate from mean or from apparent Mēsha samkrānti, and as the time of the latter is already given in, or can be gathered from, cols 13 to 17 or 17a of the *Indian Calendar* it is easiest to use that information as basis of work. Find this required time, therefore, according to the *Sūrya Siddhānta* (with or without the *Viya*), the *First Ārya* or *Āryabhaṭīya*, the *Original Sūrya*, and *Brahma Siddhāntas*, and the *Siddhānta Śrōṇam* in the manner described in §§ 146, 147, 153, 158, 162 or 167 A and examples 48 to 59 A of *Indian Chronography*.

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233. We want to know what samvatsara began in K Y 4380 expired, A D 1279-80 according to the *Second Ārya Siddhānta*. The answer is given by Table XLII below. 18 Tārana was current both at apparent and mean Mēsha samkrāntis, and therefore in either case gave its name to the solar year, 19 Pārthiva began in the course of the year.

When did Pārthiva begin ? and when did it end ?

For rough work the following will always suffice, whether we have been calculating by mean or apparent Mēsha samkrānti, the time being the same by both. We will work by

apparent Mēsha samkrānti Table XXXI C below shows that in the cycle concerned 1 Prabhava began 351 days after Mēsha samkrānti, and Table XXXI D shows that in its year 19 Pārthiva began 76 days earlier than did 1 Prabhava, so 19 Pārthiva began (351—76) 275 days after apparent Mēsha samkrānti in the given year. We find the time of apparent Mēsha samkrānti in that year from the *Indian Calendar Table I*, i.e. according to the *First Ārya Siddhānta*, on March 25 on day 84 (Table IX) at about 21 hours after mean sunrise. Call this day 85¹. Table A A shows the time-difference between the two Siddhāntas, for the 4350 years since K Y 0, as being about one hour. This may be ignored. 19 Pārthiva began 275 days later. $275 + 85 = 360$, i.e. (Table IX, *Ind Cal*) 19 Pārthiva began on December 26 A.D. 1279. This suffices for a rough solution of the problem.

For close work we must calculate more carefully. I give here the closest possible according to our available Tables, following the course prescribed above. For the beginning of 19 Pārthiva (Tables XXXI C and D) we have $351 \cdot 4704 - 76 \cdot 1710 = 275 \cdot 2994 =$ (Table XXXVI) 275d 7h 11m 8 16s after apparent Mēsha samkrānti.

Apparent Mēsha samkrānti by the *First Ārya Siddhānta* (Table I, *Indian Calendar*, and *Indian Chronography*, "Hint" 20, p. 79) is 84d 20h 57m 30s.

The difference in the sōdhya interval between mean and apparent Mēsha samkrānti has to be taken into account. The *First Ārya Siddhānta* fixes this interval as always 2d 3h 32m 30s. But according to the *Second Ārya* it varies slightly (See above, Table B B § 228, and accompanying remarks). The given K Y year is 4380. In K Y 4000 it was 2d, 1h 9m 3 05s. Add for (say) 400 years 8 47s, at the rate of 2 117s per 100 years and we have the sōdhya in the given year by the *Second Ārya Siddhānta* as 2d 4h 9m 11 52s.

The time difference between the two authorities (Table A A above, § 227) must also be ascertained. This is, for 4000 years, 56m, for 300 years, 4m 12s, for 80 years, 1m 7 20s, total 1h 1m 19 20s.

Now we make our calculation

	d	h	m	s
<i>First Ārya Siddhānta</i> apparent Mēsha samkrānti	84	20	57	30
<i>First Ārya Siddhānta</i> sōdhya	2	3	32	30
<i>First Ārya</i> mean Mēsha samkrānti	..	87	0	30 0
Time difference between <i>First</i> and <i>Second Ārya Siddhānta</i> in K Y 4380 . . .		1	1	19 20
<i>Second Ārya Siddhānta</i> mean Mēsha samkrānti	..	87	1	31 19 20
<i>Second Ārya Siddhānta</i> sōdhya	..	..	—2	4 9 11 52
Apparent Mēsha samkrānti by <i>Second Ārya Siddhānta</i>	..	84	21	22 7 68
19 Pārthiva began after this		275	7	11 8 16
Time of beginning of 19 Pārthiva by the <i>Second Ārya Siddhānta</i> .		360	4	33 15 84

360d = (Table IX, *Indian Calendar*) December 26

We have found therefore that 19 Pārthiva according to the *Second Ārya Siddhānta*, whether based on apparent or mean Mēsha samkrānti (§ 231 above) began at 4h 33m 15 84s after mean sunrise on December 26, A.D. 1279.

¹ To suit, that is, the European name of the day

TABLE XXVII B

THE SIXTY-SAMVATSARA CYCLE OF JUPITER

Mean-sign system by the SŪRYA SIDDHĀNTA WITHOUT THE BĪJA calculated with reference to mean Mēsha samkrānti

(For all India up to A D 906, and for the northern portion alone after and inclusive of that date)

Year of the Kaliyuga (expired)	Christian year	Number of days by which Prabhava began after mean Mēsha samkrānti	Kṣhaya (expunged) samvatsaras	Year of the Kaliyuga (expired)	Christian year	Number of days by which Prabhava began after mean Mēsha samkrānti	Kṣhaya (expunged) samvatsaras
1	2	3	4	1	2	3	4
(0) 33	BC (3102 01) 3069-8	221 3696	27 Vijaya	(4009) 4066 (4094) 4125 (4180) 4184 4244 (4265) 4303 (4350) 4362 4422 (4436) 4481 (4521) 4540	AD (908-09) 965 66 (993-94) 1024-25 (1079-80) 1083-84 1143-44 (1161 65) 1202-03 (1219-50) 1261-62 1321-22 (1335-36) 1380-81 (1420-21) 1439-40	121 8264 233 1631 344 4997 90 5776 201 9142 313 2509 59 3287 170 6654 282 0020	3 Śukla 29 Manmatha 56 Dundubhi 22 Sarvadhārin 48 Ānanda 15 Vriṣha 41 Plavanga
3117 (3156) 3176 3236 (3241) 3295 (3327) 3354 (3412) 3413 3473 (3497) 3532 (3582) 3591 3651 (3668) 3710 (3753) 3769 3829 (3838) 3898 (3924) 3947 4007 ¹	AD 16-17 (55-56) 75-76 135-36 (140 11) 194-95 (226-27) 253-54 (311-12) 312-13 372-73 (396 97) 431-32 (481-82) 490-91 550-51 (567-68) 609-10 (652-53) 663-69 728-29 (737-38) 787-88 (823-24) 846-47 906-07 ¹	166 7342 278 0708 24 1487 135 4853 246 8219 358 1586 104 2364 215 5731 326 9097 72 9876 184 3242 295 6608 41 7387 153 0753 264 4120 10 1838	40 Prabhava 6 Angas 33 Vikārin 59 Krodhana. 25 Kbara 51 Pingala 18 Tirana 44 Sādhārana 10 Dhṛṭi 37 Śobhana	(After this date Tables XXVIII B below, and XXVIII A in the Indian Chronography are ordinarily to be used)			
				4600 ² (4606) 4659 (4691) 4718 (4777) 4777	1499-1500 ² (1505-06) 1558-59 (1590-91) 1617-18 (1676-77) 1676-77	28 0799 139 4165 250 7531 362 0897	7 Śrimukha 33 Vikārin 60 Kshaya

¹ In Southern India the expunction of samvatsaras was neglected from, and including, the cycle beginning in A D 906

² About A D 1500 the bīja (correction) was generally introduced, and the beginning moments of the cycles were recalculated from the epoch of the Kaliyuga. For years subsequent to A D 1500 Tables XXVIII B below and XXVIII A (*Indian Chronography*) should as a rule be used. But since the bīja was not introduced all over India at the same time calculations for three more cycles have been here given according to the Sūrya Siddhānta without the bīja.

TABLE XXVIII B

THE SIXTY-SAMVATSA PA CYCLE OF JUPITER

Mean-sign system by the SŪTRA SIDDHĀNTA WITH THE BĪJA calculated with reference to mean Mēsha samkrānti

Year of the Kaliyuga (expired)	Christian year	Number of days by which Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsaras	Year of the Kaliyuga (expired)	Christian year	Number of days by which Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsaras
1	2	3	4	1	2	3	4
4540	A D 1439-40	318 4326		(4871)	A D (1770-71)		35 Plava
4600	1499-1500	64 9862		4896	1795-96	258 7896	
(4615)	(1514-15)		16 Chitrabhā-	4956	1855 56	5 3433	
4659	1558-59	176 7987	nu	(4957)	(1856-57)	.	2 Vibhava
(4700)	(1599-1600)		42 Kīlaka	5015	1914-15	117 1557	
4718	1617-18	288 6111		(5012)	(1941-42)	.	28 Jaya
4778	1677-78	35 1645		5074	1973-74	228 9682	
(4786)	(1685 86)		9 Yuvan	(5198)	(2027-28)		55 Durmati
4837	1736-37	146 9772		5133	2032-33	340 7806	

TABLE XXIX B.

THE SIXTH SAMVATARA CYCLE OF JUPITER.

Mean-sign system by the FIRST ĀRYA SIDDHĀNTA OR ĀRYA-PATĪṬA

Calculated with reference to mean Mēśha samkrānti

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēśha samkrānti	Kshaya (expunged) samvatsara	Year of the (Kaliyuga) (expired)	Christian year.	Number of days by which 1 Prabhava began after mean Mēśha samkrānti	Kshaya (expunged) samvat ara
1	2	3	4	1	2	3	4
(0) 33	BC (3102-01) 3069-68	221 2347	27 Vijaya	4066 (4090) 4125 (4176) 4181 4241 (4261)	AD 965-66 (989-90) 1021-25 (1075-76) 1083 81 1143-44 (1160-61)	105 5149 ... 216 6136 327 7123 73 5524 184 6511	25 Khara 52 Kālayukta 18 Tārana 44 Sādhārana
3117 (3153) 3176 3236 (3238) 3295 (3323) 3354 (3409) 3413 3473 (3494) 3532 (3579) 3591 3651 (3664) 3710 (3750) 3769 3829 (3835) 3888 (3920) 3947 (4005) 4006	AD 16-17 (52-53) 75-76 135-36 (137-38) 194-95 (222 23) 253 54 (308-09) 312-13 372-73 (393-94) 431-32 (478-79) 490-91 550-51 (563-64) 609-10 (649 50) 668 69 728-29 (734-35) 787-88 (819-20) 846-47 (904-05) 905-06	154 2289 265 3276 11 1676 122 2663 233 3651 314 4638 90 3038 201 4025 312 5012 58 3413 169 4400 280 5387 26 3787 187 4774 248 5762 359 6749	37 Śobhana 3 Śukla. 29 Manmatha 56 Dundubhi 22 Sarvadhārūn 48 Ānanda 14 Vikrama 41 Plavanga 7 Śrīmukha 33 Vikārin 59 Krōdhana	4362 4422 (4431) 4181 (4517) 4540 4600 (4602) 4659 (4687) 4718 (4772) 4777 4837 (4857) 4896 (4912) 4955 5015 5028 5074 (5113) 5133	1261 62 1321-22 (1330 31) 1380-81 (1416-17) 1439-40 1499-1500 (1501-02) 1558 59 (1586-87) 1617-18 (1671-72) 1676-77 1736-37 (1736-57) 1795-96 (1841-42) 1854-55 1914 15 (1927-28) 1973-74 (2012-13) 2032-33	295 7498 41 5898 152 6385 263 7872 9 6273 120 7260 231 8247 342 9234 88 7634 199 8622 310 9609 56 8009 167 8996 278 9983	29 Manmatha 55 Durmati 21 Sarvajit 47 Pramādin 14 Vikrama 40 Parābhava

TABLE XXXI B

THE SIXTY-SAMVATSA CYCLE OF JUPITER.

Mean-sign system by the BĀHMA SIDDHĀNTA AND SIDDHĀNTA ŚIRŌMANI

Calculated with reference to mean Mēsha samkrānti

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Māsha samkrānti	Kshaya (expunged) samvatsara	Year of the Kaliyuga (expired).	Christian year	Number of days by which 1 Prabhava began after mean Māsha samkrānti	Ksbaya (expunged) samvatsara
1	2	3	4	1	2	3	4
(1) 33	BC (3101-00) 3069-68	.. 227 6502	28 Jaya	4066 (4090) 4125 (4175) 4184 4244 (4260) 4303 (4345) 4362 4422 (4430) 4481 (4515) 4540 4600 (4601) 4659 (4686) 4718 (4771) 4777 4837 (4856) 4896 (4941) 4955 5015 (5027) 5074 (5112) 5133	A.D 965-66 (989-90) 1024 25 (1074-75) 1083-84 1143-44 (1159 60) 1202-03 (1244-45) 1261-62 1321-22 (1329 30) 1380-81 (1414-15) 1439-40 1499-1500 (1500 01) 1558-59 (1585-86) 1617-18 (1670-71) 1676-77 1736-37 (1755-56) 1795-96 (1840-41) 1854-55 1914-15 (1926-27) 1973-74 (2011-12) 2032-33	102 0022 212 9548 323 9074 69 6016 180 5543 291 5069 37 2011 148 1537 259 1064 4 8006 115 7532 226 7058 337 6585 83 3527 ... 194 3053 305 2579 50 9521 161 9048 272 8574	25 Khara. 51 Pingala 17 Subhānu 43 Saumya 9 Yuvan 35 Plava 2 Vibhava 28 Jaya 54 Randra 20 Vyaya 46 Paridhāvin 13 Pramāthin 39 Viśvāvasu.
3117 (3153) 3176 3236 (3238) 3255 (3323) 3354 (3408) 3413 3473 (3493) 3532 (3578) 3591 3651 (3664) 3710 (3749) 3769 3829 (3834) 3888 (3919) 3947 (4004) 4006	A D 16-17 (52-53) 75-76 135-36 (137-38) 194-95 (222-23) 253-54 (307-08) 312-13 372-73 (392-93) 431-32 (477-78) 490 91 550-51 (563 64) 609-10 (648-49) 668-69 728-29 (733-34) 787-88 (818-19) 846-47 (903-04) 905-06	153 0522 264 0048 9 6990 120 6517 231 6043 342 5569 88 2511 199 2038 310 1564 55 8506 166 8032 277 7559 23 4501 134 4027 .. 245 3553 .. 356 3080	37 Śobhana 3 Sukla 29 Manmatha 55 Durmati 21 Sarvajit 47 Pramādin. 14 Vikrama 40 Parābhava 6 Angras 32 Vilamba 58 Raktāksha				

TABLE XXXI C

THE SIVA SAMVATARA CYCLE OF JUPITFF

Mean sign system by the SECOND ĀRYA SIDDHANTA

Calculated with reference to apparent Mēsha samkranti.

Year of the Kalyuga (expired)	Christian year	Number of days by which 1 Prabhava begin after apparent Mēsha samkranti	Kshaya- (expired) constans	Year of the Kalyuga (expired)	Christian year	Number of days by which 1 Prabhava begin after apparent Mēsha samkranti	Kshaya- (expired) samvataras
1	2	3	4	1	2	3	4
(0)	BC (3102-1)			1007 (1018)	AD 996-07 (977-78)	48 5959	
(8)	(3094-3)	...	35 Plava	1066 (1103)	965-66 (1002-03)	159 9511	12 Bha- dhanya
33	(3069-8)	258 208156		4125 4185 (4189)	1021-25 1081-85 (1088-89)	271 3070 17 4038	36 Krodhan
3117 (3065)	AD 16-17 (61-65)	204 5565		4244 (4274)	1143-44 (1173-74)	128 7593	5 Prajapati
3176 3236 (3250)	75-76 135-36 (119-50)	315 9121 62 0089	49 Rakshasa	1303 (1359)	1202-03 (1258-59)	240 1148	31 Hama- lamha
3215 (3335)	191-95 (231-35)	173 3614	15 Vishva	4362 4422 (4445)	1251-62 1321-22 (1341-45)	351 1701 97 5672	57 Rudrasa- gūrin
3374 3411 (3421)	253-54 313-14 (340-21)	281 7109 30 8168	41 Plavanga	4481 (4530)	1380-81 (1429-30)	208 9227	24 Vikrita
3473 (3506)	372-73 (405-06)	112 1723	8 Bhava	4540 4600 (4615)	1439-40 1499-1500 (1511-15)	320 2782 66 3751	50 Anala
3532 (3591)	131-32 (490-91)	253 5278	31 Śarvaṇin	4659 (4700)	1558-59 (1599-1600)	177 7306	16 Chitrabha- nu
3591 3651 (3676)	490-91 550-51 (575-76)	364 8833 110 9802	60 Kshaya	4718 4778 (4786)	1617-18 1677-78 (1685-86)	289 0861 35 1829	42 Kilaka
3710 (3762)	607-10 (661-62)	222 3357	26 Nandana	4837 (4871)	1736-37 (1770-71)	116 5385	9 Yuvan
3769 3829 (3847)	668-69 728-29 (746-47)	333 6912 79 7880	53 Siddhār- thin	4896 4956 (5015)	1795-96 1855-56 (1841-42)	257 8940 3 9908	35 Plava
3888 (3933)	787-88 (832-33)	191 1436	19 Pārthiva	5074 (5127)	1914-15 (1973-74)	115 3463	1 Prabhava
3947	846-47	302 4991	46 Paridhāv- in	5133	2032-33	226 7019 338 0574	28 Jaya 54 Raudra

NB—This table is based on Dr Schram's valuation of the Sōdhya in K 1 0, a mean being taken between his two results (see *Indian Chronography*, p. 16) obtained by different modes of calculation, viz., 2 171973 days and 2 171972 days. It is taken here as 2 1719725 days. The greatest difference between the Sōdhya in K Y 0 and that in K Y 5000 amounts to no more than 1m 16½s, or 0 001225 day.

TABLE XXXI D

THE SIXTY-SAMVATSARA CYCLE OF JUPITER

Mean-sign system by the SECOND ĀRYA SIDDHĀNTA

The number of days and decimals less than the day given in Table XXXI C by which each samvatsara began after apparent Mēsha samkrānti in its solar year

No	Samvatsara	Number of days	No.	Samvatsara	Number of days
1	2	3	1	2	3
1	Prabhava ..	0 000	42	Vilamba	131 1833
2	Vibhava .	4 2317	33	Vikārin	135 4150
3	Sukla .	8 4634	34	Śārvarin	139 6467
4	Pramōda	12 6952	35	Plava	143 8785
5	Prajāpati .	16 9269	36	Śubhakrit	148 1102
6	Angiras .	21 1586	37	Sobhana	152 3419
7	Śīmukha	25 3903	38	Krōdhin	156 5736
8	Bhāva ...	29 6220	39	Viśvāvasu	160 8053
9	Yuvan .	33 8538	40	Parābhava	165 0371
10	Dhātri .	38 0855	41	Plavanga	169 2688
11	Īśvara .	42 3172	42	Kilaka .	173 5005
12	Bahudhānya	46 5489	43	Saumya .	177 7322
13	Pramāthin	50 7806	44	Sādhārāṇa	181 9639
14	Vikrama .	55 0124	45	Virōdhakrit	186 1957
15	Vriha .	59 2441	46	Paridhāvin	190 4274
16	Chitrabhānu	63 4758	47	Pramādin	194 6591
17	Sabhānu .	67 7075	48	Ānanda	198 8908
18	Tārana .	71 9392	49	Rākshasa	203 1225
19	Pārthiva .	76 1710	50	Anala	207 3543
20	Vyaya .	80 4027	51	Pingala	211 5860
21	Sauryat .	84 6344	52	Kālaynkta	215 8177
22	Sarvadhārin	88 8661	53	Siddhārthin	220 0494
23	Virōdhin .	93 0978	54	Raudra	224 2811
24	Vikrita .	97 3295	55	Durmati	228 5129
25	Khara .	101 5613	56	Dundubhi	232 7446
26	Nandana .	105 7930	57	Rudhirōdgārin	236 9763
27	Vijaya ..	110 0247	58	Raktāksha	241 2080
28	Jaya ...	114 2564	59	Krōdhana .	245 4397
29	Manmatha .	118 4881	60	Kshaya	249 6714
30	Durmukha ...	122 7199	1	Prabhava (of the following cycle)	253 9032
31	Hēmalamba ..	126 9516			

TABLE XXXI E

THE SIXTY-SAMVATSARA CYCLE OF JUPITER.

Mean-sign system by the SECOND ARYA SIDDHĀNTA.

Calculated with reference to mean Mēsha samkrānti

Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsara	Year of the Kaliyuga (expired)	Christian year	Number of days by which 1 Prabhava began after mean Mēsha samkrānti	Kshaya (expunged) samvatsara
1	2	3	4	1	2	3	4
	BC				AD		
(0)	(3102-1)			(1103)	(1002 03)		38 Krōdhin
(8)	(3091-3)		35 Plava	4125	1024-25	269 1350	
33	3069-68	256 3802		4185	1081-85	15 2318	
	AD			(4188)	(1087-88)		4 Pramōda
3117	16-17	202 3846		4241	1113-14	126 5873	
(3064)	(63-64)		48 Ānanda	(4273)	(1172 73)		30 Durmukha
3176	75-76	313 7401		4303	1202 03	237 9429	
3236	135-36	59 8369		(4359)	(1258-59)	...	57 Rudhīrōd- gāin
(3250)	(119 50)		15 Vṛisha	4362	1261-62	319 2981	
3295	194 95	171 1921		4422	1321-22	95 3952	
(3335)	(234 35)		41 Plavanga	(4441)	(1343-44)		23 Vīrōdhin
3351	253 54	282 5180		4481	1340 81	206 7507	
3414	313-14	28 6118		(4529)	(1428-29)		49 Rākshasa
(3420)	(319 20)		7 Srimukha	4510	1439-40	318 1063	
3473	372 73	140 0003		4600	1499-1500	64 2031	
(3506)	(405 06)		34 Śārvarin	(4615)	(1511-15)		16 Chitrabhā- na
3532	431-32	251 3558		4659	1558 59	175 5586	
(3591)	(490-91)		60 Kshaya	(4700)	(1599-1600)		42 Kālaka
3591	490 91	362 7114		4718	1617-18	286 9141	
3651	550-51	108 8082		4778	1677-78	33 0110	
(3676)	(575-76)		26 Nandana	(4785)	(1684-85)		8 Bhāva
3710	609-10	220 1637		4837	1736-37	144 3665	
(3762)	(661-62)		53 Siddhārthin	(4871)	(1770 71)		35 Plava
3769	668-69	331 5192		4896	1795 96	255 7220	
3829	728 29	77 6161		4956	1855 56	1 8188	
(3847)	(746-47)		19 Pūthiva	(4956)	(1855-56)		1 Prabhava
3888	787-88	188 9716		5015	1914-15	113 1744	
(3932)	(831-32)		45 Vīrōdhakrit				
3947	846 47	300 3271					
4007	906 07	46 4239					
(4017)	(916-17)		11 Īśvara				
4066	965 66	157 7795					

To determine the beginning and ending times of a samvatsara use this Table with Table XXXI D.
For śodhya see foot of Table XXXI C

TABLE XLII.

The Jovian name of each Hindu Calendar year according to the different
Siddhantas and systems of calculation.

TABLE XLII

THE JOVIAN NAME OF EACH HINDU CALENDAR YEAR ACCORDING TO THE DIFFERENT SIDDHĀNTAS AND SYSTEMS OF CALCULATION

An asterisk shows when an conjunction of a samvatsara occurs, and when, therefore, the following samvatsara does not give its name to the next solar year "S" = Siddhānta, "M S" = Mēsha samkrānti, numbers in column 3 to 13 refer to the List of Names of the Jovian samvatsaras on the right

Expired year of Kalyuga		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRĀNTI.												NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRĀNTI.												Expired year of Kalyuga																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
1	2	SURYA S NO nitya		SURYA S WITH nitya		FIRST ĀRYA S		SURYA S ORIG S		BRĀHMĀ S AND S ŚRĪRĪ S		SECOND ĀRYA S		SURYA S NO nitya		SURYA S WITH nitya		FIRST ĀRYA S		SURYA S ORIG S		BRĀHMĀ S AND S ŚRĪRĪ S		SECOND ĀRYA S		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
		Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean	Apparent	Mean																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
		M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S																															M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S	M S

Names of the Sixty
samvatsaras of
the cycle of
Jupiter

1 Prabhava
2 Vibhava
3 Sukla
4 Prāṇā
5 Prīṇā
6 Angura
7 Śrīmukha
8 Bhāva
9 Yama
10 Dhātva
11 Śveta
12 Śrīdhānya
13 Prāṇā
14 Vikāra
15 Vāṇa
16 Chitrābhāva
17 Śābhāva
18 Jāṇa
19 Fāṭhāva
20 Vāṇa

1	2	3	4	5	6	7	8	9	10	11	12	13	
3621	520 21	30	30	30	30	30	30	30	30	30	30	30	21 Sarvajit
3622	521 22	31	31	31	31	31	31	31	31	31	31	31	22 Sarvajit
3623	522 23	32	32	32	32	32	32	32	32	32	32	32	23 Virāṭhān
3624	523 24	33	33	33	33	33	33	33	33	33	33	33	24 Virāṭhān
3625	524 25	34	34	34	34	34	34	34	34	34	34	34	25 Kharā
3626	525 26	35	35	35	35	35	35	35	35	35	35	35	26 Nandana
3627	526 27	36	36	36	36	36	36	36	36	36	36	36	27 Vyāsa
3628	527 28	37	37	37	37	37	37	37	37	37	37	37	28 Jyā
3629	528 29	38	38	38	38	38	38	38	38	38	38	38	29 Maumathā
3630	529 30	39	39	39	39	39	39	39	39	39	39	39	30 Durmukha
3631	530 31	40	40	40	40	40	40	40	40	40	40	40	31 Hīmalamba
3632	531 32	41	41	41	41	41	41	41	41	41	41	41	32 Vilamba
3633	532 33	42	42	42	42	42	42	42	42	42	42	42	33 Vāṭhān
3634	533 34	43	43	43	43	43	43	43	43	43	43	43	34 Sarvaṇa
3635	534 35	44	44	44	44	44	44	44	44	44	44	44	35 Pāṇi
3636	535 36	45	45	45	45	45	45	45	45	45	45	45	36 Śāṅkhakṛit
3637	536 37	46	46	46	46	46	46	46	46	46	46	46	37 Sobhān
3638	537 38	47	47	47	47	47	47	47	47	47	47	47	38 Kṛōḥān
3639	538 39	48	48	48	48	48	48	48	48	48	48	48	39 Vāṭhān
3640	539 40	49	49	49	49	49	49	49	49	49	49	49	40 Parābhān
3641	540 41	50	50	50	50	50	50	50	50	50	50	50	41 Pāṇi
3642	541 42	51	51	51	51	51	51	51	51	51	51	51	42 Kāṭhā
3643	542 43	52	52	52	52	52	52	52	52	52	52	52	43 Pāṇi
3644	543 44	53	53	53	53	53	53	53	53	53	53	53	44 Sādāṭhān
3645	544 45	54	54	54	54	54	54	54	54	54	54	54	45 Vāṭhān
3646	545 46	55	55	55	55	55	55	55	55	55	55	55	46 Pāṇi
3647	546 47	56	56	56	56	56	56	56	56	56	56	56	47 Kṛōḥān
3648	547 48	57	57	57	57	57	57	57	57	57	57	57	48 Kṛōḥān
3649	548 49	58	58	58	58	58	58	58	58	58	58	58	49 Kṛōḥān
3650	549 50	59	59	59	59	59	59	59	59	59	59	59	50 Kṛōḥān
3651	550 51	60	60	60	60	60	60	60	60	60	60	60	51 Pāṇi
3652	551 52	1	1	1	1	1	1	1	1	1	1	1	52 Kṛōḥān
3653	552 53	2	2	2	2	2	2	2	2	2	2	2	53 Sādāṭhān
3654	553 54	3	3	3	3	3	3	3	3	3	3	3	54 Kṛōḥān
3655	554 55	4	4	4	4	4	4	4	4	4	4	4	55 Durmukha
3656	555 56	5	5	5	5	5	5	5	5	5	5	5	56 Dantubh
3657	556 57	6	6	6	6	6	6	6	6	6	6	6	57 Rudhrāṭhān
3658	557 58	7	7	7	7	7	7	7	7	7	7	7	58 Rāṭhān
3659	558 59	8	8	8	8	8	8	8	8	8	8	8	59 Kṛōḥān
3660	559 60	9	9	9	9	9	9	9	9	9	9	9	60 Kṛōḥān

TABLE XIII—contd.

NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI		Year A D.	NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI										Year A D.	Expired year of Kaliyuga	NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHANTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MESHA SAMKRANTI										Names of the Sixty samvatsaras of the cycle of Jupiter																
SURYA S NO NIVA			SURYA S WITH NIVA		FIRST ARYA S		BRAHMA S AND SINDO S		SECOND ARYA S		SURYA S NO NIVA				SURYA S WITH NIVA		FIRST ARYA S		BRAHMA S AND SINDO S		SECOND ARYA S																				
Apparent M S	Mean M S		Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S			Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S																			
1	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
3701	600 01	51	52	53	54	55	56	57	58	59	60	1	3721	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
3702	601 02	52	53	54	55	56	57	58	59	60	1	3722	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
3703	602 03	53	54	55	56	57	58	59	60	1	51	52	3723	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30		
3704	603 04	54	55	56	57	58	59	60	1	52	53	54	3724	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30			
3705	604 05	55	56	57	58	59	60	1	53	54	55	56	3725	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30				
3706	605 06	56	57	58	59	60	1	54	55	56	57	58	3726	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30					
3707	606 07	57	58	59	60	1	55	56	57	58	59	60	3727	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30						
3708	607 08	58	59	60	1	56	57	58	59	60	1	51	3728	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30							
3709	608 09	59	60	1	57	58	59	60	1	52	53	54	3729	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30								
3710	609 10	60	1	58	59	60	1	53	54	55	56	57	3730	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30									
3711	610 11	1	59	60	1	54	55	56	57	58	59	60	3731	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30										
3712	611 12	2	60	1	55	56	57	58	59	60	1	51	3732	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30											
3713	612 13	3	1	56	57	58	59	60	1	52	53	54	3733	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30												
3714	613 14	4	2	57	58	59	60	1	53	54	55	56	3734	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30													
3715	614 15	5	3	58	59	60	1	54	55	56	57	58	3735	17	18	19	20	21	22	23	24	25	26	27	28	29	30														
3716	615 16	6	4	59	60	1	55	56	57	58	59	60	3736	18	19	20	21	22	23	24	25	26	27	28	29	30															
3717	616 17	7	5	60	1	56	57	58	59	60	1	51	3737	19	20	21	22	23	24	25	26	27	28	29	30																
3718	617 18	8	6	1	57	58	59	60	1	52	53	54	3738	20	21	22	23	24	25	26	27	28	29	30																	
3719	618 19	9	7	2	58	59	60	1	53	54	55	56	3739	21	22	23	24	25	26	27	28	29	30																		
3720	619 20	10	8	3	59	60	1	54	55	56	57	58	3740	22	23	24	25	26	27	28	29	30																			

1	2	3	4	5	6	7	8	9	10	11	12	13	
3741	610 11	31	31			31	31	31	31	31	31	31	21 Savatit
3742	641 12	32	32			32	32	32	32	32	32	32	22 Sarvadhāra.
3743	612 13	33	33			33	33	33	33	33	33	33	23 Virādhin
3744	643 14	34	34			34	34	34	34	34	34	34	24 Vikṛita
3745	614 15	35	35			35	35	35	35	35	35	35	25 Khara.
3746	645 16	36	36			36	36	36	36	36	36	36	26 Nandana
3747	616 17	37	37			37	37	37	37	37	37	37	27 Vajya
3748	647 18	38	38			38	38	38	38	38	38	38	28 Jay
3749	618 19	39	39			39	39	39	39	39	39	39	29 Manmadha
3750	649 20	40	40			40	40	40	40	40	40	40	30 Durmukha
3751	650 21	41	41			41	41	41	41	41	41	41	31 Hōmalacaba
3752	651 22	42	42			42	42	42	42	42	42	42	32 Vilamba
3753	652 23	43	43			43	43	43	43	43	43	43	33 Yikāun
3754	653 24	44	44			44	44	44	44	44	44	44	34 Sīrvarin
3755	654 25	45	45			45	45	45	45	45	45	45	35 Plava
3756	655 26	46	46			46	46	46	46	46	46	46	36 Śubhakṛit
3757	656 27	47	47			47	47	47	47	47	47	47	37 Sobhana
3758	657 28	48	48			48	48	48	48	48	48	48	38 Krōdhin
3759	658 29	49	49			49	49	49	49	49	49	49	39 Viśvavasu
3760	659 30	50	50			50	50	50	50	50	50	50	40 Parābhava
3761	660 31	51	51			51	51	51	51	51	51	51	41 Plavanga
3762	661 32	52	52			52	52	52	52	52	52	52	42 Kilaka
3763	662 33	53	53			53	53	53	53	53	53	53	43 Saunhya
3764	663 34	54	54			54	54	54	54	54	54	54	44 Sādhāna
3765	664 35	55	55			55	55	55	55	55	55	55	45 Virodhakṛit
3766	665 36	56	56			56	56	56	56	56	56	56	46 Paudhāvin
3767	666 37	57	57			57	57	57	57	57	57	57	47 Pramādin
3768	667 38	58	58			58	58	58	58	58	58	58	48 Ānanda
3769	668 39	59	59			59	59	59	59	59	59	59	49 Rākshasa
3770	669 40	60	60			60	60	60	60	60	60	60	50 Anala
3771	670 41	1	1			1	1	1	1	1	1	1	51 Pungala
3772	671 42	2	2			2	2	2	2	2	2	2	52 Kālayukta
3773	672 43	3	3			3	3	3	3	3	3	3	53 Siddhārthūn
3774	673 44	4	4			4	4	4	4	4	4	4	54 Raudra
3775	674 45	5	5			5	5	5	5	5	5	5	55 Dumata
3776	675 46	6	6			6	6	6	6	6	6	6	56 Dundubhi
3777	676 47	7	7			7	7	7	7	7	7	7	57 Rudhrōdgāra
3778	677 48	8	8			8	8	8	8	8	8	8	58 Rākākeḥa
3779	678 49	9	9			9	9	9	9	9	9	9	59 Krōdhana
3780	679 50	10	10			10	10	10	10	10	10	10	60 Kshaya

1	2	3	4	5	6	7	8	9	10	11	12	13
3981	880 81	34	34			34	34	34	34	34	15	15
3982	881 82	35	35			35	35	35	35	16	16	16
3983	882 83	36	36			36	36	36	36	17	17	17
3984	883 84	37	37			37	37	37	37	18	18	18
3985	884 85	38	38			38	38	38	38	19	19	19
3986	885 86	39	39			39	39	39	39	20	20	20
3987	886 87	40	40			40	40	40	40	21	21	21
3988	887 88	41	41			41	41	41	41	22	22	22
3989	888 89	42	42			42	42	42	42	23	23	23
3990	889 90	43	43			43	43	43	43	24	24	24
3991	890 91	44	44			44	44	44	44	25	25	25
3992	891 92	45	45			45	45	45	45	26	26	26
3993	892 93	46	46			46	46	46	46	27	27	27
3994	893 94	47	47			47	47	47	47	28	28	28
3995	894 95	48	48			48	48	48	48	29	29	29
3996	895 96	49	49			49	49	49	49	30	30	30
3997	896 97	50	50			50	50	50	50	31	31	31
3998	897 98	51	51			51	51	51	51	32	32	32
3999	898 99	52	52			52	52	52	52	33	33	33
4000	899 900	53	53			53	53	53	53	34	34	34
4001	900 01	54	54			54	54	54	54	35	35	35
4002	901 02	55	55			55	55	55	55	36	36	36
4003	902 03	56	56			56	56	56	56	37	37	37
4004	903 04	57	57			57	57	57	57	38	38	38
4005	904 05	58	58			58	58	58	58	39	39	39
4006	905 06	59	59			59	59	59	59	40	40	40
4007	906 07	60	60			60	60	60	60	41	41	41
4008	907 08	1	1			1	1	1	1	42	42	42
4009	908 09	2	2			2	2	2	2	43	43	43
4010	909 10	3	3			3	3	3	3	44	44	44
4011	910 11	4	4			4	4	4	4	45	45	45
4012	911 12	5	5			5	5	5	5	46	46	46
4013	912 13	6	6			6	6	6	6	47	47	47
4014	913 14	7	7			7	7	7	7	48	48	48
4015	914 15	8	8			8	8	8	8	49	49	49
4016	915 16	9	9			9	9	9	9	50	50	50
4017	916 17	10	10			10	10	10	10	51	51	51
4018	917 18	11	11			11	11	11	11	52	52	52
4019	918 19	12	12			12	12	12	12	53	53	53
4020	919 20	13	13			13	13	13	13	54	54	54

TABLE XIII—*contd*

Expired year of Kalyuga		NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI												NUMBER OF THE SAMVATSARA CONNECTED WITH EACH SOLAR YEAR ACCORDING TO THE SEVERAL SIDDHĀNTAS, BY REASON OF ITS CURRENCY AT APPARENT, OR AT MEAN, MĒSHA SAMKRĀNTI												Names of the Sixty simantanas of the cycle of Jupiter														
Year A D	Year A D	SŪRYA S NO MJA		SŪRYA S WITH MJA		FIRST ĀRYA S		SŪRYA S ORIG		SŪRYA S AND S SINO		SECOND ĀRYA S		SŪRYA S NO MJA		SŪRYA S WITH MJA		FIRST ĀRYA S		SŪRYA S ORIG		SŪRYA S AND S SINO		SECOND ĀRYA S																
		Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S	Apparent M S	Mean M S															
1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13	1	2	3	4	5	6	7	8	9	10	11	12	13		
1181	1080 81	57	57				57	57	57	57	56	56	1201	1100 01	17	17				17	17	17	17	17	17	17	1700 01	17	17				17	17	17	17	17	17	17	17
1182	1081 82	58	58				58	58	58	58	57	57	1202	1101 02	18	18				18	18	18	18	18	18	18	1101 02	18	18				18	18	18	18	18	18	18	18
1183	1082 83	59	59				59	59	59	59	58	58	1203	1102 03	19	19				19	19	19	19	19	19	19	1102 03	19	19				19	19	19	19	19	19	19	19
1184	1083 84	60	60				60	60	60	60	59	59	1204	1103 04	20	20				20	20	20	20	20	20	20	1103 04	20	20				20	20	20	20	20	20	20	20
1185	1084 85	1	1				1	1	1	1	60	60	1205	1104 05	21	21				21	21	21	21	21	21	21	1104 05	21	21				21	21	21	21	21	21	21	21
1186	1085 86	2	2				2	2	2	2	1	1	1206	1105 06	22	22				22	22	22	22	22	22	22	1105 06	22	22				22	22	22	22	22	22	22	22
1187	1086 87	3	3				3	3	3	3	2	2	1207	1106 07	23	23				23	23	23	23	23	23	23	1106 07	23	23				23	23	23	23	23	23	23	23
1188	1087 88	4	4				4	4	4	4	3	3	1208	1107 08	24	24				24	24	24	24	24	24	24	1107 08	24	24				24	24	24	24	24	24	24	24
1189	1088 89	5	5				5	5	5	5	4	4	1209	1108 09	25	25				25	25	25	25	25	25	25	1108 09	25	25				25	25	25	25	25	25	25	25
1190	1089 90	6	6				6	6	6	6	5	5	1210	1109 10	26	26				26	26	26	26	26	26	26	1109 10	26	26				26	26	26	26	26	26	26	26
1191	1090 91	7	7				7	7	7	7	6	6	1211	1110 11	27	27				27	27	27	27	27	27	27	1110 11	27	27				27	27	27	27	27	27	27	27
1192	1091 92	8	8				8	8	8	8	7	7	1212	1111 12	28	28				28	28	28	28	28	28	28	1111 12	28	28				28	28	28	28	28	28	28	28
1193	1092 93	9	9				9	9	9	9	8	8	1213	1112 13	29	29				29	29	29	29	29	29	29	1112 13	29	29				29	29	29	29	29	29	29	29
1194	1093 94	10	10				10	10	10	10	9	9	1214	1113 14	30	30				30	30	30	30	30	30	30	1113 14	30	30				30	30	30	30	30	30	30	30
1195	1094 95	11	11				11	11	11	11	10	10	1215	1114 15	31	31				31	31	31	31	31	31	31	1114 15	31	31				31	31	31	31	31	31	31	31
1196	1095 96	12	12				12	12	12	12	11	11	1216	1115 16	32	32				32	32	32	32	32	32	32	1115 16	32	32				32	32	32	32	32	32	32	32
1197	1096 97	13	13				13	13	13	13	12	12	1217	1116 17	33	33				33	33	33	33	33	33	33	1116 17	33	33				33	33	33	33	33	33	33	33
1198	1097 98	14	14				14	14	14	14	13	13	1218	1117 18	34	34				34	34	34	34	34	34	34	1117 18	34	34				34	34	34	34	34	34	34	34
1199	1098 99	15	15				15	15	15	15	14	14	1219	1118 19	35	35				35	35	35	35	35	35	35	1118 19	35	35				35	35	35	35	35	35	35	35
1200	1099 1100	16	16				16	16	16	16	15	15	1220	1119 20	36	36				36	36	36	36	36	36	36	1119 20	36	36				36	36	36	36	36	36	36	36

1	2	3	4	5	6	7	8	9	10	11	12	13	
1221	1120 21	37	37			37	37	37	37	37	37	37	21 Sarvajit
1222	1121 22	38	38			38	38	38	38	38	38	17	22 Sarvadharm
1223	1122 23	39	39			39	39	39	39	39	19	18	23 Varadhin
1224	1123 24	40	40			40	40	40	40	40	20	19	24 Vkrita
1225	1124 25	41	41			41	41	41	41	41	21	20	25 Khara
4226	1125 26	42	42			42	42	42	42	42	22	21	26 Nandana
1227	1126 27	43	43			43	43	43	43	43	23	22	27 Vajraya
1228	1127 28	44	44			44	44	44	44	44	24	23	28 Pavva
1229	1128 29	45	45			45	45	45	45	45	25	24	29 Manmatha
1230	1129 30	46	46			46	46	46	46	46	26	25	30 Durmukha
4231	1130 31	47	47			47	47	47	47	47	27	26	31 Hämalaamba
1232	1131 32	48	48			48	48	48	48	48	28	27	32 Vilamba
1233	1132 33	49	49			49	49	49	49	49	29	28	33 Vakāra
1234	1133 34	50	50			50	50	50	50	50	30	29	34 Sivaram
1235	1134 35	51	51			51	51	51	51	51	31	30	35 Piva
1236	1135 36	52	52			52	52	52	52	52	32	31	36 Śulhakrit
1237	1136 37	53	53			53	53	53	53	53	33	32	37 Söhhar
1238	1137 38	54	54			54	54	54	54	54	34	33	38 Krodha
1239	1138 39	55	55			55	55	55	55	55	35	34	39 Vlasvrasu
4240	1139 40	56	56			56	56	56	56	56	36	35	40 Parābhava
1241	1140 41	57	57			57	57	57	57	57	37	36	41 Playanga
1242	1141 42	58	58			58	58	58	58	58	38	37	42 Kṛhaka
1243	1142 43	59	59			59	59	59	59	59	39	38	43 Sūmāya
1244	1143 44	60	60			60	60	60	60	60	40	39	44 Sādhārāna
1245	1144 45	1	1			1	1	1	1	1	41	40	45 Virōdhakrit
4246	1145 46	2	2			2	2	2	2	2	42	41	46 Paridhāvan
1247	1146 47	3	3			3	3	3	3	3	43	42	47 Pramādin
1248	1147 48	4	4			4	4	4	4	4	44	43	48 Ananta
4249	1148 49	5	5			5	5	5	5	5	45	44	49 Kikshasa
1250	1149 50	6	6			6	6	6	6	6	46	45	50 Anala
4251	1150 51	7	7			7	7	7	7	7	47	46	51 Pingala
1252	1151 52	8	8			8	8	8	8	8	48	47	52 Kilevukta
1253	1152 53	9	9			9	9	9	9	9	49	48	53 Siddhiti thm
1254	1153 54	10	10			10	10	10	10	10	50	49	54 Randra
4255	1154 55	11	11			11	11	11	11	11	51	50	55 Durmati
1256	1155 56	12	12			12	12	12	12	12	52	51	56 Dandabhi
4257	1156 57	13	13			13	13	13	13	13	53	52	57 Rudhrodighm
1258	1157 58	14	14			14	14	14	14	14	54	53	58 Rakṣā shi
1259	1158 59	15	15			15	15	15	15	15	55	54	59 Kṛthana
1260	1159 60	16	16			16	16	16	16	16	56	55	60 Kahaya

TABLE XLII--contd

[illegible]

1	2	3	4	5	6	7	8	9	10	11	12	13
4341	1210-41	38	38			38	38	38	38	38	38	38
4342	1211-42	39	39			39	39	39	39	39	39	39
4343	1212-43	40	40			40	40	40	40	40	40	40
4344	1213-44	41	41			41	41	41	41	41	41	41
4345	1214-45	42	42			42	42	42	42	42	42	42
4346	1215-46	43	43			43	43	43	43	43	43	43
4347	1216-47	44	44			44	44	44	44	44	44	44
4348	1217-48	45	45			45	45	45	45	45	45	45
4349	1218-49	46	46			46	46	46	46	46	46	46
4350	1219-50	47	47			47	47	47	47	47	47	47
4351	1250-51	48*	19			49	19	19	19	19	18	48
4352	1251-52	50	50			50	50	50	50	50	49	49
4353	1252-53	51	51			51	51	51	51	51	50	50
4354	1253-54	52	52			52	52	52	52	52	51	51
4355	1254-55	53	53			53	53	53	53	53	52	52
4356	1255-56	54	54			54	54	54	54	54	53	53
4357	1256-57	55	55			55	55	55	55	55	54	54
4358	1257-58	56	56			56	56	56	56	56	55	55
4359	1258-59	57	57			57	57	57	57	57	56*	56*
4360	1259-60	58	58			58	58	58	58	58	58	58
4361	1260-61	59	59			59	59	59	59	59	59	59
4362	1261-62	60	60			60	60	60	60	60	60	60
4363	1262-63	1	1			1	1	1	1	1	1	1
4364	1263-64	2	2			2	2	2	2	2	2	2
4365	1264-65	3	3			3	3	3	3	3	3	3
4366	1265-66	4	4			4	4	4	4	4	4	4
4367	1266-67	5	5			5	5	5	5	5	5	5
4368	1267-68	6	6			6	6	6	6	6	6	6
4369	1268-69	7	7			7	7	7	7	7	7	7
4370	1269-70	8	8			8	8	8	8	8	8	8
4371	1270-71	9	9			9	9	9	9	9	9	9
4372	1271-72	10	10			10	10	10	10	10	10	10
4373	1272-73	11	11			11	11	11	11	11	11	11
4374	1273-74	12	12			12	12	12	12	12	12	12
4375	1274-75	13	13			13	13	13	13	13	13	13
4376	1275-76	14	14			14	14	14	14	14	14	14
4377	1276-77	15	15			15	15	15	15	15	15	15
4378	1277-78	16	16			16	16	16	16	16	16	16
4379	1278-79	17	17			17	17	17	17	17	17	17
4380	1279-80	18	18			18	18	18	18	18	18	18

1	2	3	4	5	6	7	8	9	10	11	12	13		
1461	1360 61	10	10	10	10	10	10	10	10	10	20	20	20	31 Sarva-jñe
1462	1361 62	11	11	11	11	11	11	11	11	11	21	21	21	22 Sarvadhātum.
1463	1362 63	12	12	12	12	12	12	12	12	12	22	22	22	23 Virādhan
1464	1363 64	13	13	13	13	13	13	13	13	13	23	23	23	24 Vikrāta
1465	1364 65	14	14	14	14	14	14	14	14	14	24	24	24	25 Ikharā
1466	1365 66	15	15	15	15	15	15	15	15	15	25	25	25	26 Nandana
1467	1366 67	16	16	16	16	16	16	16	16	16	26	26	26	27 Vijaya
1468	1367 68	17	17	17	17	17	17	17	17	17	27	27	27	28 Paṇḍita
1469	1368 69	18	18	18	18	18	18	18	18	18	28	28	28	29 Maumathā
1470	1369 70	19	19	19	19	19	19	19	19	19	29	29	29	30 Darmakha
1471	1370 71	50	50	50	50	50	50	50	50	50	30	30	30	31 Hemadamba
1472	1371 72	51	51	51	51	51	51	51	51	51	31	31	31	32 Vilamba
1473	1372 73	52	52	52	52	52	52	52	52	52	32	32	32	33 Vikāra
1474	1373 74	53	53	53	53	53	53	53	53	53	33	33	33	34 Sāvarna
1475	1374 75	54	54	54	54	54	54	54	54	54	34	34	34	35 Plava
1476	1375 76	55	55	55	55	55	55	55	55	55	35	35	35	36 Śubhakra
1477	1376 77	56	56	56	56	56	56	56	56	56	36	36	36	37 Śābhana
1478	1377 78	57	57	57	57	57	57	57	57	57	37	37	37	38 Krōṭhina
1479	1378 79	58	58	58	58	58	58	58	58	58	38	38	38	39 Vasavasa
1480	1379 80	59	59	59	59	59	59	59	59	59	39	39	39	40 Parabhava
1481	1380 81	60	60	60	60	60	60	60	60	60	40	40	40	41 Plasanga
1482	1381 82	1	1	1	1	1	1	1	1	1	41	41	41	42 Kikāra
1483	1382 83	2	2	2	2	2	2	2	2	2	42	42	42	43 Saṃvāra
1484	1383 84	3	3	3	3	3	3	3	3	3	43	43	43	44 Sādharaṇa
1485	1384 85	4	4	4	4	4	4	4	4	4	44	44	44	45 Virodhakrit
1486	1385 86	5	5	5	5	5	5	5	5	5	45	45	45	46 Paradhāva
1487	1386 87	6	6	6	6	6	6	6	6	6	46	46	46	47 Pramāṇa
1488	1387 88	7	7	7	7	7	7	7	7	7	47	47	47	48 Ānanda
1489	1388 89	8	8	8	8	8	8	8	8	8	48	48	48	49 Rakheṣa
1490	1389 90	9	9	9	9	9	9	9	9	9	49	49	49	50 Amala
1491	1390 91	10	10	10	10	10	10	10	10	10	50	50	50	51 Pingala
1492	1391 92	11	11	11	11	11	11	11	11	11	51	51	51	52 Kālayakṣa
1493	1392 93	12	12	12	12	12	12	12	12	12	52	52	52	53 Saddhāraṇa
1494	1393 94	13	13	13	13	13	13	13	13	13	53	53	53	54 Randra
1495	1394 95	14	14	14	14	14	14	14	14	14	54	54	54	55 Darmata
1496	1395 96	15	15	15	15	15	15	15	15	15	55	55	55	56 Dandabhi
1497	1396 97	16	16	16	16	16	16	16	16	16	56	56	56	57 Radhrōdgāra
1498	1397 98	17	17	17	17	17	17	17	17	17	57	57	57	58 Rakāṣakha
1499	1398 99	18	18	18	18	18	18	18	18	18	58	58	58	59 Krōṭhāna
4500	1399 1400	19	19	19	19	19	19	19	19	19	60	60	60	60 Kahaya

1	2	3	4	5	6	7	8	9	10	11	12	13	
4781	1180 81	11	11	11	11	11	11	11	11	11	11	11	Sarvajit
4782	1181 82	12	12	12	12	12	12	12	12	12	12	12	Sarvadharm
4783	1182 83	13	13	13	13	13	13	13	13	13	13	13	Vaidh
4784	1183 84	14	14	14	14	14	14	14	14	14	14	14	Vikrit
4785	1184 85	15	15	15	15	15	15	15	15	15	15	15	Kham
4786	1185 86	16	16	16	16	16	16	16	16	16	16	16	Nandana
4787	1186 87	17	17	17	17	17	17	17	17	17	17	17	Vijaya
4788	1187 88	18	18	18	18	18	18	18	18	18	18	18	Jay
4789	1188 89	19	19	19	19	19	19	19	19	19	19	19	Mamatha
4790	1189 90	20	20	20	20	20	20	20	20	20	20	20	Dumukha
4791	1190 91	21	21	21	21	21	21	21	21	21	21	21	Hemalamb
4792	1191 92	22	22	22	22	22	22	22	22	22	22	22	Vilamba
4793	1192 93	23	23	23	23	23	23	23	23	23	23	23	Vikram
4794	1193 94	24	24	24	24	24	24	24	24	24	24	24	Sarvatin
4795	1194 95	25	25	25	25	25	25	25	25	25	25	25	Phay
4796	1195 96	26	26	26	26	26	26	26	26	26	26	26	Shubhkrut
4797	1196 97	27	27	27	27	27	27	27	27	27	27	27	Sobhana
4798	1197 98	28	28	28	28	28	28	28	28	28	28	28	Kojilun
4799	1198 99	29	29	29	29	29	29	29	29	29	29	29	Vasistasi
4800	1199 1500	30	30	30	30	30	30	30	30	30	30	30	Paribhavi
4801	1500 01	1	1	1	1	1	1	1	1	1	1	1	Plavanga
4802	1501 02	2	2	2	2	2	2	2	2	2	2	2	Kilaka
4803	1502 03	3	3	3	3	3	3	3	3	3	3	3	Samyak
4804	1503 04	4	4	4	4	4	4	4	4	4	4	4	Siddhanta
4805	1504 05	5	5	5	5	5	5	5	5	5	5	5	Virodhakrit
4806	1505 06	6	6	6	6	6	6	6	6	6	6	6	Parulhavin
4807	1506 07	7	7	7	7	7	7	7	7	7	7	7	Pramidin
4808	1507 08	8	8	8	8	8	8	8	8	8	8	8	Annada
4809	1508 09	9	9	9	9	9	9	9	9	9	9	9	Rakhasa
4810	1509 10	10	10	10	10	10	10	10	10	10	10	10	Amala
4811	1510 11	11	11	11	11	11	11	11	11	11	11	11	Pingala
4812	1511 12	12	12	12	12	12	12	12	12	12	12	12	Kalyukta
4813	1512 13	13	13	13	13	13	13	13	13	13	13	13	Siddhantim
4814	1513 14	14	14	14	14	14	14	14	14	14	14	14	Raudra
4815	1514 15	15	15	15	15	15	15	15	15	15	15	15	Durmati
4816	1515 16	16	16	16	16	16	16	16	16	16	16	16	Dandubhi
4817	1516 17	17	17	17	17	17	17	17	17	17	17	17	Radhrudgarn
4818	1517 18	18	18	18	18	18	18	18	18	18	18	18	Rikkaksha
4819	1518 19	19	19	19	19	19	19	19	19	19	19	19	Kardhana
4820	1519 20	20	20	20	20	20	20	20	20	20	20	20	K-dhya
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4824	1523 24	24	24	24	24	24	24	24	24	24	24	24	
4825	1524 25	25	25	25	25	25	25	25	25	25	25	25	
4826	1525 26	26	26	26	26	26	26	26	26	26	26	26	
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4828	1527 28	28	28	28	28	28	28	28	28	28	28	28	
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4846	1545 46	46	46	46	46	46	46	46	46	46	46	46	
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4859	1558 59	59	59	59	59	59	59	59	59	59	59	59	
4860	1559 60	60	60	60	60	60	60	60	60	60	60	60	

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4702	1601 02	14	14	15	16	17	18	19	20	21	22	23	24	Saravali
4703	1602 03	15	15	16	17	18	19	20	21	22	23	24	25	Saravali
4704	1603 04	16	16	17	18	19	20	21	22	23	24	25	26	Saravali
4705	1604 05	17	17	18	19	20	21	22	23	24	25	26	27	Saravali
4706	1605 06	18	18	19	20	21	22	23	24	25	26	27	28	Saravali
4707	1606 07	19	19	20	21	22	23	24	25	26	27	28	29	Saravali
4708	1607 08	20	20	21	22	23	24	25	26	27	28	29	30	Saravali
4709	1608 09	21	21	22	23	24	25	26	27	28	29	30	31	Saravali
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4711	1610 11	23	23	24	25	26	27	28	29	30	31	32	33	Saravali
4712	1611 12	24	24	25	26	27	28	29	30	31	32	33	34	Saravali
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4714	1613 14	26	26	27	28	29	30	31	32	33	34	35	36	Saravali
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4716	1615 16	28	28	29	30	31	32	33	34	35	36	37	38	Saravali
4717	1616 17	29	29	30	31	32	33	34	35	36	37	38	39	Saravali
4718	1617 18	30	30	31	32	33	34	35	36	37	38	39	40	Saravali
4719	1618 19	31	31	32	33	34	35	36	37	38	39	40	41	Saravali
4720	1619 20	32	32	33	34	35	36	37	38	39	40	41	42	Saravali
4721	1620 21	33	33	34	35	36	37	38	39	40	41	42	43	Saravali
4722	1621 22	34	34	35	36	37	38	39	40	41	42	43	44	Saravali
4723	1622 23	35	35	36	37	38	39	40	41	42	43	44	45	Saravali
4724	1623 24	36	36	37	38	39	40	41	42	43	44	45	46	Saravali
4725	1624 25	37	37	38	39	40	41	42	43	44	45	46	47	Saravali
4726	1625 26	38	38	39	40	41	42	43	44	45	46	47	48	Saravali
4727	1626 27	39	39	40	41	42	43	44	45	46	47	48	49	Saravali
4728	1627 28	40	40	41	42	43	44	45	46	47	48	49	50	Saravali
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4730	1629 30	42	42	43	44	45	46	47	48	49	50	51	52	Saravali
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4732	1631 32	44	44	45	46	47	48	49	50	51	52	53	54	Saravali
4733	1632 33	45	45	46	47	48	49	50	51	52	53	54	55	Saravali
4734	1633 34	46	46	47	48	49	50	51	52	53	54	55	56	Saravali
4735	1634 35	47	47	48	49	50	51	52	53	54	55	56	57	Saravali
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4737	1636 37	49	49	50	51	52	53	54	55	56	57	58	59	Saravali
4738	1637 38	50	50	51	52	53	54	55	56	57	58	59	60	Saravali
4739	1638 39	51	51	52	53	54	55	56	57	58	59	60	61	Saravali
4740	1639 40	52	52	53	54	55	56	57	58	59	60	61	62	Saravali

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4822	1721 22			45	44	14	15		26	26	25	25	22 Sarvadhārṇi
4823	1722 23			46	45	15	46		27	27	26	26	23 Virōḥin
4824	1723 24			47	46	16	47		28	28	27	27	24 Vikṛita
4825	1724 25			48	47	17	48		29	29	28	28	25 Khama
4826	1725 26			49	48	18	49		30	30	29	29	26 Nandana
4827	1726 27			50	49	19	50		31	31	30	30	27 Vijaya
4828	1727 28			51	50	20	51		32	32	31	31	28 Jaya
4829	1728 29			52	51	21	52		33	33	32	32	29 Manmatha
4830	1729 30			53	52	22	53		34	34	33	33	30 Durmukha
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4834	1733 34			57	56	26	57		38	38	37	37	34 Sivarin
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4840	1739 40			3	2	32	3		44	44	43	43	40 Paśubhava
4841	1740 41			4	3	33	4		45	45	44	44	41 Plavāṅga
4842	1741 42			5	4	34	5		46	46	45	45	42 Kṛlaka
4843	1742 43			6	5	35	6		47	47	46	46	43 Saumya
4844	1743 44			7	6	36	7		48	48	47	47	44 Sūdhārṇa
4845	1744 45			8	7	37	8		49	49	48	48	45 Virōdhakṛit
4846	1745 46			9	8	38	9		50	50	49	49	46 Paradhīvin
4847	1746 47			10	9	39	10		51	51	50	50	47 Pramādin
4848	1747 48			11	10	40	11		52	52	51	51	48 Annada
4849	1748 49			12	11	41	12		53	53	52	52	49 Rākshasa
4850	1749 50			13	12	42	13		54	54	53	53	50 Anila
4851	1750 51			14	13	43	14		55	55	54	54	51 Pāṅgala
4852	1751 52			15	14	44	15		56	56	55	55	52 Kālayukta
4853	1752 53			16	15	45	16		57	57	56	56	53 Sūdhārṇin
4854	1753 54			17	16	46	17		58	58	57	57	54 Raudra
4855	1754 55			18	17	47	18		59	59	58	58	55 Durmati
4856	1755 56			19	18	48	19		60	60	59	59	56 Dundubhi
4857	1756 57			20	19	49	20		1	1	60	60	57 Rudhrōḍgārṇi
4858	1757 58			21	20	50	21		2	2	1	1	58 Raktakha
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1942	1811 12			16	16	16	16		16*	16	46	16	22 Sarvadhām
1943	1812 13			17	17	17	17		17	17	47	17	23 Viśākhā
1944	1813 14			18	18	18	18		18	18	48	18	24 Kṛtā
1945	1814 15			19	19	19	19		19	19	49	19	25 Kṛtā
1946	1815 16			50	50	50	50		50	50	50	50	26 Nandana
1947	1816 17			51	51	51	51		51	51	51	51	27 Vīṣṇava
1948	1817 18			52	52	52	52		52	52	52	52	28 Jayā
1949	1818 19			53	53	53	53		53	53	53	53	29 Ummathā
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1951	1820 21			55	55	55	55		55	55	55	55	31 Nandana
1952	1821 22			56	56	56	56		56	56	56	56	32 Vīṣṇava
1953	1822 23			57	57	57	57		57	57	57	57	33 Vīṣṇava
1954	1823 24			58	58	58	58		58	58	58	58	34 Vīṣṇava
1955	1824 25			59	59	59	59		59	59	59	59	35 Vīṣṇava
1956	1825 26			60	60	60	60		60	60	60	60	36 Subhakt
1957	1826 27			1	1	1	1		1	1	1	1	37 Subhakt
1958	1827 28			2	2	2	2		2	2	2	2	38 Subhakt
1959	1828 29			3	3	3	3		3	3	3	3	39 Subhakt
1960	1829 30			4	4	4	4		4	4	4	4	40 Subhakt
1961	1830 31			5	5	5	5		5	5	5	5	41 Subhakt
1962	1831 32			6	6	6	6		6	6	6	6	42 Subhakt
1963	1832 33			7	7	7	7		7	7	7	7	43 Subhakt
1964	1833 34			8	8	8	8		8	8	8	8	44 Subhakt
1965	1834 35			9	9	9	9		9	9	9	9	45 Subhakt
1966	1835 36			10	10	10	10		10	10	10	10	46 Subhakt
1967	1836 37			11	11	11	11		11	11	11	11	47 Subhakt
1968	1837 38			12	12	12	12		12	12	12	12	48 Subhakt
1969	1838 39			13	13	13	13		13	13	13	13	49 Subhakt
1970	1839 40			14	14	14	14		14	14	14	14	50 Subhakt
1971	1840 41			15	15	15	15		15	15	15	15	51 Subhakt
1972	1841 42			16	16	16	16		16	16	16	16	52 Subhakt
1973	1842 43			17	17	17	17		17	17	17	17	53 Subhakt
1974	1843 44			18	18	18	18		18	18	18	18	54 Subhakt
1975	1844 45			19	19	19	19		19	19	19	19	55 Subhakt
1976	1845 46			20	20	20	20		20	20	20	20	56 Subhakt
1977	1846 47			21	21	21	21		21	21	21	21	57 Subhakt
1978	1847 48			22	22	22	22		22	22	22	22	58 Subhakt
1979	1848 49			23	23	23	23		23	23	23	23	59 Subhakt
1980	1849 50			24	24	24	24		24	24	24	24	60 Subhakt

No 6—SARABHAVARAM PLATES OF THE LORD OF CHIKURA THE 6TH YEAR

By T A GOPINATHA RAO, M A Trivandrum

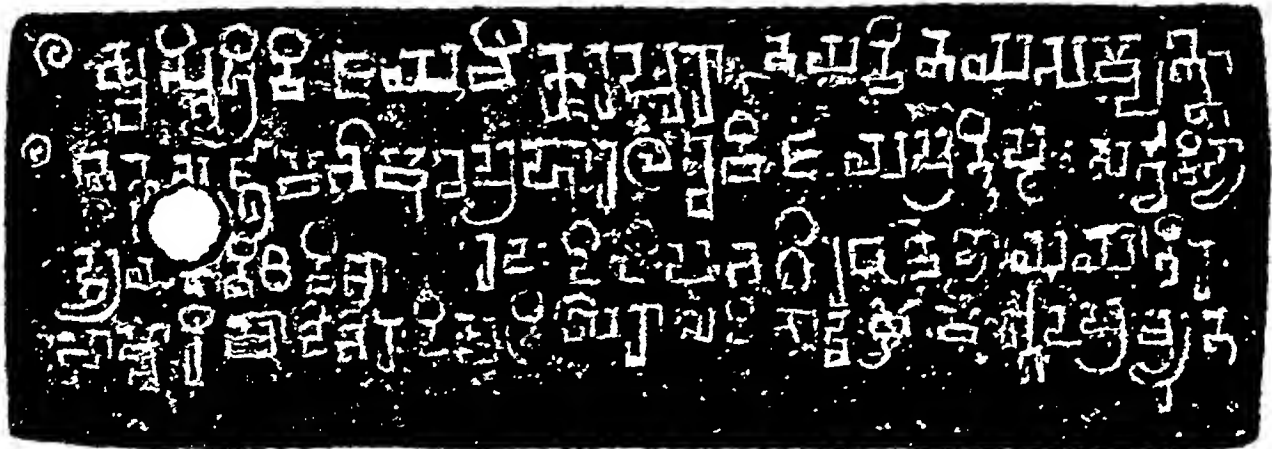
The set of copper-plates on which the subjoined inscription is engraved was secured for me for examination from a friend of his by Mr J M. Nallasāmi Pillai, B A, B L, District Munsiff, Rajahmundry. Regarding these plates and of the site where they were discovered he writes as follows—"The exact circumstances under which the copper-plates were found are not known. It is said that they were ploughed up a few years ago near the village of Śarabhavaram some 20 miles north-west of Rajahmundry and 10 miles from the bank of the Gōdāvarī. Near the place where the plates were found there appear to be the remains of several brick *stūpas* of fair size, and about 6 or 7 miles from it towards the Gōdāvarī are more *stūpas* on a hill overlooking a lake known as Nallakōṭa. A little while on the Rindurgam, a lofty hill that dominates the country, are the extensive remains of buildings which seem to have formed part of a monastery."

The set consists of three plates, measuring 6" by 2" and of $\frac{1}{8}$ " thickness, when they came to me, the ring had not been cut, it is a circular ring sealed with a lump of copper in a crude manner, and on this is struck with a die the emblem of the dynasty to which the grantor of the deed belonged, it is a conch shell standing in half relief from a countersunk surface which has a circular border. The conch shell is preserved very well. The ring was cut by me and the impressions were taken under my supervision. It is from these and from the original plates that I now edit the inscription, which is in an excellent state of preservation.

The language of the record is Sanskrit prose. At the end of the inscription are the usual imprecatory verses, three in number. The alphabet closely resembles that of the early Kadamba plates published by Dr Fleet in *Ind Ant* Vol VI, of the Kūḍgere plates of Māndhātavarman (above, Vol VI, pp 12 ff) and of the Nīlambūri plates (above Vol VIII, pp 146 ff). The engraver employs both the looped and the curvilinear forms of the consonant *t*, e.g., the looped form occurs in -Yayāti-, l 3, -kshatṛīya-, l 4, bhagavatastrīdasa-, l 6, -iāpta-, l 7, -prati- and -arāti-, l 8, -ādhipati-, l 9, grāmyānanyukta-, l 9, =ājñātpayatyasti l 10, ājñāpti, l 16, bhavanti, l 17, and akshipta chānumantū l 21, whereas the curvilinear variety is found in *siasti* in l 1, -prachyuta, l 4, nirjyātāsēsha-, l 8, ta-, l 14, etc. The letter *lha* is written in three ways, the usual form occurs in -abhimukha-, l 2, and the other varieties in -ābhimukhā-, l 5, and -mukham, l 16. Very little difference is made between *t* and *n*, compare, for instance, the *n* and *t* occurring in nirjyātā-, l 8, -yātānīka- l 5, etc. Similarly *tra* in putra-, l 15, looks more like *nra*. In the word Yudhishthira, l 19, both *dh* and *ph* resemble *t*. The engraving is executed very carelessly, and there occur many instances of erasure, for instance, there is a well-defined trace of a secondary *r* over *p* in -para-, l 7. The letter *sa* occurring in *visandhyō* l 6, has a big dot, which resembles an anusvara symbol. As in some other inscriptions, the dot evidently intimates that the letter *sa* has to be dropped as it was inadvertently engraved. There are also several cases of omissions, which are either corrected in the text itself or noticed in the foot-notes. The rules of *sandhi* are often neglected; some consonants are doubled as in nirjyātā-, l 8, =dharmma-, l 4, -marggā-, l 4, -gurō mmaheśvarasya, l 6, -argga, l 8, etc.

The inscription belongs to the reign of a king whose name and dynasty are not mentioned. He is simply described as the lord of Chikūra-īshaya. He is said to be possessed of polite manners and modest character, he had gained several victories in battles, was well-versed in all sciences, was following the foot-steps of the early *kshatṛīyas* like Dilīpa, Bhagiratha, Vānya, Yayāti, Rāma, Ambirīsha, etc., meant death to horses that confronted him in the battlefield, was a great giver (of benefactions, etc.), was a valiant soldier, was skilled in arts, was full of the sense of gratitude, was one who was unassailable, a great devotee of Mahēśvara, and had befitted himself for a seat in heaven, by the grace of Śiva. The inscription records that this king granted the village of Pulaka or Puloka free of all taxes to Hariśarman of the Hārta *gōtra*, who was

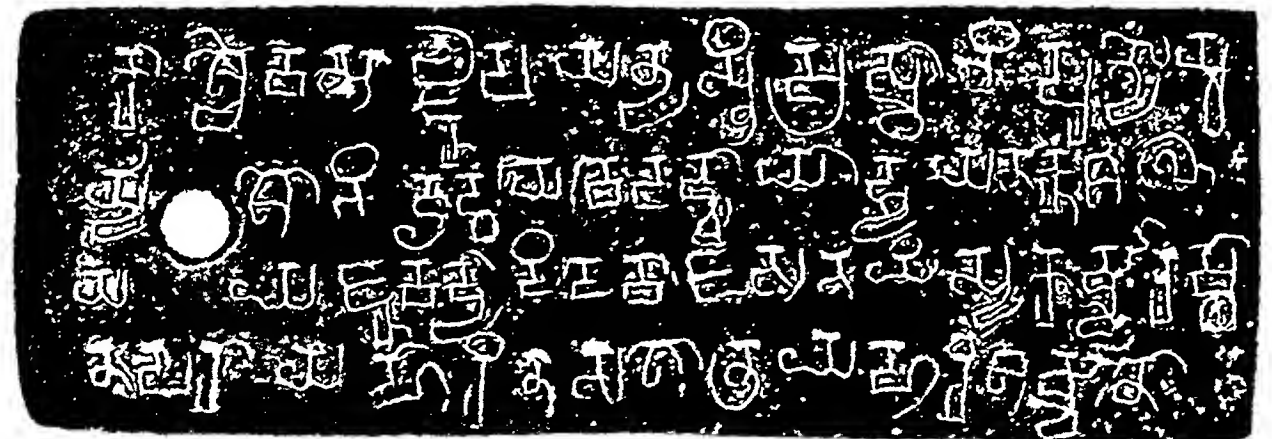
1



11 a



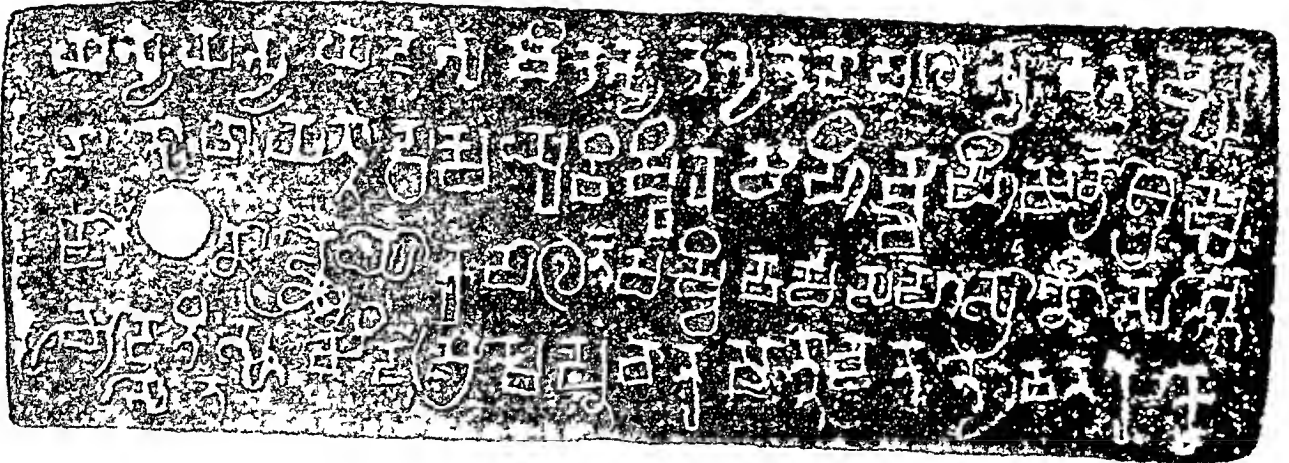
11 b



111 a



111 b



a master of two Vēdas, was versed in the performance of sacrificial rites, and was a Vājasaneyin. The record is addressed to the inhabitants of the village granted. The inscription is dated in the 6th year. Thus the record, with neither the name of the king nor the dynasty to which he belonged nor even the time at which he lived, adds nothing to our store of knowledge. Its only importance consists in its palaeography.

TEXT¹

First Plate.

- 1 ओ² स्वस्ति श्रीविजयचीकूरपुरात्³ नयविनयसम्पन्नो⁴
- 2 नेकसङ्ग्राम[†*]भिसुखप्रहारलब्धविजयप्रतिष्ठः सर्वविद्या-
- 3 ष्वय[न]*विधिविशारदः दिलीपभगीरथवैख्ययातिरा-
- 4 मास्वरीपादिभिरादिचित्रियैरासेविताङ्गम[†*]र्गादप्रच्युत

Second Plate, First side

- 5 आहवाभिसु[खा:]⁵यातानेकघोटकमारि⁶ व[दा]न्यः शूरो दत्त[†*] द्वा-
- 6 त[ज्ञो] वि(सं)ध्यो⁷ भगवतस्त्रिदशगुरोर्महेश्वरस्य चरणद्वयारा-
- 7 धनपर[†*] महेश्वरस्य प्रसादावाप्तपरलोका-
- 8 प्रतिष्ठः निर्जिताशेष[†*]रातिवर्ग[†*] चिकूरविधया⁸
- 9 धिपति[†*] परमब्रह्मण्य[†*] पुलकशाम्यानयुक्त-

Second Plate, Second side.

- 10 काश्चैव⁹ माज्ञापयत्यस्ति अस्माभि[†*] पुण्यायु-
- 11 र्यशोभिद्वये वेदद्व(†)याध्ययन¹⁰कुशला-
- 12 य ब्रह्मवद्यादिदे¹¹ वाजसनयिस्वकर्मांनुष्ठा¹²
- 13 नपराय हारीतसगोत्र[†*]य हरिशर्मेणे

Third Plate, First side.

- 14 सर्वकरो¹³ परिहृत्य पुलोकशामो दत्त[†*] ।(॥) रुदववुद्ध¹⁴ त-
- 15 द्राममसौ ब्राह्मणः पुत्रपौत्रानुक्रमेणोप(प)भुञ्जानो
- 16 न कैश्चि¹⁵ किञ्चिद्वक्तव्य[†*] आज्ञ(†)ति[†*] स्वमुखम[†*] स ६ पोषु¹⁶ दि
- 17 १० [†*] भवन्ति चात्र श्लोका[†*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपा-

लि[ता]¹⁷

¹ From the original copper plates

² This syllable is represented by a symbol which stands on the proper right margin. A similar symbol is again repeated at the beginning of the second line

³ Read °पुरात्रय°

⁴ Read °व्ययन°.

⁵ Read °मुखा°.

⁶ Read °मारी

⁷ Read °वध्यो

⁸ Read °चीकूर°.

⁹ Read °याम्यानायुक्तकाश्चैव°.

¹⁰ Read °ध्ययन°

¹¹ Read °विद्यादिदे

¹² Read वाजसनयिस्वकर्मां°

¹³ Read °करै

¹⁴ [Read एवमववुद्ध — S K Or एतदव° — F W T]

¹⁵ Read °कैश्चित्कि°

¹⁶ Read °पौष

¹⁷ The ता of °पालिता has been engraved under the line.

Third Plate, Second side

- 18 यस्य यस्य यद[१^१] भूमि^१ तस्य तस्य तदा पत्न^२ [॥^३] स्वदत्ताम्पर-
 19 दात्ता^३ वा यत्ताद्रक्ष^४ युधिष्ठिर [१^५] महिम्नहिमन्ता^५ श्रेष्ठ
 20 दानाच्छेयोनुपाल[नं] [॥^६] पठि^६ वर्षसहस्राणि सर्गे^७
 21 मोदति भूमिद.[१^८] अ[१^९]क्षे[१^{१०}] चानुसन्ता च तान्वेव नरके
 22 [व^{११}]सित[॥^{१२}]
 [२]

TRANSLATION.

Om Hail Prosperity! From the victorious Chikūrapura, the lord of the Chikūra province,—possessed of worldly wisdom and good behaviour, who is famed for victory obtained by blows face to face in many an encounter, who is proficient in all the sciences, in reading the sacred books and in (performing) the rites, who never swerved from the path of virtue followed by the early *kshatriyas* beginning with Dilipa, Bhagiratha Vanya, Yayāti, Rāma (and) Ambarīsha, who is the destroyer of many horses that faced (him) in battle, who is generous, brave, dexterous and grateful, who acts according to law, who is intent upon adorning the two feet of the venerable Mahēsvara, the lord of the gods, who through the favour of Mahēsvara has acquired a firm position in the next world and who has conquered the entire host of enemies, who is very hospitable to Brāhmanas,—commands as follows the residents and officials of the village of Pulaka —

The village of Puloka has been made a gift by us for the enhancement of (our) religious merit, life and fame, exempting it from all taxes, to Hariśarman, who is an expert in the study of two *Vēdas*, who possesses the sacrificial knowledge, who is intent on performing his duties according to the school of the Vājasanēyins, and who belongs to the Hārita *gōtra*

Knowing this, this Brāhmana and (his) sons and grandsons in succession enjoying this village, should not in any way be spoken to by anybody. The *āṅgapti* (has been done by word of my) own mouth. In the year 6 on the 10th day of Pausha. With reference to this there are the following verses —“Land has been granted by many and been protected by many, whosoever at any time possesses the earth, to him for the time being belongs the reward (of the grant)”

“O! Yudhishtira! Protect the land, be it a gift of yours or of others, O, highest of the kings! protection is more meritorious than gift” “A giver of land rejoices in heaven for sixty thousand years, he who rescinds and he who approves (of him who rescinds it) both live in hell for the same period”

NOTE ON THE PRECEDING BY STEN KONOW

Mr Gopinatha Rao has compared the alphabet used in the Śarabhavaram grant with the script employed in early Kadamba plates, and others. There cannot be any doubt that he is right in doing so. The alphabet certainly belongs to the so called “box-headed” variety of Central India. Among the various inscriptions written in this Central Indian script, however, the grants of the Śarabhapura kings are those whose alphabet presents the most striking similarity as will be immediately apparent to everybody who compares the published facsimile plates

^१ Read भूमिन्स्य^२ Read फलम्^३ Read दत्ता^४ Read यत्ताद्रक्ष^५ Read महि नहीमन्ता^६ Read पठि^७ Read स्वर्गो

The inscriptions of the Śarabhapura dynasty which have so far been published are the following —

1 The Ārang copper-plate grant of Mahā Jayarāja,¹ issued from Śarabhapura in the fifth year and recording the grant of the village of Pamvā in the Pūrvarāshtra,

2. The Khariār (properly Nahnā) copper-plate grant of Mahā-Sudēva,² issued from Śarabhapura in the second year and recording the grant of the villages Navannaka and Sāmbilaka in the Kshatimandāhāra,

3 The Raipur copper-plate grant of Mahā Sudēva,³ issued from Śarabhapura in the tenth year and recording the grant of Śrisāhikā in Pūrvarāshtra

4 The Sīrangarh copper plate grant of Mahā-Sudēva,⁴ issued from Śarabhapura, and recording the grant of Chullandaraka in the Tundaraka *bhukti*. The last plate of this grant which must have contained the date, has not been recovered

We do not know whether Mahā-Jayadēva preceded or succeeded Mahā-Sudēva, and we do not know anything about the ancestors of these two kings. The legend on the seal of the Khariār plate runs,—

Prasanna-dinavata-sambhūta-Mānamātrāndr-jaṇmanah śrīmat-Sudēvarājasya sthūam jagati [śāsanaṃ]

I have inferred⁵ from this legend that Sudēva's father was Mānamātra, and his grandfather perhaps Prasanna, and that Mānamātra might perhaps be identical with Mānanka, 'the ornament of the Rāshtrakūtas' mentioned in the Uḍikavāṭikā copper-plates of Abhimanyu.⁶ These identifications are however very problematic, and we do not, in reality, know anything about these kings.

The years mentioned in the inscriptions are regnal years and do not help us to fix their date. On palaeographical grounds, however, we may assign them to the 8th century A.D.

The localities mentioned in the grants of the Śarabhapura kings cannot all be identified. Such of them as have been traced, however, all belong to the Raipur and Bilāspur districts of the Central Provinces.

Navannaka of the Khariār grant is almost certainly⁷ the present Nahnā, the actual find place of the plates, three miles south of Khariār, and Sāmbilaka of the same grant is perhaps the neighbouring San Doil. The Kshatimandāhāra must consequently comprise the southern portion of the present Raipur District.

Tundaraka of the Sīrangarh grant has been identified by Mr Hira Lal⁸ with the present Tūndrā, about six miles south of Seorī Nārāyan on the Mahānadī, and belonging to the Balōdā Bāzār *tahsil* of the Raipur District. The Tundaraka *bhukti* would accordingly correspond to the northern portion of the Raipur District.

Mr. Hira Lal⁹ has further identified Śrisāhikā of the Raipur grant with the present Śrisāhī, likewise in the Balōdā Bāzār *tahsil* and about 25 miles south-west of Tūndrā, and finally Pamvā of the Ārang grant with the present Pāmgarh, 21 miles north of Tūndrā in the Jāngū *tahsil* of the Bilāspur District. The Pūrvarāshtra would accordingly include the Tundaraka *bhukti*.

Mr Hira Lal has inferred¹⁰ from this state of things that the Śarabhapura kings held sway over a large portion of the present Chhattisgarh Division, and stated as his opinion that they ousted the kings of Sirpur, old Śripura, in the Mahāsamunda *tahsil* of the Raipur District. He suggests that Śarabhapura "may perhaps have been a new name imposed on the

¹ *Gupta Inscr.*, pp 191 ff

⁴ *Ep. Ind.*, Vol IX, pp 231 ff

⁷ *Ep. Ind.*, Vol IX, p 172

¹⁰ *Ep. Ind.*, Vol XI, p 186

² *Ep. Ind.*, Vol IX, pp 170 ff

⁵ *Ep. Ind.*, Vol IX, p. 172

⁶ *Ep. Ind.*, Vol. IX, p. 283

³ *Gupta Inscr.*, pp 196 ff

⁸ *Ep. Ind.*, Vol VII, pp 163 ff

⁹ *Loc. cit*

No 7—TWO TALESVARA COPPERPLATES

By Y R GUPTA, B A, LAKHORE

These two copperplates¹ were brought to light by Mr C E D Peters ICS, Deputy Commissioner, Almora. They were discovered at Taleśvara in the Almora District, U P., at something less than one foot below the surface, while digging the foundations for an ordinary terrace wall, and they were forwarded to the Superintendent, Hindu and Buddhist Monuments, Northern Circle. I owe the opportunity of editing the inscriptions for the first time to the latter officer, who handed the plates over to me for decipherment.

The plate A measures roughly $1' 4\frac{1}{8}"$ in length and fluctuates between $11\frac{3}{8}"$ and $1' 1\frac{1}{8}"$ in breadth, and the plate B is roughly $1' 3\frac{3}{8}"$ in length and $11\frac{1}{8}"$ in breadth. Each of the plates has an oval seal soldered to it, containing the same legend in four lines and besides several symbols separated from the legend by a straight line. Above it is a bull recumbent, the head turned right over the left shoulder. Before it appears what is either a fish or a tortoise and below the latter a *garuḍa*. Behind it is a symbol that I am unable to identify. All these representations as well as the legend are in relief and surmounted by a hooded cobra (*nāga*). The plate A with its seal weighs $11\frac{1}{2}$ lbs, and the plate B with its seal $10\frac{1}{2}$ lbs. The plates are not very thick and the letters show through on the reverse. On the whole, however, they are deeply and well engraved. Their edges are not rimmed, and the inscriptions, therefore, lack protection. Each of the grants bears 28 lines.

The alphabet of the seals has many characteristics in common with the Gupta one, but that of the plates is much later.² The *anusāra* is generally denoted by a big circle above the consonant. The sign of punctuation is a horizontal curve. It is six times used in plate A, in ll 4, 16, 22, 26, 27 and 28, and eight times in plate B, viz once in l 2, once in l 13, once in l 18, once in l 20, twice in l 21 and once in l 25. The numerical symbols for 5 and 30 occur in plate A, l 28, and those for 20, 8 and 5 in plate B, l 28.

The language is somewhat ungrammatical Sanskrit. Even the usual benedictive and imprecatory verses are not correctly quoted and are left incomplete, so much so that they can hardly be called verses. Practically, therefore, both of the inscriptions are in prose.

With regard to orthography we may note that *v* has throughout been written for *h*, that the class nasal is commonly used before mutes, and that an *s*-sound before an *s* sound is usually replaced by the *usarga*, though we occasionally find writings such as *-gīāmakas=sa-*, A 20. Doubling of consonants after *r* is the rule, thus *Karkhaṭa-*, A 17, *-varggam=*, B 8, *-ārch-chaṇa-*, A 9, *-sanmārjjan-*, A 9, *-karnna-*, B 14, *-garttā*, A 17, 18, *-bhūṭair=ddattī-*, A 10, *=arddha-*, B 24, *-śūppāṃ*, A 21, *-karmmāntaḥ*, A 23, *parvat ākara-*, A 4, B 6, etc. There is of course no doubling in the case of *h* or the sibilants, and, curiously, a *y* is never doubled after *r*, compare *=kuryāt=*, A 26. There are also some few cases in which the doubling has not taken place where we would expect to find it, compare *-ārtham*, A 9, *=smābhīr=bhaktī-*, B 12. On the whole, however, it is quite consistent. A *k* and a *t* are often doubled before *r*, thus *kkraya-*, A 15, *yattira*, A 14. There are, however, several exceptions to this rule; compare *kshētra*, B 13, at the side of *kshēttira*, B 14, 15, etc.

There are several mistakes in the spelling. Thus we find *ā* for *a* in *-dēvyādhasat=*, B 21; *a* for *ā* and *ri* for *ri* in *krishṇahayō*, B 27, *t* for *n* in *-tagarapatī-*, A 5, *ta* for *tra* in *yata*, B 13; *t* for *h* in *yat=kuryāt=*, A 26, *n* for *t* in *tan nanayō*, B 5, *p* for *sh* in *-pupp-*, A 9, *s* for *g* in *-Amvarmnā*, B 4, *ś* for *p* in *Saurava-*, A 2, *ss* for *s* in *-rūpassya*, B 3. In *-dānda-*

¹ These are now preserved in the Lucknow Museum at the instance of the Superintendent, Hindu and Buddhist Monuments, Northern Circle.

² See below, p 113

vāsika-, A 5, on the other hand, the *v* is probably not miswritten, but we have to do with a Prākṛita form. Cf Vogel, *Antiquities of Orissa State*, Part I, p. 129. Other Prākṛita forms are *pratiṣṭāḍitahās*, A 11, *paṁātāra*, A 4, 27, B 7, 28

The rules of sandhi are constantly neglected; compare *-pattraih abhi*, A 11, *Kārttikāya-jurē Ativalōkṣapullilā Visākhilapallikā arishtāśramah avalīnakah*, A 23, *Rājaputtrika-Ḍiddālikarvatako*, *Paśchima-Diṇyām Uḍumvaravāsah*, A 24, *Viśhnudāsēna vthiranāny-*, A 28, *chakkiadharaḥ va*, B 5, *cha auēn=aua*, B 25; *Dhanadattēna uktirnañ=cha*, B 28

In plate B there are several compounds ending in *vāpam*, such as *Vajra sthala-kshētra-kulya-vāpam*, B 13, *kshētra-āshta dīṇa vāpam*, B 14, *Mudhyamāraka-kshētra-chaturddāḥ-dīṇa-vāpam*, B 15, *Kapilōvara-nāmadhēya-kshētra-kulya-vāpam*, *Nandikāka-kshētra-shad-drōna-vāpam*, B 16, *Daddūaka jagala-kulya-vāpam*, B 17, *Dēvaka-tōlī-pañcha-drōna-vāpam*, B 17, *Rajaka-sthala-kshētra-shad-drōna-vāpam*, B 17, *Dēvaky-ānūpa kshētra-khārī-vāpam*, B 18, *Vadra-kshēti-āshta dīṇa vāpam*, B 19, *Parivatāra kshētra-khārī-vāpam*, B 20, *Dēvaka-kshēti-āshta-dīṇa vāpam*, B 20, *Kēdāra-kulya-vāpam*, B 21, *kshētra-kulya-vāpam*, B 22, *Śrētō-kshēti-pañcha-dīṇa-vāpam*, B 21, *Vētasa-kulya-vāpa-nāmadhēyam*, B 25. Instead of *vāpa* we find *vāpikā* in *Kēdāra di-drōna-vāpikā*, B 21. It will be seen that *vāpa* is always preceded by a word denoting a measure. A compound such as *kulya-vāpa* must mean "a plot where a *kulya* of seed can be sown or is required," and we can translate *Vajra-sthala-kshētra kulya-vāpam*, a, or, the *kulya*-plot of the *sthala-kshētra* of *Vajra*. Almost the same meaning could accordingly be conveyed by using two words, *Vajrasthalakshētram kulya-vāpam*. Compare *Mālaka-kshētram khārīvāpam*, B 13, etc.

Both the grants purport to have been issued from *Vra(Bra)hmapura*, one by the *Paramabhattāraka Mahārājādhirāja sri-Dyutivarmman*, for the purpose of observing the *baṭi*, *charu*, *sattra* and the bath with curds, milk and *ghī* and for worshipping with perfumes, incense, lamps and flowers, for sweeping, besmearing and ploughing, and for all sorts of repairs, with reference to the feet of *Viṣṇuśvara-svāminātha*, and the other by the *Paramabhattāraka*, the *Mahārājādhirāja sri Viśhnuvarmman*, for the continuance of the great sacrificial sessions. Both grants profess simply to sanction previous gifts.

The present seals are gilded and appear to be casts from the originals and not authentic. The plates, also, I understand to be forgeries.

I believe that the seals are forgeries, as—

(1) there are evident signs to show that the damaged letters seem to be the result of bad casting from an original seal. This can especially be marked in the case of the fifth and the sixth letters in line 3 of the seal attached to the plate A and the first letter in line 4 of that soldered to the plate B, which have not come out.

(2) the seal of plate A is much larger than that of plate B, though the measurements of the inscriptions, the figure of the bull and the objects in front and behind it, and even the marginal oval line are the same, the surrounding ornaments of raised bosses are not the same in each case, there being 54 in plate A and 48 in plate B, and the outer shape is different.

(3) the seal of plate A shows signs of bad workmanship, as if it were a first experiment. The knobbed ring on the seal is not cleverly joined and the rough portion at its edges gives ample room to suggest that it has not been cast at the royal foundry, but is a forged cast from the original seal.

The seal of plate B is more cleverly done and would probably have escaped detection for a time but for (1) the first letter in the fourth line and (2) the soldering to a wrong plate through ignorance.

(4) though bearing one and the same legend, the two seals have been applied to forged grants, alleged to have been issued by two different kings, and

(5) they are of inferior copper, and perhaps gilded to escape detection of forgery

I believe also that the plates are forgeries on the following grounds —

(1) The genealogy of the dynasty given in the seals does not agree with that given in the plates. In the seals it begins with Vishnuvarmman, while in the plates it commences with Agnivarmman (miswritten Āśnivarman in B). Even if we grant that it is not necessary to begin with the same king, we at least expect that the grantor, the son of Agnivarmman, should have the same name in the two genealogies. Now, whatever the correct reading of the name of the last king mentioned in the second line of the seals may be, it cannot be Dyutivarman, the name given in both plates.

(2) In plate A, l. 2, the words *Śrī Purūrah-prabhrity-avichchidyamāna-Śaurava-rājaiṃśō* occur, where *Śaurava* is evidently a mistake instead of *Paṇḍava*. Now the royal officers are especially particular at the time of handing over such important documents intended to be seen by the public and officers of succeeding kings, and would scarcely overlook such a blunder about the descent of the grantor.

(3) The plates do not give us any definite information regarding any of the kings mentioned, not even the ruling one, by which we can test the statements in them. In line 11 of plate A it is asserted that the original grants have been burnt and that bad persons under the evil influence of the Kali age might, in course of time, raise objections. In plate B also reference is made to such an eventuality.

(4) The present grants purport to confirm some previous ones, at one stroke, without mentioning the kings by whom they were made, and without saying whether a reference was made to the official records, for the purpose of verification. The scantiness of records from the fourth to the eighth or the ninth century is probably to be accounted for by the disorderly state of things that existed in the province from which the plates come, and forgeries, it might have been thought, were not very likely to be detected. The plates were engraved by one and the same person, as can be seen from his name in line 28 of both of them. It was easier to get one person to forge them than to engage the services of two, and the goldsmith Ananta was sought for, perhaps because he was known for his skill.

(5) In B 27 we find the following quotation from Vyāsa, *Vindhy ātarishv=atōyāsu sushra-lōturaiṃśinah*. The quotation is neither complete nor accurate. The words *krishnahayō bhū(hi) jāyantē ya ākṣhīpam kuryāt=sa pañcha mahāpātaka-samyuktah syād* are put as an independent clause and not as Vyāsa's words, and also contain two bad mistakes. We expect such complete verses, or, at least, such abridged sentences as we find in other grants.

In plate A there are a few mistakes at the beginning, but many blunders at the close. This is probably due to the carelessness of the engraver or the writer, who thought that he was not likely to commit any mistake in the stereotyped wording, and so, most probably, wrote without consulting some authentic plates or their copies regarding the quotations.

(6) The writer seems to be more careful about the description of the property granted than about formal matters and information about the grantor and his ancestors. He is extremely careful in enumerating the various plots of land granted. But he is hardly aware that these enumerations are of little value, if the grants do not emanate from the proper persons, and that, however careful he may be to try to deceive others, there are certain indications which generally go to prove a forgery.

(7) In A 8 we read the name *Agnivarmanā*, instead of which B 4 has *Āśnivarmanā*. The difference is perhaps due to the difficulty in reading the first name of the second line of the seals, which has not come out clearly. If this be so, it would show that the plates must have been

forged when the correct name of the king had been forgotten. This would presuppose an interval of at least 200 years between his time and that of the forging of the grants, and this well agrees with epigraphical evidence.

(8) The responsible *Dātaka* would scarcely have passed over a blunder regarding the name of the king from whom the grantor claimed descent.

(9) The misreading of the real name of the king in the second line of the seal from which the present casts have been obtained by the forger, or rather in the casts themselves, sufficiently accounts for the invention of the name Dyutivaimman or the substitution of a later Dyutivaimman for a former king, if we take it for granted that the forgers (or, at least one of them) could read the inscription. It is interesting to note that the first letter of the doubtful name looks like *d*, though the cast may not be a faithful reproduction of the original.

(10) In the seals the grantor is said to be of the Lunar lineage, while in the plates he is represented as descended from the Lunar as well as the Solar race. This is a very grave objection since a perfect harmony in the descent claimed is quite necessary.

The only point which remains to be explained is why the seals were soldered on to the plates, if the genealogy itself differed. This is the difficulty which is likely to beset us. I would make two suggestions. Two casts were obtained of an original seal, which was in the possession of the real owner or some other person. But the original plate was not available, or could not be lent, or more probably was lost or really burnt as mentioned in the forged plates. So a new draft that would suit the circumstances was prepared by a scribe and given to the goldsmith Ananta. There was probably some difficulty about the names of the kings mentioned in the second line of the seals, and the forgers had not the opportunity of verifying them or of consulting the original plate or the official records. The name of a king Dyutivaimman, the son of a king Agnivarmman, of whose name they were not certain, was known. His son Vishnuvarman was well-known. So these were the data. The forgers engraved one plate in the name of Dyutivarmman, and the other in that of Vishnuvaimman, probably thinking that, if the authenticity of one was called in question, the other might be produced as evidence, but as they had misgivings about the names of the kings they altogether gave up the idea of soldering the casts to the plates. These might have been with the person or the community of trustees who claimed the ownership. But his or their descendants, who were unable to decipher the inscriptions, possibly thinking that there were two seals corresponding to the two plates, and also considering that they formerly might have belonged to them, got them soldered. Perhaps they did this in the vain hope that the seals might be taken as evidence of the issue of the former grants, said to be burnt. Or (2) some of the forgers of the plates, who were unable to read the inscription of the seals and who were unaware of the contradiction (not being taken into close confidence as regards how the genealogy and other actual details were to be arranged), might have soldered them to the plates later on, not caring to consult the scribe or the engraver. Other explanations are not impossible. Whatever the fact might have been, it is quite clear that the inscriptions on the plates contradict the legend of the seals. Had these latter been authentic, it might have been possible to suppose that they were applied to these grants later on through ignorance. But I have shown that the present seals are only casts of the original and the contradiction in genealogy and other details preclude the possibility of the plates being genuine. In spite of this I shall show below that they are of considerable importance.

I assign the seal (the original one) to about the latter half of the fifth century on the following grounds —

(1) The lower parts of the right hand verticals of *ga*, *śa* and *la* are about double the length of the *alsharas* without verticals.¹

¹ *I*de Dr. Bühler's *Indian Paleography*, ed. by J. F. Fleet, Bombay, pp. 47 f.

(2) We find the guttural *na* before *śa* in line 4 and perhaps before *ha* in line 2, if we adopt the reading *Harshararmmana*[*h**]

(3) The third horizontal line of *ja* slants downwards

(4) The ancient dot is replaced by a cross-bar in the case of *tha* in line 3

(5) The transitional form of *ya*, with the loop, though not quite like the later ones, occurs

(6) The right hand portion of *sa* and *pa* shows an acute angle

But the inscription can hardly be much later than about the second quarter of the fifth century since,

(1) the lower parts of *ta* and *bha* are not lengthened and thus they retain the older forms,

(2) the left limb of *sa* is more or less archaic, and

(3) on the whole the letters show similarity to the Gupta alphabets of the later half of the fourth century

The letter *na* does not admit of severe scrutiny as it is a little damaged to the right in all the places where it occurs in this inscription

The letter *na* has not a knob, as in the case in the Gupta alphabet, and it is much like *ta*, the only difference between *na* and *ta* being that the former is more acute angled, while the latter is much more curved at the middle

To turn to the plates The alphabet is of the northern type, evidently later than the Gupta one, and is in a transitional form, approaching the acute-angled¹ The letters slope from right to left. Those worth noticing are *u*, *ka* (when not forming a member of a conjunct consonant), *tha*, *dha*, *na*, *ma*, *ya* (when not a member of a conjunct consonant), *va*, and *sa*, and, to a certain extent, *bha*

U which occurs in *utkirnn-*, A 28, B 28, looks like the *u* of the Mahānāman inscription *Ka* has a loop to the left such as is generally observable in the latter half of the sixth and the first half of the seventh century and resembles that of the Mahānāman and Lakkhāmandal inscriptions, cf *eg -sakala-*, A 1, B 1 *Tha* is like that of the Maukhari and Lakkhāmandal ones, cf *-nātha-*, A 8 *Dha* and *na* are of the same type *Dha* occurs, *eg*, in *-dharanā-dharanā-yōgya-dhāranā-dhāranā-*, B 2 *Na* has a loop, cf *-bhuvana-*, B 1 *Ma* has the same shape as *eg* in the Yaśodharman inscription of A.D 532; cf *-mant-*, B 2 *Ya* has the tripartite form, when it is not a member of a conjunct consonant, cf *naya-vimaya-*, B 5 Again *ka*, *cha*, *ja*, *tha*, *da*, *na*, *pa*, *bha*, *la*, *sa*, and *tya* are exactly like those in the plates of the time of Śaśiṅka-rāja of Gupta Samvat 300, though *ra*, when not forming a member of a conjunct consonant, and *ya* differ

The plates, therefore, when we take into consideration all these circumstances appear to have been forged some time between the middle of the sixth and the second quarter of the seventh century Leaving a sufficient margin, we may assume that the forgeries were made between the sixth and the eighth centuries A.D

The casts and the plates, though forged, are of value, since we have hardly any record from about the fourth to the eighth or ninth century, issued by or concerning the ruling dynasties in the Garhwal and Almora Districts The casts of the seal are more valuable than the plates, since they appear to be taken from a genuine seal, which supplies us with the names of some hitherto unknown kings As regards the genealogy of these kings and other general information, the plates are only as much reliable as our *bakhars* in the Deccan and are of little more value than legends Still they give many names of cities, villages and fields, which are of much geographical and historical interest, as they hardly can be due to the fancy of the scribe The places evidently bore the names mentioned when the plates were forged, and *u ma*

¹ Cf loc cit, pp 49 f, also Prof Vogel, *Antiquities of the Chamba State*, p 10

of them we can identify with confidence. The record clearly has reference to Garhwal and the Katyur valley of the Almora District and perhaps to the Katyuri Rājās. Other inscriptions that we may discover will probably throw some light on localities. But the present ones are of no little value. We have the expression *Parvatahara rāṣṭrē* in line 4 of plate A and in line 6 of plate B, which means the kingdom filled by mountains. This description suits Garhwal very well. Of course some tract of land, specially the Katyur valley, which forms part of the present Almora District, must have been included in the kingdom. The boundaries of it must have exceeded it. The name Garhwal itself has been derived from *garv-āvali*, row of mountains. The name *Kēdāra* of fields we find twice in line 21 of plate B. Garhwal is known as *Kēdāra-lhūmī* or *Kēdāra-lhanda* from very early times and we should naturally first look to that district for the places. Of course this is only circumstantial evidence, because by itself it proves little. But it is a link in the chain. We meet with the word *Gōmatī-sāyām* in line 15 of plate B. *Sārī* occurs in line 20 in the inscription from Paudukāśvaia near Badi-nāth. It must evidently be derived from the causal of *srī* to flow, and on comparing these records we can say with confidence that it means 'bed' or 'valley'. So we are justified in taking *Gōmatī* as the name of the river. The other river of which mention has been made is *Putrigangā*. But I cannot find it in the map of the Garhwal and the Almora Districts. It cannot, however, be very far from the river *Gōmatī*. The reference to two rivers in the inscription gives us a clue. Following the above line of argument, I am at this stage able to identify *Kārttikēyapura* and to suggest some tentative identifications.

The mention of *Kārttikēyapura* is very interesting and important. We know that it lay in the valley of the *Gōmatī* and near the present village of Baijnāth¹. Our record confirms this. Again it is believed that the Katyuri rājās found there the ruins of an old town named *Karbirpur* and used the materials for rebuilding the temple of *Kārttikēya* and also for constructing wells, reservoirs and bazars. Now in plate A we meet with the name *Karavīra-garttā* in l 18, which is, possibly, identical with *Karbirpur*.

Brahmapura, the capital mentioned in A 1 and B 1, I am much inclined to think with General Cunningham² was *Lakhanpur* or somewhere near it. One *Brahmapura* no doubt has been satisfactorily identified by Dr Vogel³ with *Brahmor* in the *Chamba State*. But that is too far off and does not suit our record.

Kōllapurī, A 18, is most probably the present *Kōlapurī*. *Suvarṇnakāra-pallikā*, A 20, may perhaps be *Sōnal*, and *Bhātī-pallikā*, A 22, *Bhētī*. *Sādhutungakagrāma*, B 14, is perhaps *Tungēśvara* itself. *Sādhu* is simply an attributive meaning 'well' or 'good,' and *grāma* is equivalent to modern *gāw*, village, while *hī* is only a diminutive termination. *Jyōrānā*, A 16, is probably represented by *Jyura* or *Jolā*. *Bhēla(mastaka)*, A 18, may be *Bhēla*. *Kapila-garttā*, A 17, is in all likelihood *Kapleśvaia* itself or somewhere near it, *Karkkōtā*, A 18, *Garkhēt*, *Nandikērakakshētra*, B 16, *Nandikēsari*, and *Lavanōdaka*, B 16, *Lavanasari* or *Lavani*.

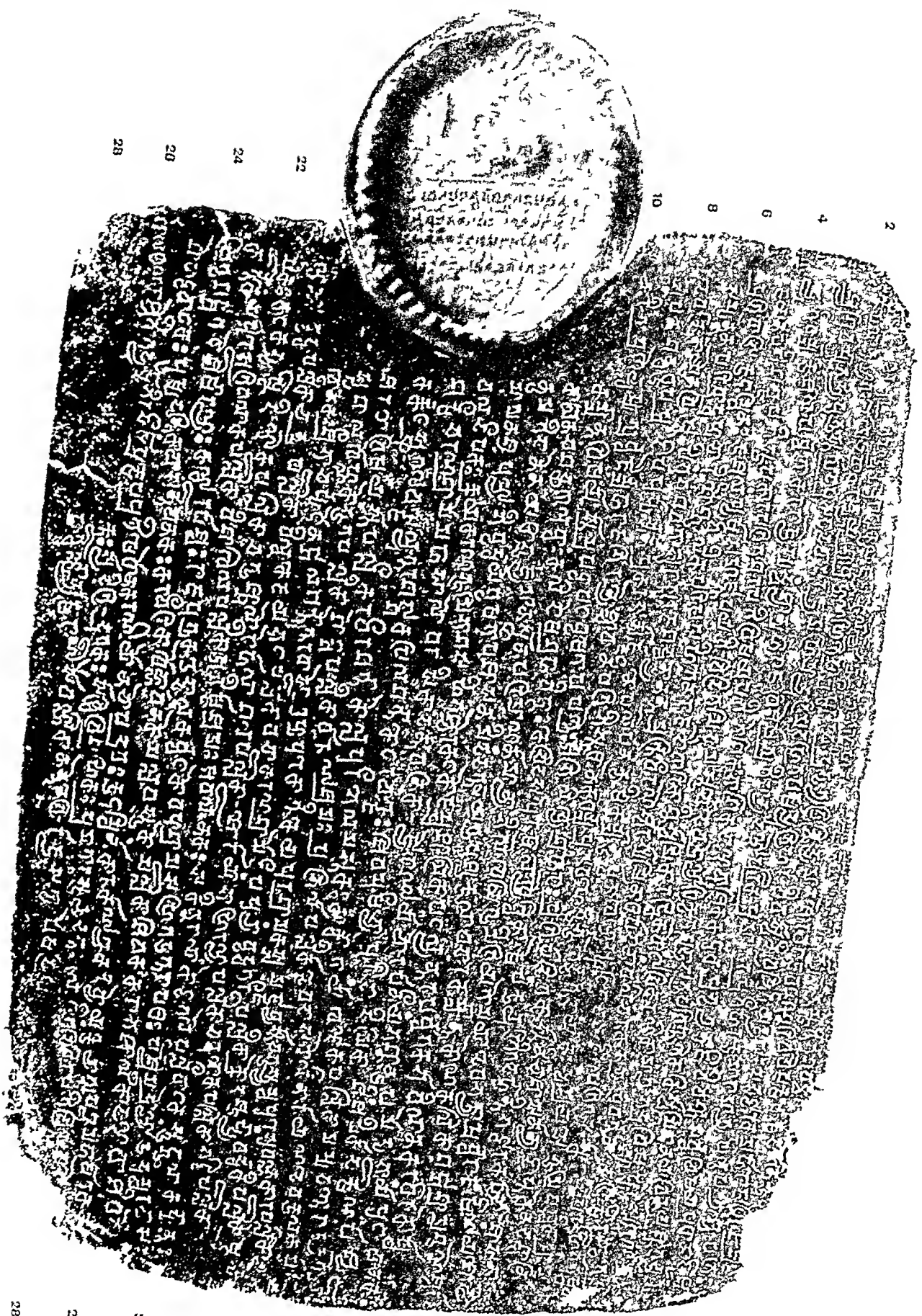
It is perhaps worth noting that only the first king mentioned in l 2 of the inscription on the seal, viz *Agnivarmman*, has *śrī*, illustrious, attached to his name, while the other names are without this epithet. Apparently *Agnivarmman* was a monarch of some importance.

The first inscription purports to be dated the 30th day of the month of *Fausa* of the 5th year of the reign, and the second the 5th day of the month of *Mārggaśirsha* of the 28th year of the reign. These dates, however, cannot be verified, and it is not possible to give the corresponding English equivalents.

¹ *Gazetteer, N W P*, Vol XI, p 468, *ibidem*, pp 463 f

² *Antiquities of Chamba State*, Vol I, p 82

³ *Ancient Geography of India*, p 355



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SCALE 45

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The *dūtaka* (messenger for the conveyance of the grant) in plate A is said to be the *pramātāra* Sūryadatta, the officer entrusted with the (arrangement of) peace and war, and the writer the *divyapati* Vishnudāsa, and the *dūtaka* in plate B the *pramātāra* Varanadatta and the writer the *divyapati* Dhanadatta. The engraver of both the grants was the goldsmith Ananta.

The accompanying plates have been prepared from excellent stampages supplied by Mr H Haigreaves, Superintendent, Hindu and Buddhist Monuments, Northern Circle, and the seals have been reproduced from photographs of plaster casts kindly taken by Mr Rājūrām Hari Sāvarkar, Modelling Teacher, Mayo School of Art, Lahore.

I am far from being certain about the reading of the legend of the seals. What I can make out reads as follows —

- 1 Vishnuvarmma-piṇḍo(pau)ttasya pō(pau)ttasya Vriṣhavarmanana[h*]
- 2 śīy-Agnivarmma-sutasy=cha śāsana[in*] Dvijavarmanana[h*]¹
- 3 =nuggrah-ātthāya sādhu-samrakṣanāya cha
- 4 Sōmaras-ōdbhaṇḍo rājā jayaty=amita-vikrama[h*]

This legend I might translate,

'Here is the charter of Dvijavarman, the great grandson of Vishnuvarman, the grandson of Vriṣhavarman, and the son of the glorious Agnivarman. May the king, born of the lineage of the Moon, whose prowess cannot be measured, be victorious, for the purpose of favouring
, and of protecting the good ones.'

A — GRANT OF DYUTIVARMAN THE FIFTH YEAR

TEXT²

- 1 Svasti [i*] Purandara-pura-pratimād=Vra(Bra)hmapurāt=sakala-jagan-mūl-ōṣṇi-
chakra-mahābhāra-vahni-ṛ-guṇa-vamana-phana sahasasy=Ānanta]-mūrttēr=bhagavad-
V[i]ra[nēśvara-sāmānās=charana-]
- 2 kamal-ānudhyātāh Sōma-Divākara=ānvayō gō vrā(brā)hmana-hit-aishī śīi-Parūravah-
prabhrity-avichchidyamāna-Śau(Pau)rava-rāja-vamsō=guṇa=iva vaipakṣa-kakṣa-
dahanō [bh]ū
- 3 śīy-Agnivarmmā [i*] tasya puttias=tat-pāda-prasādād=avāpta-rājya-mahimā dyutimad-
abita-pakṣa-dyutiharō viśvān=iva dvitīyah paramabhattāraka-mahāīj-
ādhir[ā]ja-śīi-
- 4 Dyutivarmmā kuśali Parvvatākara-rājyē=smad-vamśyān=mahārāja-viśēṣhān=pratimānya
dand-ōparika-pramātāra-pratihāra-kumārāmātya-pilupaty-aśvapati- (—)
- 5 jayanapati-gaṇīpati sūpakārapati-tagara⁴ pati-vishayapati-bhōgika - bhāgika - dāndavāsika-
katuka-piabhrity-anujīvi-varrgam surra-vishaya-pradhān-ādīmś=cha
- 6 pratīvāsi-kantumvi(mbi)nah kuśalam prishtvā samājñāpayati — viditam=idam=astu vō
dōvadrōny-adhikṛita-mahāśattrapati-Tīrāt-ākākievāmīnā naya-vinaya-śruta-vṛitta-
- 7 sampannōna parivṛād-vra(bra)hmachārī-gaṅgulika-parishat-sahitcna rājadanvārik-
āgnisvāmī-kārāṇika vōt(kōt)-ādhi-kārik-āmātya-Bhadravishnu-parassarēna cha
- 8 dōvanikāyēna vijñāpitam bhagavatām sur-āsura-jagad-vandy-Ānanta-mūrtti-Vīnāśvara-
smā(svā)mi-nātha-pādānām va(ba)li charuka-sattra-pravarttana dadhi-kṣhīa-ghṛita-
- 9 snapana-gandha-dhūpa-pradīpa-pupp-(pushp)-ārchehana-prakara - sanmāijjan - ōpalōpana-
kṛīṣhi-karm-ānushthāna-khanda-sphutit-āyachātita-patita-samskāi-ārtham para-hit-
ānushthāna-

¹ It is also possible to read *Dīśhavarmanana*, or *śāsana=Harshavarmanana*, or *śāsana=Gajavarmanana*.
Looks like *sasyatō*, *asyana*, or *asyata*

² From the stampages.

⁴ Read *zagara*.

- 10 charita-vratatir=yushmat-pūrvvajair=mmahārājabbir=anyas=ch=āvanipatibhis=tath=ānka-
dharmma prasava-hētubhūtair=ddattidāyakaih sva-śrīyasā bhūmi-pallikā grāmā-
- 11 karmamānta-vishayās=tāmīpatta-pata-vrīshatūpa-pattruh¹ abhilikhy = āgrahānāh
pratipāditakās=tāni cha śāsanāny=ādīptakīna dagdhūm
- 12 lālāna cha gachchhatā luvdhāh(bdhāh) kalī-dōsha-grah-āvishtāh kēchid=
asatpurushā lckhyair=vvim=ākshēpam kuryur=iti tad=arhanti bhūttāraka-pādāh
śāsan-ā-
- 13 numati-dānēna yathā-bhujyamāna-sthāna-parimāna-nūmāny=ābhilckhayitum=iti yatō
mayā dēva-bhaktiū pūrvva-rājārshinām² yasō-rtha-
- 14 m=ātmanas=cha puny-ābhivriddhayā vrīshatūpa-śāsanam=idam dattam[||*] yattia
pasu-kul-āvadāra-karmamānta-Kōnakalikā-gangā-gramā Gunśāsa-ā-
- 15 valadīpakah kkraya-karana bhūmi-bhāga-sahitaś=Chō a-katakō jamvū(mbū)-
śālikā-pataly-antara-parvvataka-Bhāvīlāna-karavīna-kōshthā
- 16 Gakshīcharana-grāmō(mē) Mahāsālō Vurāsikānantavanikā — Jyōrānāyām
Chōrapānīyam Bhagnānūpamōdribhāyām Puttavanakah
- 17 Karkkatasthūnū-vañjāly=Uttaragangā Kapilagaritā Kōtara-vañjah Śivamushichyāpuri
Dādimikā Śimsāpikā dakshīna(m)pā[r]śvō
- 18 Śarathā-vishayastā-palli Karavīna-garitā Kōllapuri Bhūlamastakah Karkkōtāyām
Khandāka pallikā Mammadattō Rājakya-tōli
- 19 Srigāla khōhnakō Bhūta-pallikā Gōga pallikā Vārunūśramah Prabhūā pallikā
Dēvadūsa-tōli Nāīyana-dēvakulaka-mā[lā]-
- 20 khānakah Śrībhācharppatō=nangāla-garit=Ōttara-vāsō Vra(Bra)hmapurē
Kārttikēyapura-grāmakas=Samajjāvyastā cha bhūś=Tryamvapurē Savirunakēra-
pallikā [Da]-
- 21 nunnā Vriddha-pallikā Chandra-pallikā Vī(Bī)lvakē Jayabhata-pallikā Vachā-
kaiana-grāmō Dipa-puryām Vriddhatāi-pallikā Kkrōda-sūrppayām Varddhaki-
pallik=Ōshtrala-
- 22 makah Katakabhīrīshiti Dindika-pallikā Chatuśśālōrōhālagala-pallikā — Śōrāyām
Bhāhūranya-pallikā Chandulāka-pallikā Bhatti-pallikā
- 23 Kārttikēyapurē Ativalāka pallikā Visākhila-pallikā anishtāśramah avalinakah
Sakinnarāyām kōttatalō Pallivātakas=tungula-karmamāntah
- 24 Pitrigangā-tatē Śirshāranyah Kanthārapārśvah Rājaputtraka Ōddala-karvvatako
va(ba)hugrāmasahita Uttarā-pathah Pāschīma-Drōnyām Udumva(mba)raśāsah
- 25 Gōhattavātakah Pushpadantikā-vāsanti-yanakah Karavīrikā-khōhnāvanako
Mallavastuko Mallikā-śivaka-karābha-sālikā Dandavāsivatō
- 26 Gōlathalākās=ch=ēti — Tad=yushmābhīr=amishūm prakshēpa-patishēdhau na
karaniyan na ch=ōpadiavah kutumvī(mbī)nām kārakūnāñ=cha kaitavyō
[||] yat=kuryāt=sa pañcha-mahā-pātaka-[samyu]-
- 27 ktah syād=iti — Dūtakah sāudhivigrāhikah pramātāia-Sūryadattah Likhitam
divirapatī-Vishnudāsē[na]
- 28 Utkīrnāny=aksharāni sauvarnik-Ānantēn=ēti — Rājya-sam 5 Pausha di 30

TRANSLATION

Hail¹ From Brahmapura, comparable to the city of Parandara (India)

(Ll 1-3) (There lived) the illustrious Agnivarmman, who was descended from the Moon and the Sun, who wished the welfare of cows and Brāhman, of the illustrious royal lineage of

the Pauravas,¹ uninterrupted as far as Purūravas, who like Fire burnt down the dry grass in the shape of his enemies, who meditated on the lotus-like feet of the lord, the holy Viranēśvara, the incarnation of Ananta, whose thousand hoods were the base of the world, carrying the great load of the circle of the earth, and spreading good qualities

(Ll 3-6) His son, the illustrious Dyutivarmman, who obtained the greatness of royalty through the favour of his feet, who takes away the lustre of his brilliant foes like a second sun, the *Paramabhattāraka*, the *Mahārājādhirāja*, being in good health, in his kingdom filled with mountain,² pays respects to the excellent kings of my line, enquires about the welfare of the prefect of police,³ the *pramātāra*,⁴ the wader, the councillor of the king, being the heir-apparent,⁵ the masters of elephants, horses, armour,⁶ marts, cooks, cities and districts, land-holders, landlord-owners,⁷ police officers,⁸ the *katukas*⁹ and other dependents and all neighbouring householders, the local heads of all the provinces and others, and then issues these orders

(Ll 6-13) Let it be known to you that, whereas the following request has been made by the solitary lord Trāta, the master of the sacrificial sessions who superintends the procession of the idols, who is endowed with political wisdom, breeding, learning, and good behaviour, accompanied by recluses, brahmachārins, and the congregation of the Ganggulikas,¹⁰ and further by the temple congregation, preceded by royal doorkeepers, the attendants of the sacred fire, the *kīrankīśa*,¹¹ the superintendent of the female (temple) slaves, the minister Bhadravishnu, "For the purpose of continuing the *balī*, *charu* and *sattra*, for the bathing with curds, milk and ghi, the worshipping with perfumes, incense, lamps, and flowers, for the observing of sweeping, besmearing and ploughing, for the repair of dilapidated, broken, and fallen parts, at the feet of the lord Viranēśvara-svāmin, the incarnation of Ananta, who is worthy of being praised by gods, demons, and the world, grants referring to land, hamlets, villages and crafts, have, after having inscribed them on copperplates, cloth and *vr̥ṣhatāpa*-plates,¹² been granted, for the sake of their spiritual welfare, by your ancestors, the great kings, whose vow was the fixed observance of doing good to others, by other kings, and by givers of gifts, who were the means of production of many charitable acts. Those grants have been burnt by fire, and after lapse of time some greedy and bad persons, being beset by the evil influence of the Kali age, might lay hands on (those gifts), if there be no written record. So your Majesty may be pleased, in giving sanction to (the existing) grants, to get written specifically the dimensions and the names of the places that are being enjoyed ;"

¹ The actual reading of the plate is *Śaurara*. I can hardly imagine that in an authentic record the officers concerned would allow such a grave mistake in the name of the family of the ruling monarch to remain

² Or, in his kingdom of Parvatākara

³ *dandōparīka* is probably some police officer

⁴ Cf. Professor Vogel, *Antiquities of Chamba State*, Part I, p. 122.

⁵ For this explanation of *kumārāmātya*, see *Ep. Ind.*, Vol. X, p. 50, n. 2

⁶ *pīlu*, an elephant; *jayana*, armour

⁷ *Bhōgīka*, those who are in possession of land, *bhāgīka*, owners of land. Cf. Vogel, *loc. cit.*, p. 130

⁸ About the form *dāndavāsīka*, cf. Vogel, *loc. cit.*, p. 129

⁹ With regard to the word *katuka* I made a reference to the learned Prof. V. V. Sovani, M.A., of the Meerut College. He thinks that it might mean a sect of the Jains. As far as I know, that sect flourished later. Again, a reference to the Jains in particular is not very probable. *Katukas* apparently mean any persons (officers, members of a religious assembly not generally held in respect at the time, etc.) who were disagreeable to the public. But who those were in particular I cannot say with confidence.

¹⁰ We do not know what the *Ganggulika* assembly was. But this seems to be a very interesting point in the record. We expect more information about it in copperplates and other inscriptions that may hereafter come to light.

¹¹ As to the meaning of *kārankīka*, we may perhaps compare *kapalin*

¹² *Vṛṣhatāpa* apparently signifies some mixture of copper and another metal. According to l. 14 the present grant was incised on *vr̥ṣhatāpa*

(Ll 13 14) therefore I have given this charter on *irishatāpa*, out of devotion for the god, and for the increase of the religious merit of preceding royal saint, and of myself

(Ll 13-26) In which (grants are contained), in Kōṇekalikōṅgā-grāma,¹ where the occupation (of the villagers) is *avadāra*² of cattle, Guṇḍavarāvāladipala, together with the plot of land allotted for the sales, Chōrakatāka, the *lavanalishikā* of hilly Bhāvadāna inside the space (covered by) trees of *jambūtilikā*, in Gakshīcharana-grāma, Mahā Jla and Vurāsikādanti-vanikā, Chōrapāniyam in Jyōrānū, Patavanala, Karkkatassthūnā-aṅgali, Uttaragangā, Kapilagaritā, Kōṭṭavāṇja, Śivamshichyāpurī, Dēdānikā and Śimāpikā situated at Bhagnānūpamōdribhū (?), Śarathavishaya-tī-palli (village), Karaviragaritī Kōllapuri, Bhēlamastika on the right, Khandāla-pallikā, Mammadatta, Rājaka-tōli, Śrī(Śrī)gālakshōhnaka, Bhūti-pallikā Gōgga-pallikā, Varnū-sama, Prabhū-pallikā Dēvadē-tōli, Nārāyanadēvakulakamālākhānaka, Śrībhūcharppata, Anagūleguttā, Uttaravāsa at Karkkōtā, Kārttikēyapura-grāmaka and the plot Samajjāyastī at Brahmapura; Suvarnā-kāra pallikā, Danupnā, Vriddha-pallikā, Chandā pallikā at Tryamvapura, Jayabhatī pallikā Vachākāra-grāma at Bilvaka, Vriddhatarī-pallikā at Dipapurī, Vaidhaka-pallikā, Ush-tralamaka, Katakabhishikā, Dindika-pallikā, Chatusśālābhūlagala-pallikā at Krōḍasūrpī, Bhāhīranya-pallikā, Ohandulūka-pallikā, Bhatti-pallikā at Śōrā, Ativalāka-pallikā Vi-tikhila-pallikā, and the neighbouring (?) Arishtīśama at Kārttikēya-pura; Pallavātaka, with the *tungula* (?) occupation, at the foot of the fort at Sakinnaiā, Śirshūranya, Kanthirapīrāva, the market town of (named after) the prince Ōddāla, the Uttarāpatha with many villages at the bank of the river Pitrigangā, Udumbravāsa, Gohatte-ātaka, Pushpadantikāvāsanti-vanaka, Karavirukā-khōhnā-vanaka, Mallavastuka, Mallikā-śiyaka-karābha-śālikā and the Gōlathalakas of Dandavāsivat in Western Drōṇī

(Ll 26 28) So you should not make any confiscation or hindrance to those (that are in possession of it) nor any outrage to householders and servants³ Whoever should do so, would be stained with the five great sins The messenger (for this grant) is the *sāndhuvigrahikā*, the *Pramātri* Sūryadatta Written by the *divirapati* Vishṇudāsa The letters have been engraved by the goldsmith Ananta The 30th day of (the month of) Pausa of the fifth year of the reign

B—GRANT OF VISHNUVARMAN . THE 28TH YEAR

TEXT⁴

- 1 Svasti[||*]pur-ōttamād=Vra(Bra)hmapurāt=sakala - bhuvana - bhava - bhanga - vibhīga - kārinō=anta - mūrttēr=anādy - āvōdy - āchinty - ātyadbhut - ōdbhūta-prabhūta-prabhāv-ātīśayasya
- 2 kshamā-tala-vipula-vikata-sphatā-patāli-nikata-pīarūdha-manī-gana-kīraṇ-ārupita - pātāla-talasya(—)dharanī-dharana-yōgya-dhāranā-
- 3 dhāra(rī)nō bhujaga-rāja-rūpassya(sya) bhagavad-Vīraṇōśvara-svāmīnaś=charana-kamal-ānudhyātah Sōma divākara prāmśu-vamśa-vēśma-pradīpah sarvva-praj-ānugrah[ā*]-
- 4 y=ābhyndita-prabhāvah paramabhattachāraka-mahārājādhirāja-śry-Aśm(gnī)varmmā[||*] tīdātmapas=tatpāda-prasādād=avāpta prājya-rājyah kshapīta-mahāpaksha-vipaksha-
- 5 kaksha-dyutir=mmahārājādhirāja-śrī-Dyutivarmmā [||*] tan-nanayō (tat-'anayō) naya-vinaya - śaurya - dhairya - sthairyā - gāmbhīry - audārya - gaṇa gaṇ-ādhishtitha-mūrttis-chakkradhara(h)
- 6 iva prajānam=artiharah parama pītri-bhaktah paramabhattachāraka-mahārājādhirāja-śrī Vishnuvarmmā samupachita-kośala-va(ba)la-vīryah Parvvatākara-

¹ The explanation of certain words and the suggestions as regards some names are tentative. We know very little about the localities and the peculiar local words

² I am unable to explain the word *avadāra*

³ *Kāraka*, a servant.

⁴ From the estampages.

- 7 rājyā samntpatsyamānān=asmad=vamś ālankārān=dēvakārān=rājalakshmi(r-v)virājamāna-
mūrtīn=mahārāja-viśēṣhān=pratimānya dandōparika-pramātāra-
8 pratihūra - kumāīāmātya - pilupaty - aśvapati - prabhṛity - anujīvi - varggam=anyāms=cha
bhōgika-bhūgika-karika-kulachārika-pradhān-ādī-kutumvi(mbi)nah
9 samājñāpayati[||*]viditam = astu vas=Trīta - Bhārapatīśarmma - gauggulika - parishat-
pramukhēna dēvanīyēna sādhu-karanēna vijñāpitāh smah=
10 sarvvaśthānēshu dattī-dāyaka-sādhu-pratipādita-prāg-bhujyamān-āvichchhinna-bhōgīna-
bhuvām kālēna gachchhata kēchid=aśatpūṣhāh kali-dōsha-
11 lōbha-grah-āvishtā akshēpam kuryur=ity=aihanū bhattāraka pādāh punya-yasō-
bhuvriddhayaē tan nāma-samārōpan-ānusmarāna-sthīrakarāna-
12 m=adhikṛitya tāmrapatta-dānēna prasūdam karttum=iti yatō=smābhū=bhakti-
bhūvita hridvya=anumōdanā-sāsanam bhuvām=arthō mahāsatr-ō-
13 pachayāya pratipāditaṁ yita(tri) Stambhasankatākāyām Vajra-sthālakshētra-kulya-
vāpam — tat-pūrvvāna Hudukka-sūnā-kshētram tat-samīpē Mālvaka-kshētram
14 khāri-vāpam samadhikam sajangalam Sādhutungakagrāma-talē ¹kshētti-āshta-drōna-
vāpam Pātālikārāmakē Champaka-tōli Dēvakyakarnnakās=cha—
15 Gōmatīsāryām Vra(Bia)hmēśvara-dēvakula-samīpē Pattavāyaka-dattir=Mmadhya-
māraka-kshēttīa-chaturddāśa drōpa-vāpam — Sēmaka kshētram chaturddāśa-drōna-
vāpam
16 Kapilēśvara-nāmadhīya-kshēttīa-kulya-vāpam Lavanōdakē Nandikēra-kshēttīa-
shad drōna-vāpam bhōgika-Gēllanapnāka-bhrātri-dattē kshētrasūnē dvē
17 khāri-vāpam Gabhira-pallikāyām Daddavaka-jangala-kulya vāpam Dēvakyatōli-
pañcha-drōna-vāpam Madhyama-puraka-parastād=Rajaka-sthālakshētra-shad-drōna-
18 vāpam Dēvaky-ānūpa-kshēttīa-khāri-vāpa-ttrayam=adhikam vās-ōdakam jangalam
taduparī Khattalika — Tulākanthakayaksha-samīpē Narakshētram
19 Bhrishṭikā-kshētram=ashta drōna-vāpam tat-prāpi-kshētra-karnnakam naditatō
Bhrishṭika-kshētram pañcha-drōna-vāpam pūrvvāna Vijakaraṇī Vādra-kshēttīa-
āshta-drōna-
20 vāpam Parvvatūra-kshēttīa-khāri-vāpam sakulyam tat samīpē Jangala-khōhnikā —
Khattalikā-kshētram sajangalam navadrōna-vāpam Dēvakya kshēttīa-āshta-drōna-
vāpam
21 Shambhāratōli — Nīchitā dēvyā(a)dhasāt=Kēdāra-kulya-vāpam Dēvkhala-grāmakē
Kēdāra dvī-drōpa-vāpikā — Śunthīnāv-ānūpē Sēmaka-kshētram
22 Madhuphala-mūlaka kshētram Khattalikē kshēttīa=cha — Chchhidra-garttāyām
Nūgīlam kshētra-kulya-vāpam sajangalam Andhralakarnnakās=trayah Jarōlaka-
kēdā-
23 ram Sēmāhikā-kshētram Vyāsōshṭhīnī-jangalam tat-prāpi-Daddavakam parvvatē
cha bhōgika-Varāhadatta-pratyayā bhūmayō va(ba)hvyah Karttikēya-purē
24 Nīmva-sāryām va(ba)lādhya-ksha-Lavachandra-sakūśād=Divirapati-Dhanadattēn=
ōpakṛitā samūla-samāttakam=arddhapañchabhūh suvarānāh Śvētō(tā)-kshētra-
pāūcha-drōna-
vāpam Dūrvvāshandakē cha — anēn=aiva divīra-patīn=ōpakṛitā kāyastha-
Nannaka sakūśāt=samūla-samāttakam=ashtābhūh suvarānāh Vētasā-
26 kulya-vāpa-nāmadhīyam sa(s-ō)daka-jangalam=āvasathasy=āgratō Dēva-kulikāyām
Vamāna-svāmī-pādānām nīvēdanaka-nimittam=ēvam=ājñāpitē
27 kṛishṇahayōbhī² jāyantē ya ākshēpam kuryāt=sa pañcha mahāpātaka-samyuktah
syād=uktañ=cha bhagavatā Vyāsēna Vindhya-ētavishv=atōyāsu śushka-kōtara-
vāsūnah

¹ Read kshētram=ashṭa-² Read kṛishṇāhayō hī

28, Dūtakah pramātāra-Varāhadattah līkhitam=īdam divirapati-Dhanadattēna
ukti(kti)innañ-cha sauvañnik=Ānantēna — rā sam 20 8 Mārgga dī 5

TRANSLATION

(Line 1) Hail! From Vra(Bra)hmapura, the best of the cities

(Ll 1-4) (There lived) the *Paramabhattachāraka*, the *Mahārājādhirāja*, the illustrious Agnivarman,¹ who meditated on the lotus-like feet of the adorable Lord Virančśvara, in the form of the king of Snakes, observing concentration capable of supporting the earth, who reddens the surface of the lower region by the rays of the collection of the jewels growing about the array of the expanded hoods, large and wide as the surface of the earth, the excellence of whose power is without beginning, unknowable, unthinkable, wonderful, elevated, and extensive, the incarnation of Ananta, who causes the apportioning of existence and destruction of the whole world, (Agnivarmman) who was the lamp of the house of the high family descended from the Moon and the Sun, whose power had been increased for the purpose of favouring all his subjects,

(Ll 4-5) His son (was) the *Mahārājādhirāja*, the illustrious Dyutivarmman, who obtained (his) vast kingdom through the favour of his (his father's) feet, who had destroyed the lustre of the grass in the form of his enemies, backed by formidable allies

(Ll 5-9) His son, the *Paramabhattachāraka*, the *Mahārājādhirāja*, the illustrious Vishnu-varmman, who is, as it were, the embodiment of the qualities, political wisdom, biceiding, bravery, fortitude, steadiness, gravity, magnanimity, who relieves the sufferings of the poor, like the wielder of the disc (Vishnu), who is much devoted to his father, who has gained happiness, strength and vigour, in the kingdom filled by mountains, pays respects to the future godlike eminent kings, the ornament of our family, whose forms will be shining owing to the royal splendour, and then issues these orders to the host of dependants, the police officer, the *pramātāra*, the warder, the councillor of the king, being heir-apparent, the master of the elephants, the master of the horse, and further to householders, land-holders, land-owners, the *karikas*,² the *kulachārikas*,³ the chiefs, and others —

(Ll 9-13) Let it be known to you that, whereas we have been requested by the temple congregation headed by Trāta, Bhāripati Śarmman, and the congregation of the Gauggulikas, together with the officials, (in the following words) —

“ May your Majesty be pleased to do the favour of issuing a copperplate to perpetuate the memory by specifying the names of the land given, for the increase of your religious merit and fame, since some bad persons, being possessed of greed consequent on the evil influence of the Kali age, may in the course of time lay their hands on the pieces of land in all the places that have been obtained in good manner from liberal donors, and that have been enjoyed and are being enjoyed without interruption,”

Therefore this sanctioning grant has been given by us, our heart being filled with devotion, regarding the plots (granted) and for the purpose of continuing the great sacrificial sessions

(Ll 13-26) In which (grants are included), of the elevated field of Vajra, the plot in which a *kulya*⁴ can be sown at Stambhasankatākā, to its east the field Hudukka-sānā, near it

¹ The plate has *Agnivarmma*, see above

² I do not know the exact meaning of *karika*

³ *Kulachārika* is perhaps the head of a *kula*

⁴ *Kulya* is a measure of eight *drōṇas*. In the inscription only the grain that can be sown in the fields (*śhētras*) is given, and we have generally to guess their extent by this standard. Sometimes, however, one boundary is given and sometimes the owners are mentioned. In the present instance and several others, the name of the fields and the amount of seed required are put together, while in *Mālavakāśhētram* and other cases the measurements are included in Bahuvrīhi compounds qualifying the fields

the field Mālavaka in which one *khāri*¹ of seed is required, and more, together with the jungle, a plot of field in which 8 *drōnas* of seed are required, in the lower part of the village Sādhutunga; Champakatoli and the Dēvakya-*arunnakas* at Pātalikārāmaka, fields of Madhyamāraka in which 14 *drōnas* of seed are required, the gift of the weaver of silk, the field of Sāmaka, where 14 *drōnas* of seed are required, of the field called Kapilīśvara the plot in which one *kulya* of seed is required, (all) at the foot of the river Gōmatī² and near the temple of the God Brāhmēśvara, the plot of the field Nandikāraka in which 6 *drōnas* of seed are required, and two fields given by the brother of the land-holder Gellanannāka, in which one *khāri* of seed is required, at Lavanōdaka, the field in which one *kulya* of seed is required at the Daddavaka-jungle, and the field in which five *drōnas* of seed are required, at Dēvakya tōli, (both) in Gabhīrapallikā, of the elevated field of Rajaka the plot in which six *drōnas* of seed are required, of the field near the water of Dēvakya a portion in which three *khāris* of seed are required, and further abodes (shades), water and jungle, above it Khattalikā beyond Madhyamapuraka, the field of Nara and the field of Bhṛishikā in which eight *drōnas* of seed are required near Tulākanthakayaksha, the protruding field that can be reached from it; the field of Bhṛishikā where five *drōnas* of seed are required, on the bank of the river, to its east Vijakarani,³ a portion of the field of Vādra in which eight *drōnas* of seed are required, the portion of the field Parvatāra in which one *khāri* of seed is required, together with channels for irrigation⁴, near it the waste land Khōlulikā and the Khattalikā field in which nine *drōnas* of seed are required together with the jungle, the portion of the field of Dēvakya in which eight *drōnas* of seed are required, Skambhārati⁵, the kēdāra (field) in which one *kulya* of seed is required, behind Nischitadēvi, Kēdāra (fields) in which two *drōnas* of seed are required at Dēvkhāla village, the Sāmaka, Madhuphalamūlaka and Khattalikā fields at Sunthīnāvānūpa, the Nāgula field where one *kulya* of seed is required, with the jungle, the three Andhralakarnnakas, Jarolaka-Kēdāra, the Sāmmahikā field, the jungle land Vyāsōsthini, and near it Daddavaka at Chhidragartilū, many pieces of land belonging to the land holder Varābadatta on the hill, of the Śvītā field the plot in which five *drōnas* of seed are required, which was purchased by the divirapati Dhanadatta, with roots (of trees)⁶ and all the things⁶ (that may be in the land) from Lavachandra, the Commander of the army, for four and a half gold coins, at Nimbāsūri at Kārttikēya-pura, the field named the Vātasa plot in which one *kulya* of seed is required, with water and jungle land, purchased together with the roots (of trees) and all the things, from the *lāvasṭha* Nannaka for eight gold coins by this same divirapati, in order to be presented at the feet of Vāmanasvāmī, before the shrine, in the temple, at Dūrvāshandaka

(Li 26-28) And after it has been ordered thus, (those who reseind this grant) will be torn as black snakes, and he who should reseind it, would incur the guilt of the five great sins. And it has been said by holy Vyāsa, " (Those who consent to a grant of land or assent to the act of confiscation) shall dwell in the hollows of dry trees in the waterless forests of the Vindhya mountain " The messenger is the *pramūtāra* Varābadatta. This has been written by the *divirapati* Dhanadatta, and engraved by the goldsmith Ananta. (Dated) the 5th day of the (month of) Mārgga (sirsha) of the 28th year of the reign

¹ *Khāri* is a mea ure of grain containing 16 *drōnas*. It is also equal to 3 or 4 *drōnas*.

² The *Gōmatī* must be the Guṇṭī. It is however also possible that *Gōmatī-sūri* is the name of a village.

³ This may mean the small portion of the field where seed might have first been sown and then taken out to be sown in larger fields.

⁴ *Kulya* means a channel for irrigation.

⁵ *Samūlam*, with trees, *lit* with roots.

⁶ By *samātrakam* I understand all the things that are (whatever may be) in the land, including *nidhi* and *nikshēpa*, treasure and deposit.

No 8 — CONJEEVERAM PLATES OF KRISHNADEVA-RAYA SAKA 1444

By S V VENKATESWARA AYYAR, M.A., AND S V VISWANATHA, M.A., KUMBHAONAM

These plates were obtained by us on loan from the present head of the Śaṅkarāchārya Matha of Conjeeveram together with six other grants belonging to the Matha. The grants thus examined by us may be enumerated as follows —

(1) Grant of a village Ambikāpūriam by Vijayagandagōpālā to Śrī Śaṅkarārya. Language Sanskrit. Characters Grantha. Astronomical data for 1291 A.D., cited *Ep. Ind.*, Vol. XIII, No. 8 (the present inscription).

(2) Grant of a village Krishnatāyapūriam by Krishnadēva-Rāya of Vijayanagara to Chandrachūda Sarasvatī, disciple of Mahādēva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1444 (1521 A.D.).

(3) Grant of a village Udayambākam by Krishnadēva Rāya to Sadāśiva Sarasvatī, disciple of Chandrasēkhara Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1450 (1527 A.D.).

(4) Grant of land by Vijayaṅgachokkanātha Nāyaka, son of Rangakrishna Muthuvirappa Nāyaka, to Chandramaulisvara Svāmī. Language Telugu and Sanskrit. Characters Telugu. Date Śaka 1630 (1707 A.D.).

(5) Grant of a village by Mahādēva Sarasvatī, disciple of Chandrasēkhara Sarasvatī (originally given to the Matha by Akkanna Mādanna of Gōlkonda), to Rāma Śāstrin. Language Telugu and Sanskrit. Characters Nandināgarī. Date Śaka 1608 (verified as 1687 A.D.).

(6) Grant of a village Kudiyāntandal by Śrī Nṛsiṃharāya of Vijayanagara to Mahādēva Sarasvatī, disciple of Sadāśiva Sarasvatī. Language Sanskrit. Characters Nandināgarī. Date Śaka 1429 (1506 A.D.).

(7) Grant of a village Ēluchuvī by Śrī Nṛsiṃha to the same donee as in (6). Language, characters and date the same.

No. 2, the Conjeeveram grant of Krishnadēva-Rāya, has been engraved on three copper-plates bored at the top and secured by a ring, attached to which is a seal bearing the usual Vijayanagara emblem of a boar, the Sun and the Moon on the upper half and some writing on the lower half¹. The plates are in good preservation.

The plates measure 9 6" by 7 2", except in the middle which is 11 9" long on account of the arch at the top. The ring has a diameter of 2 6' and the seal of 1 3'. The holes through which the ring passes have a diameter of 65". All the plates have raised rims. The writing, which runs across the breadth of the plates, is quite legible except in some places bordering on the rims. The first and third plates are engraved only on one side, the second on both sides. Only the sides of the plates bearing inscriptions are ruled. The inscription contains 102 lines in all excluding the signature. The height of each line is about $\frac{1}{4}$ " on the average. But the letters are larger in the signature, and smaller in a few places where there are erasures—viz. in lines 69-71, 82, 86-89.

The language is Sanskrit, and the whole inscription is in verse, excepting the opening invocation of Gaṇeśa. The metres used are the usual Anushtubh, Śārdūlavikīṭite, Śiṅgharā, Dōdhaka and Śālinī. The poetry is of a low order. The characters of the inscription are Nandināgarī, except the signature at the bottom, which is in Kannada characters. The inscription has several orthographical peculiarities. Stops are not supplied in their proper

¹ The letters denote, perhaps, the name of the king, as in the seal attached to the Kūṁyūr plates of Venkata II. The legend on that seal is read Śrī Venkateśa by Professor Hultzsch, (*Madras Epigraphical Report*, 1891, p. 6).

places. Instances of this have been pointed out in the text. Here and there we find the confusion of long and short *i* and *u*. We have =*praticihim dīsam*=*āsritam*, l 87, for *praticihim dīsam**āsritam*, *dīsi sthitam*, l 88, for *dīsi sthitam*, *pratyūha*-, l 51, for *pratyūha*-, *-pūrvakam*, l 85, instead of *-pūrvakam*. In the third plate *i* and *u* are represented only by a loop over the consonants. There is a redundant *anusvāra* previous to the double consonants *nya* and *nya*, e.g. *pumnyair*-, l 7, for *purnyair*-, =*avanmyām*-, l 28, for =*avanyām*-, *-dānāmy*-, l 30, for *-dānāny*-, *-hīramnya*, l 85, for *-hīranya*. We have instances of redundant *anusvāra* before other consonants in *-āhhyām*-, l 79, instead of *-āhyām*-, and *-samyuktammatikabhōgyam*, l 81, for *-samyuktamēka-bhōgyam*. *Visargas* are very often left out. If in some places they are wanting, they are superfluous in others. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing easily one into another. There is confusion between the letters *sa*, *sha*, *sa*. We have *nyasā*-, l 16, for *nyasā*-, *turusham*, l 18, for *turusham*, =*asēshēshu*, l 34, for =*asēshēshu*, *-shisaya*-, l 81, and *-shisya*-, l 82, for *-śishya*. We find the use of *ta* for *tha* in *jātapratishṭān*-, l 53. The termination for the imperfect and the pluperfect 3rd person singular is omitted in a few instances, thus *vyatāni*, l 20, instead of *vyatānīt*, =*akārshī*, l 30, instead of =*akārshīt*. In l 36 we have *-dharōhantitā* instead of *-dharōhantitā*. Such forms occur in the plates of Venkata I and II. As in the Vilpāka grant of Venkata I¹ for instance, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant. This is specially noticeable in the case of *rya*. In certain cases, however, the *r* sign is written over the line. *Nna* and *nna* are invariably expressed by adding the *anusvāra* before the consonants *na* and *na*. Instead of double consonants only one of the consonants is written in some cases, thus =*udabhūttasmān*-, l 12, instead of =*udabhūttasmān*-, *nirvityar*, l 33, instead of *nirvityām*, *-rajasushya*, l 35, for *-rajasushya*-, *dattavān*-, l 85, instead of *dattavān*-.

The inscription records the grant of the villages Krishnarāyapuram and Kātapattu by Krishnadeva-Rāya of the second Vijayanagara dynasty, who was at the time encamped on the banks of the river Krishnā. The donee is Chandīachūda Sarasvatī,² the head of the Conjeeveram Matha,³ reputed to have been founded by the great Śankarāchārya. In the line of apostolic descent Chandīachūda was the disciple of Mahādēva Sarasvatī. He is styled *Sivachēdas* (having his mind devoted to Śiva), *yātrāja* (prince among ascetics) and *dhīmat* (philosopher). He is also described as an expounder of the *sāstras*, as living at Conjeeveram, and as a great exponent of the doctrine of *māyā*. It may therefore be inferred that the donee was a teacher of the Śankarāchārya matha. This is supported by the terms of the grant, *shisayaprashisyar*-(*sishyaprasishyar*) *bhōgyam*, l 81 f, i.e. the land was to be enjoyed by the donee and his descendants in the apostolic line. The religious sect of these teachers is known as *Kāmalōt-pītha*, probably after the goddess *Kāmalōtyambikā* of Conjeeveram. The matha itself is known as *Śaradā-matha* to this day.

The villages are given in perpetuity as *sarvamānya*, to be enjoyed by the donee and his descendants in the apostolic line. The grant makes it clear that the villages had clearly marked boundaries. It is interesting to observe that the king reserves no right to himself over the land thus given away. All rights of property in the land, the products on it, in it and over it belong to the donee for ever, together with any unforeseen or unearned increments that might accrue on the same. The terms of the grant display a knowledge of the technicalities of the law of property.

¹ *Ep Ind*, Vol IV, pp 269 ff

² *Indra Sarasvatī* or merely *Sarasvatī* is the appellation of all the *Āchāryas* of the *Kāmalōt-pītha* of the *Śaradā Matha* of Conjeeveram. The *Āchāryas* of the *Śrīngērī Matha* founded by one of the Śankarāchāryas style themselves *Bhīratī*.

See below No. 8

The date of the grant is Śaka 1444, Svabhānu, Mārgaśirsha, *gōdvādaśī*. There is apparently a mistake here either of the Śaka or of the cyclic year as *Svabhānu* would be Śaka 1442. Curiously enough, neither the date of the month nor the *tithi* or the *nakṣatra* is given.

Krishnadēva-Rāya's journey to the holy places and the gifts made by him and his brother Vira-Nṛsiṃha are substantiated by various inscriptions on temple walls. An inscription at the back of the *garbhagriha* of the Śārngapāni shrine at Kumbhaghōnam records his visit to the place and his gifts there. The stone inscriptions copied by the Epigraphical Department of Madras in 1915 record the gifts at Śrīśailām and Ahōbalam. No 10 of 1915 records Vira-Nṛsiṃha's visit to the temple of Mallikārjuna at Śrīśailām. No 18 (of Śrīśailām) records the construction by Krishnadēva-Rāya of *mandapas* in the car street, his gift of certain villages to the temple, and his 'remission of tolls on *kāvadis*, pack-horses, bullocks, asses and head-loads.' No 64 records the king's gifts at Ahōbalam, his presents to the god of various jewels and of the revenues of the village Madūru in Chāngala-maṇi-sīma. The *tulāpuruṣa* ceremony performed by the king is also mentioned in stone inscriptions (see Madras Epigraphist's Report, 1914-15, p 109). The king's lavish gifts at the Tirumala temple attracted the greed of the Portuguese governor of Goa in 1545. In some of these places we find also statues of the king, his queens and ministers. At Tirumala are bronze statues of Krishnadēva-Rāya and his queens, the king with his characteristic cap 'of brocade in fashion like a Galician helmet covered with a piece of fine stuff all of fine silk,' as described by Domingo Paes, having on either side his favourites, the courtesan Chinnādēvi, whom he afterwards made his queen, and a princess of Orissa, whom he likewise married. The figures are reproduced in Mr Gangoly's *South Indian Bronzes* (p 60 and pl LXXIV). A stone image of the king was set up at Śrīśaila by the viceroy of that place, along with one representing the viceroy himself (Inscription No 14 of the Madras Epigraphical collection for 1915).

The king's patronage of literature is mentioned in l 91 and is too well known to need dwelling upon. Cf Archaeological Survey Report, 1908-9, p 185.

Various places are mentioned in the grant. These are Krishnarāyapuram, Kātapattu, Chandragiri, Mūtukāvu, Chengādu, Nivvalūr, Chengōde, Kāñchūr, Akkāli-Vēlūru, Sēdamangala, Podavūr, Śrīvāka, Parundūr, Kottavāka and Śrīvallūr. Of these localities we are able to identify the following —

Krishnarāyapuram, which goes still by the same name, is situated to the south of Conjeeveram and is about 90 miles from it. It is a place of some historical importance, being the scene of the battle of Wandiwash.

Kātapattu is easily identified with Kātpādi which is now a railway station—a junction in the Madras and Southern Mahratta Railway.

Chandragiri¹ is well known by the same name in modern times. The Rāja of this locality sold Madras to the English in 1639.

Kāñchūr is the same as Kāñchivākkam situated 17 miles to the east of Kāñchi.

Vēlūr is the Vellore cantonment in North Arcot District.

Podavūr and Śrīvāka are villages 15 miles north-east and 7 miles north of Conjeeveram, respectively.

Parundūr is situated nine miles to the north of Podavūr. Near it runs a canal called Kutirakārpallam which is about 40 miles in length. Near this place is reported to be the scene of the battle of Polilore which was fought during the course of the second Mysore War. Between Parundūr and Polilore there are tombs of English generals who seem to have taken part in the war.

Kottavāka is a small village situated 12 miles north-east from Kāñchi and quite close to Parundūr.

¹ A district of the Vijayanagara kings with its capital at Chandragiri. Cf *Ep Ind*, Vol III, pp 119 f.

Śīruvallūr is a mile¹ to the south from Parundūr

Sēdamangala is perhaps the same as Samudramangala a small village near Conjeevaram [There is a Sēdamangala about 8 miles E of Pōḍavūr.—H K S]

Most of these places are now agricultural centres in the North Arcot and Chingleput districts

Of the names occurring in the plates the most interesting are those of the donee and his guru. The names occur in the *Guruparamparā* of the Conjeeveeram *Matha*, extracts from which must be interesting in this connection.

चन्द्रशेखरयोगीन्द्रः विद्यानाथयतिर्महान् ।

इमे ह्यष्ट स्मृताः शिष्याः श्रीविद्यातीर्थयोगिनः ।

शकरानन्दयोगीन्द्र. पूर्णानन्दस्तथैवच

महादेवश्च तच्छिष्यः चन्द्रशेखर एव च ॥

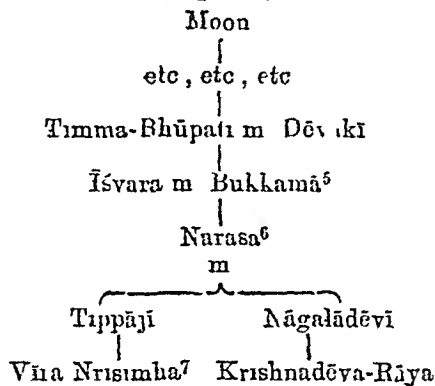
The *Gurupāramparā-stāva* gives us further information

श्रीपूर्णानन्दमौनोद्भूतः नेपालनृपदेशिकः ।

अव्याहवस्वसचार सश्रयामि जगद्गुरु ॥.

Bühler in the *Inscriptions from Nepal*³ mentions a certain *Siāmin* of South India, named Somaśekharaṇanda, who went to Nepal in 1503 A D. The *Svāmin* referred to must be either the donee of our grant or his guru's guru Pūrṇānanda *alias* Chandiachūda³. The earliest of the *āchāryas* of this *Matha* referred to in Epigraphy is Śrī Śaṅkarārya mentioned in the copper-plate grant of Vijayagandagopāla. Tradition ascribes the foundation of the *Matha* to Śaṅkarāchārya, the famous teacher of Advaitism, who installed there his disciple's disciple Saivajña⁴.

The kings mentioned in the grant, Vira-Narasimha and Krishnadēva-Rāya, were tolerant sovereigns, as they made gifts to the temples of both Viṣṇu and Śiva. The genealogy of the Vijayanagara kings as we learn from the plates, is as follows:—



¹ [About 6 miles on the map — H K S]

2 P 40

² The Pūrnānanda of the *Guruparamparā* will then be a surname of the Chandrachūda of our grant. The identification is supported by a copper plate of Vira Nṛsiṃha which we are preparing for a later issue of the *Ep Ind*.

* For the contemporaneity of Sarvajña *alias* Sarvajñātman, author of the *San kshēpasārīraṇa*, and the Chōla king Aditya I see Mr Venkateswara Ayyar's note in the *Ind Ant*, 1914, p 238

* The names of *Iśvara* and *Bṛhannārāyaṇa* found also on stone inscriptions recently copied by the Epigraphist (Madras). See his Report for 1913-14, p. 100.

* Narasa-Nāyaka usurped power in 1503-4

⁷ Vira Nṛsiṃha is here also styled Nṛsiṃhēndra. Our plate makes it quite clear that Krishṇandēva Bāya began to rule only after Nṛsiṃha was dead. This agrees with the statement of Nuniz.

The signature attached to the grant is *Śrī Virūpākṣha*, the name of the tutelary deity of the Vijayanagara kings. Virūpākṣha is the king of the Nāgas and the guardian of the western quarter. Professor Gunnvedel considers it probable that he is the Buddhist form of Śiva (*Buddhist Art in India*, p. 43). But the term simply means 'one with three eyes' (*tri dhām rati chandir-āṇi-ūpān aṅśīm yasya sah*) and has always been characteristic of Śiva. Cf. *Tryambakī*, 'having three eyes,' a Vedic epithet of Śiva, who is invoked for protection against death. Śiva is connected with the Nāgas in various ways, being called *Nāgabhūta*, 'having a serpent as his ornament,' *Nāgēndrakurūḍa*, 'having serpents on his crest-lobes,' *Nāganātha* 'lord of serpents,' etc. As lord of the Nāgas, he was naturally regarded as the guardian of the western quarter, as snakes abound in the sea, and the sea lay to the west of the Aravins in the Panjab. The Vijayanagara kings were worshippers of Nāgas and of Śiva as *Nāganātha*. Their queens not only set up *nāgakals* in the temples which they attended, but they had their own special female *nāga* deity, such for instance as was discovered by the Archaeological Survey, Madras, near the Kōdandarama temple at Vijayanagara (see Report, 1914-15, p. 38). The temple of Virūpākṣha is now known as the Pampāpatī temple and is still regarded as the most ancient and holy temple there. The annual festival of the god attracts forty or fifty thousand people (*ibidem*, p. 37).

The name of the composer is not given in the inscription. Perhaps his name was *Urulavi* [which may, however, mean simply 'great poet'—H. K. S.] But a blank in the next line may well be filled with the word *Sabhāpati*, the famous rhymester of the Rājā's court. In fact the metre requires it. If so, *Urulavi* was another name for *Sabhāpati* or a title assumed by him. The engraver of the inscription was *Vṇanāḥārya*,¹ son of Mallana, whose descendants continued hereditary engravers of grants to the third Vijayanagara dynasty as well.

TEXT²

First Plate

- 1 श्रीगणाधिपतये नमः [1']³ नमस्तुंगशिख्युंविचंद्रचासरचार-
- 2 वे । तैलोक्यनगरारमसूलस्तभाय शशवे । (॥) [१']⁴ 'हरिर्नीलावरात'-
- 3 ख दद्रादः स पातु वः । हेमाद्रिकलशा यत्र धात्री च्छत्रत्रिय द-
- 4 धौ । (॥) [२']⁵ 'कल्याणायास्तु तद्वास प्रत्यूहतिमिरापह । यद्गजोप्यगजी-
- 5 झूत हरिणापि च पूज्यते । (॥) [३']⁶ 'अस्ति क्षीरमयादेवेर्मयमानान्म-
- 6 हावुधे । नवनीतमिवोद्धूतमपनीततसो मङ्ग' । (॥) [४']⁷ 'तस्यासीत्तन-
- 7 यस्तपोभिरतुलैरन्वर्थनासा बुधः । (॥) पुंस्त्वैरस्व' पुरुरवा भुजव-
- 8 तैरायुर्विपां निव्रत' । तस्यायुर्वहुपोस्य तस्य परुषो युवे यया-
- 9 ति⁸ क्षितौ । (॥) ख्यात(.)स्तस्य तु तुर्वसुर्वसुनिभ⁹ ओदेवयानीपते¹⁰ । (॥) [५']¹¹
- तद्व-
- 10 शे देवकोजानिहिदीपे¹¹ तिसभूपतिः । यशस्वी तुलुवेद्रेषु यदो.

¹ See *Ep. Ind.*, Vol. III, p. 237

⁴ Read 'वराहस्य'

⁷ Read 'गुर्विपा'

¹⁰ Read 'पति'.

² From the plates

Metre *Sardūlavikrīḍita*

⁶ Read 'ययाति'

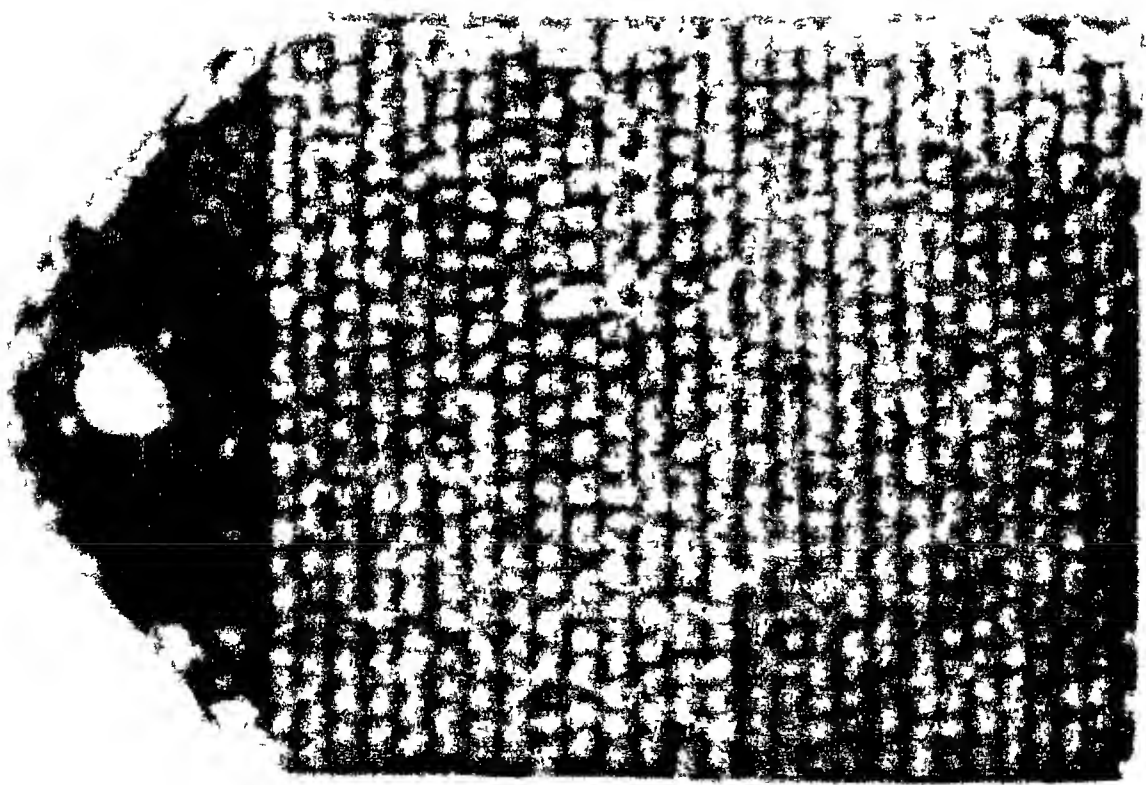
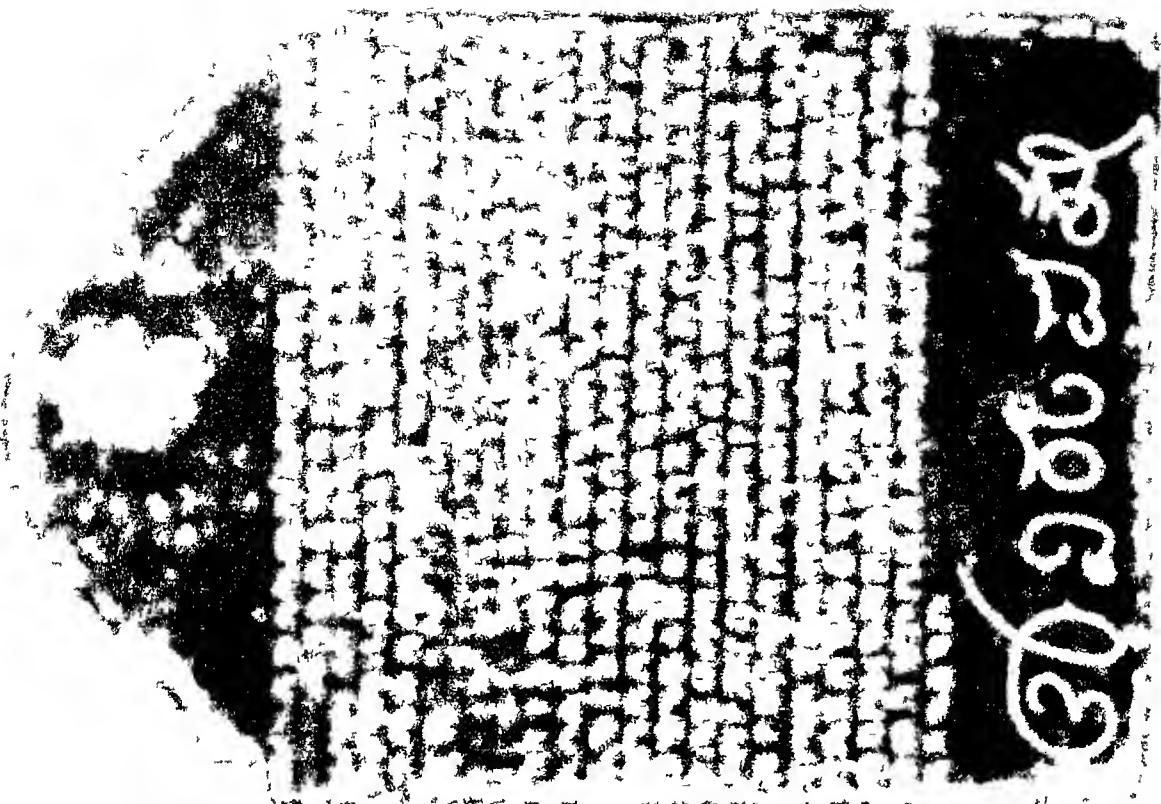
¹¹ Read 'जानिहिदीपे'

³ Metre *Anuṣṭubh*

⁵ Read 'पुरुरस्य'

⁹ Read 'निभ'

అంబర చక్ర



- 11 कृष्ण इवान्वये ।(॥) [६'] 'ततोभृङ्गुक्कसाजानिरीश्वरक्षितिपालक' । अ-
 12 त्राससमुणभ्रशं श्रीलिरलं सहीभुजा ।(॥) [७'] 'सरसादुदभूतत्तानर-²
 13 सार्वनिपानकः । देवकीनन्दनः कासी देवकीनदनादिव ।(॥) [८'] 'कावेरी-
 14 साय वध्वा⁴ वह्नजलरया⁵ यो विलंघ्यैव शत्रु (१) जीवग्राह स-
 15 हीत्वा समित⁶ भुजवलात्त च राज्य तदीय । कृत्वा श्रीरगपूर्वं
 16 तदपि निजवसे⁷ पट्टण यो वभाने (१) कीर्तिस्तुभ निग्नाय त्रिभुवन-
 17 भवनस्तूयमानापदानः [१'] ॥ [८'] 'चेर चील च पाञ्च तदपि'

व सधुरावह-

- 18 भ भानभूप (१) वीर्योदग तुरुक्क⁹ गजपतिनृपति चापि जित्वा त-
 19 द[१]न्यान् । प्रा गगातीरत्नकाप्रथ(१)मचरमभृभृत्तटात नितात
 20 न्यात. क्षोणीपतीना स्रजसिव शिरसा शासन यो व्यतानी¹⁰ ।(॥) [१०']

¹¹विवि-

- 21 धस्रक्षतोद्देशे¹² रामेश्वरप्रमुखे मुहुर्मुदितहृदय¹¹ स्थाने स्थाने व्य-
 22 धत्त यथाविधि । दुधपरिवृती नानादानानि यो भुवि षोडश त्रि-
 23 भुवनजनीतोत् स्फीत यशं पुनरुत्तयन् । (॥)[११'] ¹⁴तिप्पाजीनाग-
 24 नादेव्यो¹⁵ कौमल्यान्नीसुमित्तयोः । देव्योरिव नृसिहेन्द्र¹⁶ तस्मात्पत्ति-
 25 र्यादिव ।(॥) [१२'] ¹⁷वीरौ विनयनी¹⁸ रामसलक्षणाविव नदनौ । जातौ
 वी-

- 26 रन्तसि[हे¹⁹]द्रक्षणायासहीपती ।(॥) [१३'] ¹⁰वीरश्रीनारसिंहः स विजयन-
 27 गरं रत्नसिंहासनस्थ(१). कीर्त्या नीत्या निरस्य²⁰ नृगनलन-

Second Plate, First Side.

- 28 हुपानप्रवंन्यासधन्यान्²¹ । प्रा सेतोरा सुमेगेरवनिसुरनतरक्षै-²²
 29 रमा चोदयाद्रेरा प[१]थात्वाचलतादखिलहृदयसावर्ज्य²³ राज्यं श-
 30 शास ॥ [१४'] ¹⁰नानादानान्यकार्यो²¹ कनकसदसि यः श्रीविरूपाक्षदेवस्था-
 31 ने श्रीकालहस्तोशितुरपि नगरे वेंकटादौ च काच्यां । श्रीशैले शोण-
 32 शैले सहति हरिहरेहोवले सगसे च श्रीरंगे कुभघोणे हततस-

¹ Metre Anushtubh

⁴ Read नृदा

⁷ Read °वशे

¹⁰ Read °तानीत्

¹³ Read °हृदय

¹⁵ Read °सिहेन्द्रात्

¹⁸ Metre Sragdharā

²² Read °सुतरस्य °

² Read °क्षमात्र °

⁵ Read °रया

⁸ Read तमपि

¹¹ Metre Haimi

¹⁴ Metre : Anushtubh

¹⁷ Metre Anushtubh.

²⁰ Read निरस्यन्.

² Read °चलाना °.

³ Metre Sragdharā

⁶ Read सन्निति

⁹ Read तुरुक्क

Read °तीप्राप्ते

¹⁵ Read °देव्यौ

¹⁸ Read त्रिनयिनो

²¹ Read °व्यवन्वासधान्यान्.

²⁴ Read दानान्यकार्यरिज °.

33 सि महानंदितीर्थं निवृत्त्यै¹ । (II) [१५*] 'गोकर्णे रामसेता जगति
तदितरेष्व-

34 प्यसेषेषु² पुंयस्थानेष्वालम्बनानाविधिवद्भलमहादानवारि-

35 प्रवाहैः । यस्योदचत्तुरंगपकरस्वररजशुष्यदंबोधिसत्तः च्मा-

36 भूमचाक्षिदाहत्तरकुलिशधरोःकंठिता³ कंठिताभूत् । (II) [१६*] 'ब्रह्मांड

37 दिश्वचक्रं⁴ घटमदितमहाभूतक⁵ रत्नधेनुं सप्तावोधिं च⁶ कल्प-

38 क्षितिरुहलतिके काचनीकामधेनुं⁷ । स्वर्णं(r)च्मां यो हिरण्यान्धरथ-

39 मपि तुलापूरुषं⁸ गोसहस्र हेमाय्य हेमगर्भं कनककरिरथं

40 पचलांगल्यतानीत् । (II) [१७*] 'प्राज्यं प्रशास्य निर्विघ्नं राज्यं व्यामिव शा-

41 सितु । तस्मिन्गुणेन विख्याते क्षितेरिद्रे दिवं गते । (II) [१८*] 'ततोप्य-
वायवी-

42 र¹⁰ श्रीकृष्णरायमहीपतिः । विभर्ति मणिकैयूरनिर्विघ्नेषं म[न्त्री]

43 भुजे । (II) [१९*] 'कील्या¹² यस्य समंततः प्रसृतया विश्वं रुचैक्यं ब्रजेदि-

44 त्याशक्य¹³ पुरा पुरारिरभवद्दालीक्षण. प्रायशः । पद्माक्षो-

45 पि चतुर्भुजो जनि चतुर्वक्त्रोभवःपद्मभू¹⁴ कालो खड्गमधा-

46 द्रमा च¹⁵ कमलं वीणां च वाणी करे । (II) [२०*] 'शत्रुणा¹⁷ वाममेते

ददत

47 इति रूपा किं नु सप्तांबुराशी¹⁸ नानामेनात्तरंगतुटितव-

48 सुमतीधूलिकापल्लिकाभि¹⁹ । मशोप्य²⁰ स्वेरमेतद्व्यतिनिधि-

49 जलधिश्चेणिका यो विधत्ते (I) ब्रह्माडस्वर्णमेरुप्रमुखनि-

50 जमहादानतोयैरमेयै. । (II) [२१*] 'महत्तामर्त्यसार्थ²¹ श्रियमिह

51 सुचिरं भुजतामित्यवेत्य प्रायः²² प्रत्युहहेतोस्तपनरथ-

52 गतेरालय देवताना । तत्तद्द्विरजैत्रहृत्यापि²³ च विरुदप-

53 दै(ः)रकितास्तत्र तत्रै²³ (I) स्तंभा²⁴ जातप्रतिष्ठान्वतनुत²⁵ भुवि

54 यो भूभृदभ्रंकपाग्रान् । (II) [२२*] 'काचीश्रीशैले²⁶ श्रीणाचलकनकमभा-

¹ Read निवृत्त्याम्

² Metre Sragdharā

³ Read °प्यसेषेषु पुण्

⁴ Read यस्योदचत्तुरंगपकरस्वररजशुष्यदंबोधिसत्तं चामूरुपचक्षिदीयत्तरकुलिशधरोत्कण्ठिताकुण्ठिता°

⁵ Read विश्वचक्रं

⁶ Read घटसुदित°

⁷ Read सप्तावोधिं

⁸ Read काचनी का°

⁹ Read °पूरुष

¹⁰ Metre Anuṣṭubh

¹¹ Read °वीर्य

¹² Metre Sāṁdūlavikrīṭa

¹³ Read कील्या

¹⁴ Read °शङ्ख

¹⁵ Read °भवत्यद्भु

¹⁶ Read च

¹⁷ Metre Sragdharā

¹⁸ Read शत्रुणां

¹⁹ Read °राशीनां

²⁰ Read पल्लिकाभि

²¹ Read संशोप्य

²² Read °सायां

²³ Read प्रत्युह

²⁴ Read °हृत्या°

²⁵ Read तत्र

²⁶ Read सभाज्ञात°

²⁷ Read °स्तान्वतनुत°

²⁸ Read °शैले°

Second Plate, Second Side

- 55 वैकटाद्रिः प्रमुख्येष्ववर्त्यावर्त्य सवप्यतनु¹ विधिवद्भूयसे
 56 श्रेयसे यः । देवस्थानेषु तीर्थेष्वपि कनकतुलापूरुपादी-
 57 नि नानादानान्येवोपदानैरपि समसखिलैरागमोक्ता-
 58 नि तानि ।(॥) [२३*] ^२रोषकृतप्रतिपार्थिवदंडं^३ (१) शेषभुज^४ क्षिति-
 59 क्षणशौड^५ । भाषेगेतप्युवरायरगंड(१)स्तोषकदधिषु यो
 60 रणचंडः ।(॥) [२४*] ^६राजाधिराज इत्युक्तो यो राजपरमेश्वरः । सू-
 61 रंरायरगंडश्च पररायभयकरः ।(॥) [२५*] ^७इदुरायसुरव्राणो^८
 62 दुष्टशार्दूलमर्दनः । धीरप्रताप इत्यादिविरुदैरुचितै-
 63 र्युतैः^९ । (॥) [२६*] ^{१०}आलोक्य महाराय जय जीवेति वादिभिः । अं-
 64 गवंगकलिंगाद्यै राजभिः सेव्यते च य ।(॥) [२७*] ^{११}स्तुत्यौ-
 65 दार्यः[*] सुधीभिस्तौ^{१२} विजयनगरे रत्नसिंहासनस्थः (१) क्ष्मा-
 66 पालान् कृष्णरायक्षितिपतिरधरीकृत्य नीत्या नृगादी-
 67 न् । आ पूर्वाद्रेरथास्तक्षितिधरकटकादा च हेमाचलां-
 68 तादासेतोरधिसार्थश्रियमिह बहलोक्त्य कोर्त्या समिधे ।(॥) [२८*]
 69 ^{१३}शालिवाहननिर्नीतशकाब्दे^{१४} गणिते क्रमात् । सहस्रेण चतुः(ः)यत्ना-
 70 रिशता च चतुश्चतैः । (॥) [२९*] ^{१५}स्वभानुवत्सरे मासि मार्गशोर्षका-
 नामनि ।
 71 कृष्णवेणीतटे शुद्ध^{१६} गोदादश्या महातिथौ ।(॥) [३०*] ^{१७}मह[१*]देवसर-
 स्वत्या[. शिष्याय*]
 72 शिवचेतसे । व्याख्याताखिलशास्त्राय विख्याताय महात्मने ।(॥) [३१*]
 73 ^{१८}काचीपुरनिवासाय भायावादावुधीदेवे^{१९} । चद्रचूडसरस्वत्यै
 74 यतिराजाय धीमते ।(॥) [३२*] ^{२०}चंद्रगिर्याख्यराज्यस्थं सूतुकाख्यपतु-^{२१}
 75 ग । चेकाटुकोटकाशस्थं निव्वलूनौडुको स्थितं ।(॥) [३३*] ^{२२}चेंगोडेग्रामका-
 76 व्याय कावु(चू)रौरपि दक्षिण [१*] ग्रामादक्कालिवेलूचनामकाद-
 77 पि पश्चिम ।(॥) [३४*] ^{२३}सेदमंगलकात्^{२४} ग्रामादुत्तरस्या दिशि स्थित ।
 कृष्ण-
- ७८ रायपुरं चेति प्रतिनाम समाश्रितं ।(॥) [३५*] ^{२५}प्राक्तनीपोडवूरा-

^१ Read सर्वेषु°

^४ Read °मुज

^६ The Hampo inscription has हिंदुराय°

^९ Read सुधीभिस्तौ

^{१२} Metre Anushtubh

^{१६} Read °काट्टा°

^२ Metre Dōṭhaṇa

^५ Read °शीरुड .

^७ Read °युत

^{१०} Read °निर्णीत°

^{१३} Read °धोन्दे

^३ Read °द्रष्ट

^८ Metre Anushtubh

^{११} Metre Sragdharā.

^{१४} Read शुद्धे

^{१८} Read °काव्याख्यपतु°

79 ख्यामाश्रित¹ नामयुत्तरा । नर्वसान्चतुर्भोगासयु-

80 त च सनततः ।(II) [३६"] निधिनितेपणप्रागभिदमाध्यज-

Third Plate

81 क्षानिनत² । गच्छिन्नायासिसयुक्तैकभोग्य³ समूह 1(I) [२७"] पिस-

82 यप्रशिक्षभोग्य⁴ क्षानादाचंद्रतारका [1"] दानन्याधसनस्यापि विक्र-

83 यस्यापि चोदित⁵ [II] [३८"] परीतः प्रयतै⁶ म्निस्त्र्यै पुनोदितपुरोगम्य ।

वि-

84 विधेर्विबुधै श्रीतप्रतीक्षेरधिकैर्गिरा⁷ ।(II) [३९"] क्षणदेवमहाराय्यो म-

85 ननीयो सनचिना । यद्विरंखपयाधारापुर्वक दतवानि[३ ४०"]

86 [ए]तद्भासियवज्यादिनाडीकोठमन्वित⁸ । शिखवाकमहाप्रागाप्रा-

87 च्या दिशि विगजित ।(II) [४१"] परदुर्गभिधायामाप्रतिचि⁹ दिगमा-
श्रीत । कोट-

88 वाक्कात्रयप्राप्तादक्षिणस्या दिशी¹⁰ स्वीत ।(II) [४२"] शीखव[नृ]कतुगासा-

89 दुदीचि¹¹ दिगमाश्रित । नाटपट्टभिधान च ग्रामरत प्रदत्तवान् ॥ [४३"]

90 ¹²तद्विदमवनीवनीपगवितितुधरायुस्य¹³ क्षणरायस्य । शा-

91 ¹⁴सनसुर्लेकविधैभवनिवह(निवह)निदानस्य भूतिदानस्य ।(II) [४४"]

92 ¹⁵क्षणदेवमहारायशासनेन [सभापतिः ।¹⁶ ¹⁷ग्रभाणीसृष्टुमदर्भ तदिदं तां-

93 ब्रजासन¹⁸ ।(II) [४५"] क्षणदेवमहारायशामनान्तर्गताज[।¹⁹ त्वस्ता²⁰

94 श्रीवीरणाचार्यो वातखनाब्रजासन²¹ ।(II) [४६"] दानपाननयोर्भवे

95 दानाच्छ्रेयोनुपालन । दानात्स्वर्गमवाप्नोति पालनादच्युत प-

96 द ।(II) [४७"] स्वदत्ताद्विगुण²² पुंख परदत्तानुपालनं । परदत्तापहा-
रेण

97 स्वदत्त निष्फल भवेत् ।(II) [४८"] स्वदत्ता परदत्तां वा यो हरेत् वमुंध-

98 रा । षष्टिर्वर्षसहस्रणि विष्टायां जायते क्लिप्त²³ ।(II) [४९"] एकैष²⁴
भगि-

¹ Read 'व्यामाश्रित

² Metre Anushtubh

³ Read 'क्षानित

⁴ Read 'पुनोदितभोग्य समूहस्य

⁵ Read 'प्रशिक्षभोग्य' च

⁶ Read 'यते' निस्त्र्यै

⁷ Read 'श्रीतपदि'

⁸ Read 'परिपययोधारापुर्वक दत्त'

⁹ Read 'ग्रामीय'

¹⁰ Read 'धाद्रासात्तातीची' दिगमाश्रित

¹¹ Read 'दिशि' स्थित

¹² Read 'शिखवदूक' and 'दुदीची' दिशि

¹³ Metre 'Ary'

¹⁴ The Hampo inscription has 'वनीवनीपकविनृतधरायस्य', see *Ep Ind*, Vol I, p 366, cf also *Ep Carn*, Vol. VII, p 3

^{15a} Read 'सुर्लेकवि

¹⁶ Cf the corresponding passage in the Shumogri plates, *Ep Carn*, Vol VII, p 3

¹⁷ Read 'ग्रामीय'

^{18a} Read 'तान

¹⁹ Read 'त्वष्टा

²⁰ Read 'व्यतिष्ठताम'

²¹ Read 'द्विगुण

²² Read 'कृति

²³ Read 'एकैष

- 99 नी लोके सर्वेषामेव भूभुजा । त¹ भोज्या न करग्राह्या विप्रद-
 100 ता वसुधरा ।(II) [५०*] ²सामान्यो³ धर्मसेतुर्नृपाणां काले काले
 पाल-
 101 नीयो भवद्भिः । सर्वानेतान्माविनः पार्थिवद्राभूयो⁴ भूयो या-
 102 चते रामचद्र.⁵ ।(II) [५१*]

श्रीविरूपाक्ष⁶

TRANSLATION

(ABRIDGED)

(Ver-o 1) Invokes Śambhu,

(V 2) the Vaiśāha (Boar) incarnation of Vishnu and

(V 3) Gajānana

(Vv 4 and 5) Trace the descent of the family from the moon, through Budha, Purāṇavas, Āyus, Nahusha, Yayāti, and Turvaṣu

(V 6) Of the line of Turvaṣu was king Timma, the husband of Dēvaki, who shone in glory among the Tuluva chieftains as Krishna did among the Yadu race

(V 7) To him was born, of his wife Bukkamā, Īśvara, the protector of the earth, a crest-jewel among the lords of the earth, flawless and unrivalled

(V 8) King Narasa was born to him He was born of Dēvaki,⁷ as Kāma was from the son of Dēvaki (Krishna)

(V. 9) Narasa built a bridge across the Kāvēri in the teeth of the foe, defeated the (Chōla) king, took him captive and wrested the kingdom from him He then captured Śrīrangapattana and planted a pillar of victory there

(V 10) He defeated the kings of Chēra, Chōla and Pāndya, Mānabhūsha, the Lord of Mathurā,⁸ the fierce Turushka, the Gajapati king (of Orissa) and others He made all kings from Lankā to the banks of the Ganges, and from the first to the last mountain,⁹ bear his commands on their heads like a garland of flowers

(V 11) His gifts in Ramāśvaram and other places

(Vv 12 and 13) To that king were born, of Tippāji and Nāgalādēvi, the sons Viranarasimhendra and Krishnarāya, who were brave yet well behaved, as Rama and Lakshmana were born to Pankajathā (Daśarathā) of Kausalyā and Sumitrā

(V 14) The brave *śrī* Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛga Nala, Nahusha Brāhmanas from Sētū to Mēru praised him obeisance He ruled his kingdom between the eastern and western mountains, drawing to him the hearts of all people

¹ Read न

² Metre Salini

³ Read ०न्योय

⁴ Read ०वेन्द्राभूयो

⁵ Read ०चन्द्र

⁶ In Kanarese letters

⁷ [The Hampe inscription and many others read द्वैकीनद्वारकामो (not, as here, ०नद्वारकामो), and this must be right, as the reading of this inscription introduces a second Dēvaki as wife of Īśvara, whose wife Bukkamā is well known and has been mentioned in I 11—H K S]

⁸ This seems to be a better rendering than that of Messrs Gopināth Rao and Rāghavayya (in *Ep Ind*, Vol IX, p 340), who consider the Pāndya king to be the same as Mānabhūsha The passage lends support to the view that there were more than one Pandya prince ruling simultaneously in the Pāndya country, or that Mudara was under a separate ruler who was as strong as the Pāndya king himself The titular kings of the Pāndyas were doubtless eclipsed by the growing power of the Nāyaks and Pālayas in the 16th century

⁹ This probably means 'from the eastern to the western ghats' (see ver-o 14 below)

(V 15 and 16) He made various gifts at Kanaka-Sadval¹ (Chidambaram), Vṛṇpāksha Kālakṣi, Venkatādri (Tirupati), Kāñchi, Śrīśaila, Śānaśaila (Amaravati), the great Haribara Ahobila, Sangama Sirauga, Kumbhaghosa, Mahāmandirirtha Nivriti, Golarva, Rāmaścū² and other holy places

(V 17) Praises of the king

(V 18) When that king famous for his virtues, went to heaven as it were to rule there after having ruled his large kingdom without any difficulties

(V 19) Krishnarāya of irresistible might bore the rule of the earth on his arm as if it were a jewelled bracelet

(V 20-22) Praises of Krishnarāya

(V 23) His gift at Kāñchi, Śrīśaila Śōṇubala, Kanakasabhā (Chidambaram), Venkatādri (Tirupati) and other places

(V 24-26) His *brinda*

(V 27) The kings of Anga, Vanga, Kalinga, etc. paid him homage

(V 28) His praises

(V 29-32) In the Śaka year 1444, according to the Śaka year reckoning, in the year Svabhānu, in the month of Mārgaśīrṣa, on the Gōdvādasi day (is made the gift) on the banks of the Krishnavēnī river to Chandrahuda Śaśvatī, the talented and high-souled saint, the disciple of Mahādēva Śaśvatī, a devotee of Śiva, the famous commentator on all the *vāstras* an expert in Māyāvāda (the doctrine of Māyā), who is resident in Conjeeveram.

(V 33-36) The place granted is Old Podavūr,³ otherwise known as Krishnarāya-puram, in the Mūtukāvu-pattu in Nivvalūr nādu in Chengāttu-kittakam, (which is a division of) Chandragiri country. It is bounded by Chongēdu village on the west, Kāñchūr on the north, Akkālivelūr on the east, Sēdamangalam on the south

(V 36-40) Nature and description of the grant. All rights to the land are given by Krishnadēva Rāja in perpetuity, on the advice of the learned men of his court

(V 41-43) He also gives the village Kātapattu, bounded by Śīruvāka village on the west, Parundūr on the east, Kōttavāka on the north, Śīruvallūr on the south

(V 44 and 45) The composer of the grant was Uṇkavi (*ulaka* Subhāpati)

(V 46) The engraver of the grant was Vīraṇāhārya, son of Mallana

(V 47-51) The usual imprecatory verses

The signature Sri Vṛṇpāksha in the Kannada alphabet

¹ Kanaka Sabhāpati is one of the names of Natarāja at Chidambaram

² Probably the modern Dhauashikōṭi, which is still known as *ścū*. Or it may mean Rīmāśāram, the famous place of pilgrimage in the Rāmuṇḍ District. It could hardly be either Durbhāṣayana or Navapīṣhanam a few miles from Pūṇnāḍ, though these places are known as *Adiścū*. Could the composer have meant Rīmāśā in contradistinction to *Adiścū*?

³ *Prakṛarī Podavūr* means probably 'Podavūr the old'. Such distinctions are common enough. Cf. Cuddalore 'new town' and *old town*. We are however unable to identify "New" Podavūr.



No. 9—THE SUSUNIA ROCK INSCRIPTION OF CHANDRAVARMAN

By M. HAMMOHADDHARA PANDIT H. PARASAD SHASTRI, CALCUTTA

Susunī is the name of a hill in the Birkur District of Bengal, situated about 12 miles north-west of the town of Birkur. The existence of an ancient inscription on the Susunī hill was brought to the notice of my friend Babu Nagendra Nath Vasu who published a short note on it nineteen years ago¹. As he had to rely on a copy made by a friend who had very little experience in copying inscriptions, his transcript is not very correct. He recognized the importance and antiquity of the record and tried to obtain a better and more faithful impression or estampage. Subsequently he obtained some more impressions and edited the inscription in the Journal of the Bangiya Sahitya Parishad with a crude facsimile².

The inked impressions which accompany this paper were made by my pupil Babu Rākhāl Dās Binrui, at present an Assistant Superintendent in the Archaeological Survey who paid a visit to the place two or three years ago. He described the place as being by the side of a hill stream and below a small water-fall, which had caused the destruction of a cave on the back wall of which the inscription was incised.

The record consists of three lines two of which are incised below a big wheel with flanging rim and hub measuring 2' 3" and 2' 2" respectively while the third line to the right of the wheel measures 2' 6" in length. The height of the letter varies from 1" to 1 1/2".

The language of the inscription is Sanskrit and the characters belong to the eastern variety of the Northern alphabet of the 4th century A.D. There are some mistakes due to the carelessness of the mason, e.g. -*ādhipatīr* for -*ādhipatīr*, A 1 1, *dharmānāt sahitā* for *dharmānāt sahitā*, in B. A consonant with a superscript *r* has always been doubled, and the only orthographical peculiarity is the spelling of the name *Sinhavarmā*. A 1 1, where we find *n* in the place of the *anuvāc*. The historical significance of this record has already been dealt with in my paper on the Mandara inscription of the 4th century of Narayana³.

I edit the inscriptions from the impressions supplied to me by Rākhāl Dās —

TEXT⁴

A

- (1) पुष्करणाधिपतिर्महाराज[1*]जयसिद्धवर्मण. पुत्रस्य
(2) महाराजजयचन्द्रवर्मण. कति

B

चक्रसामिन दास[1*]ग्र(ये)ण[1*]तिसृष्ट.

TRANSLATION.

A

The work of the illustrious Mahārāja Chandravarmman, the son of the illustrious Mahārāja Sinhavarmman, the lord of Pushkarana

B

Dedicated by the chief of the slaves of the wielder of the discus (i.e. Viṣṇu)

¹ *Proc. A. S. B.*, 1895 pp. 177 ff.

² *Ab. J.*, Vol. XII, p. 15 ff.

Bangya Sahitya Parishad Patrikā, Vol. III, pp. 268 ff.

³ From the original impression.

⁴ Read *अधिपति*.

No 10 —SENDALAI PILLAR INSCRIPTIONS.

By K V SUBRAHMANYA AIER, B.A., M.R.A.S., OOTACAMUND.

The subjoined inscriptions are ongraved on four pillars of black granite which stand in a *mandapa* in front of the central shrine¹ of the Sundarēśvara temple at Sendalai in the Tanjore district. As the tops of these pillars are chopped off, some portions of the inscriptions are inevitably lost. In 1897, when the records were copied for the first time, the lower portions of the pillars were found to be built in. Excavation was accordingly made by the late Rai Bahadur V Venkayya, but the results were not very satisfactory. He remarked: "All the four pillars are much damaged and worn at the bottom, so that very little can be made of the writing there. If the pillars had been neither mutilated nor damaged, they would have contained 27 Tamil verses in all composed by four poets."²

Other inscriptions copied in the Sundarēśvara temple at Sendalai belong to several dynasties³ and refer to the temple as that of the Mahādēva at Peundurāi in Chandrakkaichaturvēdimangalam, which was a village in Āikkāttu-kūṟam, a subdivision of Pandya-kūḷi-sam-valinādu. Narakkandichelār is stated in the Tanjore inscriptions to be the eastern hamlet of this village and Tngaiyūn was another hamlet belonging to it.⁴ One of the records of Rājāśarivarman, which provides for the recitation of the Bhāratā in a *mandapa*⁵ of the same temple, mentions the 53rd ward and the great assembly of Chandrakkaichaturvēdimangalam. This might be taken to show that Sendalai was a town of considerable size and importance in ancient times. Ārkkāttu-kūṟam, the division to which Sendalai belonged, owes its name to Āikkādu, a small village not far from Sendalai. Two records dated in the 10th and 16th years of the reign of Mārājjadairan⁶ and one of Nandippōttaraiyar,⁷ 'who gained a victory at Tellūr,' which are also found on these pillars, make provision for the Pīḍar temple at Niyamamigūlam, said to have been built by Peumbidugn-Muttaraiyan.⁸ As none of the inscriptions of Sendalai refer to the Pīḍar temple, it may be presumed that these pillars did not originally belong to the *mandapa* where they are now found, but were brought thither from the village of Niyamam which is about 4 miles distant from Sendalai.⁹

The following palæographical peculiarities of the subjoined inscriptions deserve notice. The bottom strokes of the syllables *du* and *nā* extend on the left side beyond the letters,¹⁰

¹ *Annual Report on Epigraphy* for 1897, paragraph 9.

² The same for 1899, paragraph 19.

³ The Pallava king Nandippōttaraiyar, who defeated his enemies at Tellūr, is represented by a single record (No 11 of 1899), the Pindya king Mārājjadairan by two (Nos 9 and 10 of 1899), the Hoysala Vīra Rāmavitha by one (No 57 of 1897) and the Vijaynagar king Śivana Udayar by one (No 8 of 1899). Of the 12 Glōḷa records secured from the place we belong to the time of Rājāśarivarman (Nos 58, 61, 62 and 63 of the Madras epigraphical collection for 1897 and Nos 6A and 13 of the same for 1899), two to Parakkāśarivarman (No 59 of 1897 and 7 of 1899), one each of Prāntaka I (No 11 of 1899), Parakkāśarivarman who took the head of the Pindya (No 6 of 1899), Rājendra Chōḷa I (No 61 of 1897) and Kulōttunga (No 60 of 1897).

⁴ *South Ind. Inscr.*, Vol. II, Part IV, Nos 94 and 95.

⁵ A similar endowment is registered in the Kūram grant. See *Annual Report on Epigraphy* for 1897, paragraph 9, and *South Ind. Inscr.*, Vol. I, No 151.

⁶ Nos 9 and 10 of the *Madras Epigraphical collection* for 1899.

⁷ No 11 of the same collection.

⁸ *Annual Report on Epigraphy* for 1897 paragraph 9.

⁹ *Annual Report on Epigraphy* for 1899, paragraph 22. Other temples at Niyamam, mentioned in the Tanjore inscriptions, are Niprakāśari-Isvara, Sandaravallī-Isvara and Arilvukāśari-Isvara (*South Ind. Inscr.*, Vol. II, Part III, pp 287, 291, 294 and 295). It may be noted that the great grandfather of the Kodumbūr chief Vikramakēśari, the opponent of Vīra Pindya, was a certain Niprakāśari.

¹⁰ The same feature is noticeable in the Kūram grant of Parakkāśarivarman and in the kaṭikudi plates of Nandivarman.

while that of the letter *lu* does not pass to the left of the vertical line representing *l*¹ The *pu* or *urāma* is in most cases marked by a slightly curved top-stroke and, curiously enough, it is also marked on some vowels and combined consonants² *Va* has an indenture at the bottom³ and the *akshara ya* has always a closed loop at the beginning The central loops alone of *pa* and *na* are fully developed and they are engraved on a lower level than the tops of the letters⁴ *da* is represented by a mere curve, concave at the right side, as in the Kūram grant and the Kāsākudi plates The *i* sign of *vi* and *li* in *vilu* (line 3 of the 1st pillar, south face) are very peculiar, inasmuch as they are written apart from the letters to which they belong and almost on the top of the following syllables The symbol for *u* in *lu*, *pu* and *tu* is a mere horizontal line slightly indentured Being written in Tamil poetry, the record is free from Sanskrit letters and words, except when it mentions the titles of the king The only other instance where Grantha letters are used is found in the word *paramēśvara* occurring in line 4 of A on the first pillar

Of etymological interest is the word *Padārī*, which occurs in the first inscription (A) on the first pillar, (line 7) *Padārī* is the feminine form of *Padārar*, which is the Tamil adaptation of the Sanskrit word *Bhātārā* In several inscriptions we meet with the form *Pidārī* with its honorific *Pidārīyār* which seems to be a variant of *Padārī* The word, of which *Padārī* or *Pidārī* is the Tamil equivalent, is *Bhātārākī*, *Bhātārakī* or *Bhātārī* At present, the term *Pidārī* invariably indicates a village goddess, of probably Davidian origin It is worth while to ascertain if it had the same significance in ancient times In the modern temple of Śelliyamman at Ālambākkam, we have some early inscriptions of the 11th century One of them states that the temple of *Pidārī* was constructed by a certain Irāyūr Alankārapriyan alias Tiru-Oriyūrian (No 704 of 1909), while two others on the same temple register gifts made to the temple of Saptamātrikas (Nos 705 and 706) It is not unlikely that they all refer to the same temple, i.e. that on which the inscriptions are found Similarly also the Śelliyamman temple at Vēlachchēri near Madras is referred to in one of its inscriptions, which belongs to the 11th century A.D., by the name *Kālā Bhātārī* (No 317 of the Madras Epigraphical collection for 1911), while in another, it is called the temple of the Saptamātrikas (No 316 of the same collection) From these references it looks as if the Saptamātrikas were known by the term *Pidārī* or *Kālā-Bhātārī* The Tanjore inscriptions of Rājārāja mention the three *Pidārī* temples *Kālā Bhātānyār*, *Tiruvāḷudaiyāl* and *Kuduraivattamudaiyāl* Though the first of these might refer to the Saptamātrikas, the latter two at least appear to denote village deities Thus it is plain that in the 11th century A.D. *Pidārī* was indifferently used to denote Aryan gods and village deities In course of time it seems to have lost the former application And it is worthy of note that the term *Padāran*, *Padārar* or *Pidāran* has now degraded in its meaning The original significance of this word, i.e. 'the lord or god,' is now entirely lost, as it means 'a snake charmer or snake catcher' The change in this case can be easily accounted for by the original application of the word *Padāran* to Śiva, who is the great snake charmer

There is nothing in these records to show the time when the kings mentioned in them flourished or the duration of their reigns As we have not got many Tamil inscriptions belonging to periods earlier than the 8th century A.D. to enable us to compare the characters employed in the subjoined records, palæography seems an unsafe guide to fix with any amount

¹ The *u* sign of *lu* passes to the left of the vertical stroke in the Kūram grant

² The vowel *e* in *enṇeṇṇu* (line 3 of A on the second pillar), the letter *k* in *konda* (line 4 of F on the third pillar) and *t* in *tōl* (line 3 of H on the same pillar) bear on them the *pu* mark

It may be noted that *va* has no curve at the bottom in the Kūram grant

⁴ The shape of *na* differs very widely from that in either of the two grants

of certainty the date of these records. All that can still be said of them from a study of the characters is that they may be tentatively referred to the first half of the 8th century A.D.

Before noticing the achievements of Perumbidugu Muttarayan, which are recorded in the following inscriptions, it is necessary to add a few words regarding the family to which he belonged. The members of this family appear to have played an important part in the history of Southern India. The exact nature of their origin and the extent and development of their dominions from time to time cannot be clearly made out from the few records that speak of them. Though much of their history still remains in the dark, the little that can be gathered from the available materials is put down here.

There is but a single reference to this family in ancient Tamil literature and it occurs in the *Nāḷadiyāṇi*. Two stanzas here mention a certain Peru-Muttarayan. This name seems to be a contraction of Perumbidugu Muttarayan, which, as will be pointed out below, was borne by some kings of this line. The date of the poem not being known, it is not possible to say which king is here alluded to. Some commentators on the work take the word Muttarayan to mean 'a king whose territory included parts of the three ancient dominions of the Deccan, viz. the Chera, Chōḷa and the Pāṇḍya'. The traditional account relating to the origin of the *Nāḷadiyāṇi* inclines one to the belief that the Muttarayans were of Pāṇḍya descent. The title *Māraṇ*, which we find connected with some of the known kings of the line, seems to lend support to this view. Even if they did not belong to the original Pāṇḍya stock there is not much doubt as to their being a branch of them.

Pagāppidugu is mentioned as one of the *hundred* of the early Pallava king Mahendravarman in two of his inscriptions,¹ and it may be observed that there is a strong affinity between this title and those borne by the Muttarayan family. The Tamil work *Nandikalambayam* which describes the valorous deeds of another Pallava sovereign, viz. Nandiyuman who gained a victory at Tellūr, Kurugodu and other places, designates him as *Vidūḷidugu*, which is actually found to be the surname of one or two Muttarayan kings. There are not sufficient grounds at present to decide whether the Pallavas borrowed these titles from the Muttarayans or lent the same to the latter. Nor do we know the circumstances which led either of the two to adopt the titles or the other. Stone inscriptions discovered so far reveal two other similar titles, viz. *Perumbidugu* and *Māppidugu*.

The first of the inscriptions cited below may be considered as an introduction to the Tamil verses that follow inasmuch as it states that on these pillars are recorded the titles of king Perumbidugu Muttarayan, the places where he gained victories and the names of the poets who composed the stanzas. Three generations of kings are here given, viz. (1) Perumbidugu Muttarayan *alias* Kuvīvan Mīraṇ, (2) his son Ilangōvadiyaraian *alias* Māraṇ Paramēśvaran and (3) his son Perumbidugu Muttarayan *alias* Śuvaran Māraṇ. The subsequent verses refer to the military exploits of the last member. His surnames are stated to be *Śrī-Māraṇ*, *Abhī māda iran*, *Saṅgūḷi an*, *Atiśeṣan*, *Tamarīayan* and *Kalirakalvan*. In the body of the stanzas *Śeṇa-Mīraṇ*, *Vēḷ Māraṇ*, *Vān Māraṇ*, and *Sōttan Māraṇ* are also applied to him. One of the verses on the 2nd pillar (marked B, below) states that Māraṇ was the king of Tanjāvan (i.e. Tanjore), and two other stanzas on the same pillar (A and C) make him the lord of Vallam, which is identical with the village of that name, 7 miles south-west of Tanjore. Thus, Tanjore and Vallam appear to have been places of importance in the dominion of Perumbidugu Muttarayan and it is interesting to note that the former place, which Viriyilaya had to capture in the middle of the 9th century A.D., was included in the dominions of Perumbidugu Muttarayan in the 8th century A.D. The name of the king continued the *vel* and another weapon whose name is lost in the inscription.

¹ These records come from the cave at Trichunopoly and Pallavaram.

The following places, where the king gained victories, are also mentioned Kodumbālūr (also called Kodumbai), Manalūr, Tīngalūr, Kīndalūr, Alundiūr, Kārai, Marangir Annalvāyil, Šemponmāri, Venkōdal in Taūjai-Šombula-nādu, Puḡali and Kānnanūr.

At Kānnanūr the arms of the king were directed against the people of Kō-nādu and at Tīngalūr he defeated the Tennavar, i.e. the Pāṇḍya, causing their queens to mount the funeral pile. Tīngalūr is situated 8½ miles north-east of Tanjore¹ and is celebrated as the native village of Appādī-Nāyanār, one of the sixty-three Śaiva devotees, who flourished in the 7th century A.D. Kodumbālūr was a place of considerable antiquity, being the principal town in Kō-nādu and the capital of Idangalī-Nāyanār and a local family of chiefs.² The part played by the chief of Kodumbālūr in this battle is not stated. But as the people of Kō-nādu are represented as having been defeated at Kānnanūr in the hill near which they are said to have taken refuge, the chief of Kodumbālūr might be supposed to have been one of the opponents of Perumbidugu Muttiarayan in this battle. Kānnanūr was the capital of the Hoysala king Viṇa-Šomāśvara in the 13th century A.D. and it has been identified with Samayavaram in the Trichinopoly taluk. It is interesting to note that the Pāṇḍya king Ariṅṅarai Tēr Māran, the father of Neduṅṅudaiyan (A.D. 769-770), defeated the Pallavas at Kodumbālūr.³ Manalūr mentioned in our record may be identified with a village of that name in the Tanjore District, 10 miles from Kumbākōṭṭam. Annalvāyil is a village in the Pudukkōttai State. The poet's description of Kāndalūr shows that it adjoined the sea. It is not unlikely that the Chēra were here overcome. Šemponmāri, where Perumbidugu Muttiarayan is said to have gained a victory (2nd pillar, G), is referred to in the *Maḷ-āram-a* as having been taken by the Singhalese general Lankūpara-Dandanātha in the war of the Pāṇḍya succession, which happened in the latter half of the 12th century A.D. It is probably situated in the Pudukkōttai State. Kārai may be identified with the modern Kāraiūr, a village in the Tirupattūr taluk of the Rāmnād district. It is mentioned, in an inscription,⁴ as being situated in Kāraḷaṅga-valanādu, the same division in which Tirupattūr was.⁵ I am not able to identify the other two places. As the records of this king are not distributed over a large extent of country, which would have been the case if he had acted independently and conquered in battle the Chēra, the Pāṇḍya and the Kodumbālūr kings, it may perhaps be presumed that he was a feudatory prince under one of the southern powers.

The verses engraved on these pillars were composed by Vēlnambin of Pācheṇai, Āchāryar Aniruddar, Ilamberumānūr of Kōttāru and Amairunnalai of Pavadāyamangalam in Kīlār-kūrram.

Pācheṇai⁶ was the head-quarters of a subdivision in Mala-nādu *alias* Rājāśraya-valanādu,⁷ and it has been identified with Tiruvāsi in the Trichinopoly district. Kīlār-kūrram was a subdivision of Nittavinōda-valanādu.⁸

It may not be out of place to notice here a few kings who appear to have belonged to the same family, and to show the probable relation that existed between them. At Tirumayam in the Pudukkōttai State there is a record of a certain Viḍēlvīdugu Viḷuppēraḍi Arasān whose

¹ Sewell's *Lists of Ant.*, Vol. I, p. 279.

² *Annual Report on Epigraphy* for 1903, p. 87. Eight generations of these chiefs, whose last member can be assigned to the 10th century A.D., are here given as found in a record copied from Kodumbālūr.

³ *Annual Report on Epigraphy* for 1903, p. 63.

⁴ No. 92 of the Madras Epigraphical collection for 1903.

⁵ No. 93 of the same collection.

⁶ This place is identical with Tiruvāsi in the Trichinopoly district. Tiruvācheṇrāmam and Tiruvamali-śvaram were the temples in it. *South Ind. Inscr.*, Vol. II, Part III, pp. 251 f.

⁷ *South Ind. Inscr.*, Vol. II, Part I, p. 60.

⁸ *Annual Report on Epigraphy* for 1906, paragraph 2.

other name was Śāttan Māran¹. As his mother is stated to be Perumbidugu Perundēvī, we may take him for a probable son of No. 3 Perumbidugu Muttaraiyan Pūdikalanī *alias* Amarūnri Muttaraiyan, referred to in a record of Pūvālaikkudī, is perhaps an early king of this dynasty². A contemporary of Dantivarman of the Pallavatilaka family was a certain Mārppidugu³. What his other name was, we do not know. Śāttan Paḷiyilī, who excavated the cave at Nārttāmalaī⁴ was also a member of this branch. He was the son of a certain Vidēlvīdugu, who must have been different from the one already noticed, because he appears to have been the contemporary of the Ganga-Pallava Nripātunga. Later in point of time was a certain Śatrubhayankara Muttaraiyan, whose queen figures as donor in a record of the Pāndya king Śādayamāraṇ, discovered at Śevilpēri in the Tinnevely district⁵. Perhaps this Śādayamāraṇ is identical with Rājasmhī-Pāndya, the opponent of the Chōla king Parāntaka I. Varagunanātti, the daughter of a certain Vidēlvīdugu Muttaraiyan, was the queen of Śombaiyan Iakkuvēlī,⁶ whose identity with the Kodumbālōi chief Vikiamakōsari is established in the *Annual Report on Epigraphy* for 1908, p. 88. As Vikiamakōsari is said to have fought with Vīra Pāndya, the opponent of Āditya II Kariḷkālā, this Vidēlvīdugu may be considered to be different from the two others mentioned above. From what has been said now, the following synchronism may be established —

- | | |
|--|---|
| (1) Perumbidugu Muttaraiyan <i>alias</i> Kuṭāvan Māraṇ | |
| (2) Ilangōvādiyaraiyan <i>alias</i> Māraṇ Pūnamōśvaran, son of (1) | |
| (3) Perumbidugu Muttaraiyan <i>alias</i> Śūvaran Māraṇ, son of (2) | |
| (4) Vidēlvīduguviluppēraḍi Aṭaiśan <i>alias</i> Śāttan Māraṇ, contemporary of Nandivarman, | a probable son of (3) |
| (5) Mārppidugu, | contemporary of Pallavatilaka Danti |
| (6) Vidēlvīdugu, | contemporary of Ganga-Pallava Nripātunga. |
| (7) Śāttan Paḷiyilī, | son of (6) |
| (8) Śatrubhayankara Muttaraiyan, | contemporary of Śādayamāraṇ |
| (9) Vidēlvīdugu Muttaraiyan, | contemporary of Vikiamakōsari |

Several traces of the rule of this family exist in the Tanjore and Trichinopoly districts as well as in the Pudukkōttai State. Some of the inscriptions of the Chōla king Rājārāja I (A.D. 985-1013) mention a place called Mārppidugudēvi-chaturvēdimangalam in Rājēndrasimhavalanādu,⁷ evidently called after one of the queens of Mārppidugu. The big well at Tiruvellaṇai called Mārppidugu-Perungināru was constructed between the 4th and 5th years of Dantivarman⁸. Records of Parāntaka I found at Ālambākkam show that there was, in ancient times, a tank called Mārppidug-ēri in that village⁹. Ālambākkam itself was called Dantivarimamangalam¹⁰. An inscription of Danti discovered at Tiruvellaṇai makes mention of Mārppidugu-Ilangōvēlī,¹¹ who should have been an officer under Mārppidugu. At Uyyakkondān-Tirumalaī

¹ No. 402 of the Madras Epigraphical collection for 1906.

² No. 142 of the same collection for 1907.

³ The reasons for considering Mārppidugu as a feudatory of Danti are set forth in my paper on the Tiruvellaṇai well inscription, *above*, Vol. XI, pp. 154 ff.

⁴ No. 305 of the Madras Epigraphical collection for 1906.

⁵ No. 421 of the same collection for 1906.

⁶ She makes a grant to the temple at Kudumyāmalai in the 6th year of the reign of Parakōśarivarman (No. 337 of the Madras Epigraphical collection for 1904).

⁷ *South Ind. Inscri.*, Vol. II, Part III, p. 325.

⁸ *Above*, Vol. XI, pp. 155 ff.

⁹ No. 714 of the Madras Epigraphical collection for 1909. It is also referred to in the records of Rājākōśarivarman and Parakōśarivarman, some of which may be earlier than the time of Parāntaka I.

¹⁰ *Annual Report on Epigraphy* for 1910, paragraph 14.

¹¹ No. 88 of the Madras Epigraphical collection for 1910.

and a few other places in the Trichinopoly district there was in use in ancient times a weight called *Vidēlvidugu-kal*¹ The naming of places, wells, tanks and weights, such as here noticed, cannot but point to the sway of the members of the Muttaraiyan family in this part of the country Their inscriptions have, as already pointed out, been found in the Tanjore and Trichinopoly districts and in the Pudukkōttai State Though these are few, the unmistakable marks left by them in the country are not so On the growth of the Chōla power in Tanjore the Muttaraiyans seem to have sunk into insignificance A certain Vijayālaya Muttaraiyan figures as a signatory in a record of the Chōla king Kulōttunga I, discovered at Tirunedungulam in the Trichinopoly district² Probably he was an officer under the Chōla sovereign It may also be noted that the village of Muttaraśanallūr³ in the same district may date from early times and may probably have to be traced to some member of these kings There is a class of people who call themselves Muttarasans,⁴ and this is perhaps the only living remnant of this ancient dynasty

Inscriptions on the first pillar

A — Top section, north face

TEXT

- 1 dutta [Pe]rumbidugu Muttarai-
- 2 yan=āyina Kuvāvan Māran=ava-
- 3 n magan Ilangōvadiyaraiya-
- 4 n=āyina Māran Paramēśvaran=a-
- 5 van magan Perumbidugu Muttarai-
- 6 raiyan=āyina Śuvaran Māran=ava-
- 7 n=eduppitta padāri kōyil=ava-
- 8 n=erindav=ūṇigalum=avan pōrga-
- 9 lum=avanai=ppādinār pōṇigalum=i-
- 10 ttūngan-mēl=ēladiṇa ivai

TRANSLATION

5 . . . Perumbidugu Muttaraiyan *alias* Kuvāvan Māran His son (*was*) Ilangōvadiyaraiyan *alias* Māran Paramēśvaran His son (*was*) Perumbidugu Muttaraiyan *alias* Śuvaran Māran The Pīḍāṇi temple (*was*) built by him The places which he conquered, the names (*borne by*) him and the names (*of the poets*) who sung of him are engraved on these pillars These⁶

B — Same section, west face

TEXT⁷

- 1 [Śri-Māran]
- 2 Śri-Satir⁸lēsari
- 3 Śri-Kalvarkalvan
- 4 Śri Atisāhasan

¹ No 466 of the *Madras Epigraphical collection* for 1909

² No 670 of the same collection for 1909

³ This village is at a distance of 5 miles from Trichinopoly

⁴ This class of people is mostly to be found in the Tanjore and Trichinopoly districts

⁵ A portion of the inscription is mutilated at the beginning

⁶ There is not much significance in this word here

⁷ These are the titles of the king and as such are not translated. They may be rendered as the glorious Cupid, the glorious lion to the enemy, the chief *laṭṭa* of the *laṭṭar* and he who is thoroughly truthful or brave *Kalvar* are perhaps a class of people and may be a variant of *kaḷḷar*, a tribe inhabiting the Madura District and Pudukkōttai State

⁸ Read *Satru*.

C—Same section, east face

TEXT

- 1 Vengat-[po]n[nā]¹ .
- 2 sū vel kodivān
- 3 Vān-Māian [i*] śengat-ka
- 4 um-pigidu śenr-ulakkā va-
- 5 n kr an tū [i*] tī=ūṇḍi mā-
- 6 v=ūṇḍi=chichen-kān h-mān-
- 7 purandav[i*]-ūr=Alandiyūr en[ī n]m ā[ī]² [i*]

TRANSLATION

Alandiyūr is the place where the red eyed black elephants of Māian of (*po verṇul*) sword,—
 which contains (contained) the *vē*¹ and the warlike . with fearful eyes,—wounded
 with rage causing the destruction of the ears (of his enemy) adorned with garlands of
 luxuriant and choice (*flowers*) (together with) the animals (which dragged the cars) and
 spread dust (mixed) with red blood

D—Same section, (2) south face

TEXT

- 1
- 2 ppa ōḍi [i*]=kkālegā ko-
- 3 lū-kudai kavva vāḥ [k*]k it-
- 4 p[ī] [i*] puru=alāṇḍu
- 5 kān-ūm[ba]¹=p[ī] ō Ma-
- 6 nalūr vengādē [i*] man-
- 7 n=alāṇḍa śīr-Māian vāl [i*]²
- 8 Pāchchil Vēlnamban
- 9 pīdina

TRANSLATION

The sword of the glorious Māian, the lord of the earth conquered in battle Manalūr, so
 that the vultures . ² devoured the fat bowels and the devils with
 (and) opened eyes, thrusting their hands into the wounds (of the enemy) ate them (flesh)

¹ These were composed by Vēlnamban of Pāchchil

¹ The syllables, *ppuma* have been restored from the existing traces. A short letter and a consonant are lost
 at the end of this line. *Ma* looks like *la* in the original

² Metric Venbū When scanned it would stand thus —

— — — — —
 — — — — —
 — — — — —
 — — — — —

³ *Tam* is from the abstract noun *īṇmai*

⁴ *Velam* means 'high class' Taken with flowers it has been rendered as 'choice' [The syllables *īṇ*
valai *tar* may also be divided *r-ang=īlai* *dar* and rendered 'of those (enemy kings) who died there —H. K. S.]

⁵ The syllables lost at the beginning should form with *ppa* the first three *śīr* of the first line

⁶ The letter *pu* having been wrongly inscribed instead of *pa*, the engraver seems to have erased the *u* sign

⁷ Metric Venbū When scanned the stanza would stand thus —

— — — — —
 — — — — —
 — — — — —
 — — — — —

⁸ What is lost here must be a description of the vultures

E — Bottom section, south face

- 1 Nirkimra van panai tōl
- 2 run-Tañjai tirai-pā-
- 3 di nigrir [?] vān ngrā
- 4 l-ā gūmra-v-[ppim]-l ku-
- 5 yrn-kāa [N]r [?] [?]
- 6 nāi [?] n [?]
- 7-8 *damaged*

TRANSLATION

Two persons singing the tale of Tañjai appearing in the midst of fields ever filled with
vate. Hires having (with the company) move over the hillocks of corpses
huge elephants

F — Same section, north face

TEXT

- 1 I l-kondā se vāy
- 2 pā vānoli-pāvan-
- 3 vānoli-pāvan [?] vānoli-
- 4 vānoli-
- 5 kkalav-vānoli
- 6

TRANSLATION.

Vānoli-pāvan (the young) not even at (such young) ago when unripe words
can vānoli-pāvan (the young) not (completely free from) milk

G — Same section, west face

TEXT

- 1 dāra-ppad -Māvan va-
- 2 līra - Pallavan-sē-
- 3 nālī-s-ru pāra-ppada-mā-
- 4 pāra-ppada-mā-
- 5 S d māra

TRANSLATION

On that day when the strong forces of the Pāndya (māvan), who was powerful of his
arms, started to fight against the army of the Pallava, (he) with warlike elephants

H — Same section, east face

- 1 En kuy-akavir-
- 2 yfīnāy agul vāku
- 3 m āgū=chcherayāl m-
- 4 vāllā
- 5-7 *damaged*

¹ The letter *n* may be restored here

² *lāl* means to shine. I am not quite sure of the meaning intended as the passage is mutilated

³ Metre *kattalālakittirai*

⁴ Metre *kattalālakittirai*

⁵ Metre *Kattalālakittirai*

⁶ *Vānoli-pāvan* is equivalent to *kudālai* or *malālai*

⁷ Metre *Vēnā*

TRANSLATION

Oh Panegyrists . . . is (only) equal to the measure of our hands .
 . . . who holds in his hand the *vil* with which he destroyed his enemies .

Inscriptions on the second pillar

A —Top section, north face

TEXT.

- 1 ikkēy=allaṭṭ āṇa-k-
- 2 kālāṇḍāṇ [i*] mullaikkēy
- 3 murpīdumō onr-on-n Val-
- 4 lakkōṇ [i*] Kāraivāy=ppōi-
- 5 venra Ven Māran ku pō[lu]n-[i*]
- 6 kilaivāy-kkēlēnēy kandu [i*]¹
- 1 Kō tārr-I-
- 2 Iam perumā-
- 3 nār pāḍiyadu

TRANSLATION.

. When (well) considered, (it) cannot stand before (i.e. equal)
 the Mullai Inko unto the hand of Māran of (powerful) *vil*, who is the lord of Vallam and
 who gained victory in the battle at Kārai . . . Composed by Ilamperumānar
 of Kōttāru

B.—Same section, west face.

TEXT.

- 1 yāl amaruḷ vāṅgai=ppū=[i*]
- 2 kkaṇḍi=kkaṇḍai kanna-
- 3 kko-Māran-Taṇjai=k-
- 4 kōṇ [i*] kōl-ilī moyyambir-
- 5 Kodumbālūr kāyṇḍ eruttī-
- 6 n [i*]-rōlāl-ulag alikkun tōl² [||*]

TRANSLATION

With the strength of the powerful *yāl*, king Māran, the lord of Taṇjai, whose locks are
 fragrant with the flower of *vāṅgai*, who wears a garland and whose arms protect the earth,
 marched with rage against Kodumbālūr and burnt it

¹ The first *śīr* rhyming with *Mullai* and *Valla*, and a part of the second are lost at the beginning of this
 verse Metre Venbū

— — — — —
 — — — — —
 — — — — —
 — — — — —

² Two *śīr* are lost at the commencement of this stanza. The first of them should have rhymed with *kkaṇḍi*
 and *Taṇjai*. To judge from the alliteration, the first *śīr* may be restored as *raṇḍi*.

³ Metre Venbū

— — — — —
 — — — — —
 — — — — —
 — — — — —

C — Same section, east face

TEXT.

- 1 Mā=ttōy [t]tanavāl²-en-
- 2 gum [i*] varu punal sūl Valla=kk[ō]-
- 3 Māran śeruvil [i*] Marangūrva[y]-
- 4 ppaṭṭāi-udal kudaindu māndi [i*]-p
- 5 puṇṇākūrāy=kkond-e
- 6 laṇḍa pul' || Pāchehil Vēl-
- 7 'namban pādina

TRANSLATION

As it was steeped in the moon's light, the birds with their mouths (*bill*) sharp at the outside picked at the dead bodies and drank (*the blood*) of those who fell in the battle of Marangūr fought by Māran, the lord of Vallam which is surrounded on all sides by water, and went away. Composed by Vēlnamban of Pāchehil

D — Same section, south face.

TEXT.

- 1 [Śrī-Māran]
- 2 Śrī Śātri(ṭu)kṛśaṇi
- 3 Śrī-Kalī rakalvan
- 4 Śrī-Atisūhasan

E — Bottom section, north face

TEXT

- 1 Pēr=ilai-ppangaya-
- 2 n=kūmba=ppiraiyin
- 3 kuru-mulai=ppōndir=i-
- 4 lai=kkollum padam=i[dī]-
- 5 [rī]ṇiy=araṇu[m=ū]tta kūrī[lai]-
- 6 kaṭaṇ-ma
- 7 vva . .

TRANSLATION

You appeared there just like the young shoot of the crescent, which causes to shrink the big petalled lotus flowers . . . the pointed (and) leaf-shaped . . . having fed on the forests of protection . . .

¹ The first *śrī* and a part of the second are lost at the beginning of this verse

² The letter in brackets is corrected from some other *akṣara*

³ Metre Venbā



⁴ There is some vacant space at the beginning of this line

⁵ No translation is given, as the text only contains titles. See note 7, p 139 above

Y — Same section, west face

TEXT

- 1 Sei-pugu Tondai-
2 m-pugu tī-madi-
3 tīl porpuga veip-p
4 pṛgudi kandi- Pugu-pp
5 mudi kar-puga vir-pag La
6 van [Kalvāra]kalvā-Raṇ
7 [na]r pugālān-p-
8

TRANSLATION

He of good fame of Tañjai (*i.e.* Tanjore), the Kalvāra-kalvan by the
darting of his arrows . . . caused to wither the beauty of her whose face resembles
the pure white moon (and whose mouth) the pleasant (i.e. celebrated) *tondai* fruit, and
who pierced with arrows those who fought at Pugu, so that they entered stones (i.e. became
irakals)

G — Same section, east face.

TEXT.

- 1 Śīṭṭ-inar pūn=dan polir-
2 Chembonmīri=kkidi-aṇa-
3 m-mūttina śīraṇa mu-
4 du pinbu pagatt=maṭṭō ke
5 Māran ka[di] mṛga
6
7

TRANSLATION

The (*tree of his*) anger, which was kindled by the cool forests of protection (*abounding in*)
handsome clusters of flowers reared (*in front of*) Sembonmīri, went in advance and later . . .
the troops of male elephants Māran forthed towns

II — Same section, south face

TEXT

- 1 pānāyā=ppagadu kūdā-
2 yānra Pallavan vel-
3 lā=Ttēnnan munāyā=k-
4 ko[da]=cheḷenra-Māran mugil-
5 valai pili undā=cheḷunāya=
6 cheḷunā mānā=ppārā a[p]-
7 pārai sollei valai[n]-
8 [da] vāyāyā pāpāia[n] vā[ik]kī-

TRANSLATION.

To cause destruction to the Pāndya and to secure success to the Pallava (*king*), Māraṇ advanced that day to the front of the battle.¹

Inscriptions on the third pillar.

A—Top section, south face

TEXT

- 1 Śri-Pramāṇīya
- 2 Śri-Abhimānadhīra
- 3 Śri Kalvarakalan
- 4 Śri-Śatr.(tu)hēsui

B — Same section, north face

TEXT

- 1 Engin-urun-kulu-
2 yun-čarık-arıyavčy [i*] va-
3 ngu checheru-Māran vā-
4 l kāytti vın padar [i*]
5 vānsey² nādu tām ūruda
6 mē-nāda=Kkannanūr [i*]=Kkō-
7 nādar pukk-olittā kunru [i*]

TRANSLATION

When considered (*well*), (*it would appear*) that, being driven by the fiery sword of the war like Māraṇ, whose hand is renowned for gifts, the people of Kō-nādu sheltered themselves on the hills whose high summits, reaching up the sky, formed the land of the gods and were hard to climb up⁴. The hills adjoin Kannanūr situated in this great *nādu*.

C — Same section, east face

TEXT

- 1 Èri viśumbham iru-ni-
2 lam-āyitt-*cn*bavā-
3 n [i*] Māran śeru-vēn-
4 māran-kanuru śīra-[i*] k-
5 kodu-mādā=ttan Kodu-
6 mba=kkūḍāḍa manna-

¹ The rest of this verse is not quite intelligible

² The syllable *ky* seems to have been wrongly engraved and it is in excess of the requirements of the metre. Without it *rānādu* will regularly rhyme with *Ḫōnādu*. As it is, we have to take *ky* and *nā* together for purposes of metre, deleting *y*.

* Meitre Venbā

[illegible]

[Lines 1 and 2 may also be taken to mean "bird to be ascended by even big crowds of bears"—H. K. S.]

- 7 r [*] nedu mā-madil-idūda nīru¹ [*]
 8 Kīlār-kkūr-
 9 rattu=Ppava-
 10 dāyamanga-
 11 lattu Amarun-
 12 nīlai āyina
 13 Kuvāvan-kāñja-
 14 n pādīṇa pātt-i-
 15 ttūṇ mōlana
 16 ellām

TRANSLATION

When the *iel* of Māran grew in strength and became hot, the lengthy and high walls of the cool Kodumbai, which belonged to unfriendly kings and on whose storcyed buildings flags (*were hoisted*), were destroyed and the dust rose (*to the sky*) and formed, as it were, a second earth (*there*). All the stanzas (*engraved*) on this pillar were composed by Amarunnīlai alias Kuvāvan Kāñjan of Pavadāyamangalam in Kīlār-kūrām

D — Same section, west face

TEXT

- 1 Śeru[va] . . . na-
 2 danār-chindiyārpōla [*]-
 3 maruvalarēy vān-Mā-
 4 ran śīra=kkaruṇilai[*] kan-
 5 dōṛra van-dalavan-kār-
 6 tōṛṛun-Kāṇḍalūr[*] maṇ-
 7 dōṛra vōṇḍar maṇam[*]²

TRANSLATION

The valour of the kings who lost (*their*) territory when Māran of (*powerful*) sword (*fought*) with rage at Kāṇḍalūr, where *karuṇilai*³ flowers excelled the blackness of the eye and the jasmīnes⁴ indicated the appearance of the *kār*⁵ (*season*), showed that they did not think . . .

E — Bottom section, south face

TEXT.

- 1 Malarnda-tāi vāṇ-Māran
 2 maṇṇ-Annalvāyir-[*] kala-

¹ Metre Venbū

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

² Metre Venbū

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

³ *Karuṇilai* is *eleotia ternatia*

⁴ *Tajaram* is *jasminum sambac*

⁵ The months *Paraṭṭāsi* and *Ḍippaṭsi*, equivalent to August and September, form the *kār* season

- 3 nda-nāt-kānalān-kānga
 4 ulandavīrtam [i*] enb arun[du]
 5 śārāvīcy-arund=uranga=vi]=ku-
 6 dargal randu śindam pu[ra]m¹ [i*]

TRANSLATION

On the day when Māran, who wore a garland of expanded flowers and was armed with a sword, fought at Annalvāyil, the vultures, which were gathered together to eat the bones, made noise and the demons the howls . issuing out of the dead bodies that fell in the place

F — Same section, west face

TEXT

- 1 Tālum puṣar-Ringalūr=[t]-
 2 tēvrai mānan-talara=T-
 3 [ton]nan v[ā]lan kalā-p-
 4 pattadu konda vāndān
 5 man pū mālai[ā] vālu[n]-
 6 tada valai=ittō-Nedu-Māra-
 7 n vaṛ chūlum
 8 tandōn²

TRANSLATION

The honour of the enemies was lost at Tingalūr where descending clouds (rest) The elephants of the Pāndya king (tennan), which appeared on this battle-field, were seized by the king of kings, i.e. Nedu-Māran of broad and rounded shoulders with whom the goddess of wealth (aiyer) resides . .

G — Same section, north face

TEXT

- 1 Nāgān-kand aṅjav en-
 2 neṅṅān-kall-enna-
 3 vollen kada-ṅṅu m[ā]-
 4 [g]n-[ko]nd-eriva[r Tāt]-
 5 tan³ Māran-o[n]- n-
 6 pudar=kkan mēgan-ko
 7 ndān va . . .
 8 ppaga . . .
 9 gon . . . maru
 10⁴

¹ Metre Venbā

∪ ∪ — — — — —
 ∪ ∪ — — — — —
 — ∪ — — — — —
 . ∪ — — — — —

² Metre Kattalaikkalittuṇai

³ Pead Śāttan

⁴ Metre. Kattalaikkalittuṇai

TRANSLATION.

As the cloud ascends the sky partaking of the water of the noisy sea, the snake gets
lightened at its appearance Even so my heart throbbed . . . my king Māran¹

H — Same section, east face

- 1 Nīnradu Villavan val-
- 2 l=aran Pallavan śe-
- 3 . . . tōl vān śenra[du]

TRANSLATION.

The strong fortifications of the Villavan (i.e. the Chēra) withstood, and the Pallava's
reached heaven . . .

Inscriptions on the fourth pillar.

A — Top section, north face

TEXT

- 1 . . .
- 2 Śrī-Abhimānadhīraṇ
- 3 Śrī-Kalvarakalvan
- 4 Śrī-Śatṛi(tu)kēsaṇ

B — Same section, east face

TEXT.

- 1 . . .
- 2 r² pānmaganēy paṇ-
- 3 d-clām[*] yām-aṇḍum-enga-
- 4 yarkkēy śollu nīy
- 5 māmaraṅga[*]=ttennādar
- 6 kāḍaliyar tiy-nāda vāy-śiva-
- 7 [n]da[*] minnādu vēn-Māran mey³[*]

TRANSLATION

O (skilled) musician! speak of the (greatness) of the past times in order that we may know
about Māran, who holds a red-edged tēl of great length, which has made the wives of the
tenpādar (i.e. the Pāṇḍya) of powerful deeds to enter into the fire . . .

C — Same section, south face

TEXT

- 1 . . .
- 2 pōl-araiṣu pīravā pīra nedu
- 3 Mōru nerri=ppon-pōl pa-
- 4 śun-gaḍir-āyīram viśum porrē-
- 5 r=pparudikk en pōḍ-aravidu-

¹ The rest of this verse is too fragmentary to be translated

² The verse should have begun with the available pāna. The two śir lost at the commencement would have
been the first two syllables qualifying pānmagan

³ Metre: Verbi



- 6 *lmaṁ inai=chēhōdi vāṁ vi-*
 7 *śambhūy | Āchāryar*
 8 *Aniruddar pādīyadu²*

TRANSLATION

When shall the sky with its two luminaries (i.e. the Sun and the Moon) emit such a light as the gold cars with horses tied to them (*These latter*) shed thousands of shining rays like those proceeding from the forehead of mount Mānu Āchāryar Aniruddar composed (*this stanza*)

D—Some section, west face

TEXT

- 1 . . .
 2 *-pa-tiḍu laṇḍin-Raṇḍai-*
 3 *chechambula-nadu Ven*
 4 *kōḍal vāḍap-ḍa ko-*
 5 *ndāyar Mālar a-pōḍa-*
 6 *maṇḍuḍu leu ti-ti-*
 7 *ḍa Paṇḍilānāi pō-*
 8 *ngal-ūṅṅuṅṅu vāḍi paṇḍi³*

TRANSLATION

When . . . destroyed and took Venkōḍal in Raṇḍai-ḥembula-nadu, the sparks of red fire that were strewn on the white sands of the Mālaya which belonged to the Āyar resembled the *ḷam*-insects moving on the low-lying tracts

E—Bottom section, south face

TEXT

- 1 *Danamudal āyamm pūtai-*
 2 *yan-taṁ kaikkāṇṇu-mup-*
 3 *bi-tta mudal-anbam a-*
 4 *n āṅa-chechōyḍāḷ iyaḷ ka[⁴]-*
 5 *taṁ vāḍṭar Vanamudal la-*
 6 *l karu-kai-pragad-uyt-*
 7 *ta Māran-ṇeyvar-kaṇi muda-*
 8 *. . ngadatt-ūṅṅuṅṅu pū*
 9 *. . . iī . . . gayē⁴*

TRANSLATION

I placed at first riches, *āyam pūtai* and *laikkāḷai* What she did with her original love .
 . He overcame the . . . in the battle against the enemy
 in which Māran, who led the elephants . . . after him who fled .
 . .

¹ *Ma* only is seen. The rest of this line and the following two lines are now built in

² Metre Kattalaikkalittaru

³ The original impression of this verse is lost. Metre Kattalaikkalittaru

⁴ The meaning of this stanza is doubtful. As the original has since been lost, I have not been able to verify the reading. Metre, Kattalaikkalittaru

No 11—BHUBANESWAR INSCRIPTION IN THE ROYAL ASIATIC SOCIETY

B. LIONEL D. BARNETT

This inscription, which is now published for the first time, is incised upon a slab of stone, 3 ft 10 in in width and 1 ft 8½ in in height, which for many years has been standing in the hall of the Royal Asiatic Society in London. All that is known as to its provenance is that it came from the collection of "Colonel Stuart", and as the contents show that it was brought from Bhūṭanāśwar in Orissa, one is led to suspect that it was originally carried thence by Major General Charles Stuart, of the Bengal Army.¹

The inscription is imperfect, containing only the first block of the record. It is on the whole well preserved, but in a few places the stone has been damaged, and the letters are accordingly uncertain. I have prepared this text from rubbings and estampages kindly made for me by the Assistant Secretary of the Society, Miss M. Frazer, by the courtesy of the Secretary, Miss Hughes, and have checked the readings where necessary by examination of the stone itself.—The character is of the North Eastern type, and is akin to the "Lant-a" hand familiar in manuscripts, the chief point of difference being that, whereas in most manuscripts the block-shaped tops of the letters are "solid", i.e. inked all over, on this stone the tops are "hollow", outlined only, and the letters are somewhat more rounded. On the whole, the style of writing suggests the fourteenth century. The writing covers an area of about 3 ft 7 in in width and 1 ft 2 in in height. The average height of the letters is about ⅝ in.—The language is Sanskrit. Of lexical interest are the words *ulvāta* (1 4), *ud[d*]īna-parṇāyatā* (1 4) *kārāyatā* (1 5), *janītha* (1 8). The nasal is usually written in the exact form, according to the *varga* of the following consonant instead of by means of the *anusvāra*. *S* is several times written for *ś*, and *v* does duty both for the proper *v* and for *b*.

Owing to its incomplete state the purport of the inscription is not clear. What there is of it may be summarised as follows. After an introductory stanza (v 1) come praises of king Chōḍa Gāṅga, whose empire is said to have extended from the Gōḍavārī to the Ganges (v 2), and of his descendant Ananga Bhīma,² who overcame a Yavana enemy (vv 3 4), followed by praises of Ananga-Bhīma's daughter Chandrikā and of the valiant Hahaya prince Paramardīn, who married her (vv 5-7). Then come verses extolling the land of Utkala, i.e. Orissa (v 8), and of the sanctuary of Ēkāṃra, the modern Bhūṭanāśwar (vv 9 10) with a description of the lake Bindusaras there (vv 11, 12). Next we are told that in the reign of Bhānu (Bhīnudīva) son of Narasiṅga dēva, when the Śākī yena

¹ Charles Stuart entered the army as a cadet in 1777, and became a captain in 1795, a major in 1799, a colonel in 1812, and a major general in 1814. He died at Chowringhee on 1 April 1828. He was notorious for his love of Indian manners and ideas, which caused him to be known as "Hindo Stuart", and for the "idol worship" in which he collected art treasures. Rājēn Lalit Mitra feelingly refers to his depredations in the temples of Orissa (*Antiq. of Orissa*, vol. 2, pp. 84, 90). Mr. James S. Cotton, who at my request has kindly investigated the subject, writes to me saying: "In a little book by Lewis giving an account of the Baptist missionary J. Chamberlain p. 140, he (Stuart) is openly called an 'idol dealer'. If he could not purchase an image that took his fancy, he sometimes took it by force. He kept two Brahmans to look after his trophies, and some of them (now mutilated) seem to have been used to decorate his tomb. When commanding at Singor, he built a temple there." He was buried at Calcutta in a tomb that is a model of a Hindu temple.

² Style 1 on the stone *Anaḍa Bnīma*.

³ Cf. *J. A. S. B.*, vol. 67 (1898), p. 325, and vol. 72, pt. 1, p. 119.

represented by the chronogram *ṛghm-ṛghat-phaṇḍara aṇḍaṇḍa* (v 10, 0, 1000, 1)¹ had elapsed, the princess Chandrikā constructed at Ēkāmra a temple of Viṣṇu (v 13-16) of which the dedicatory inscription was written by the poet Umāpati (v 17). She was named Chandrā dēvī (Chandrikā) by her father (v 18), and was married to the Haihaya prince Paramādi, or Paramardīn (v 19). Paramādi fell in battle against the enemies of Nṛsiṃha-dēva (Narasimha-dēva) some time later (v 20). Chandrikā built and visited the temple of Viṣṇu at Ēkāmra, and there offered worship with great magnificence to Baladeva, Kṛṣṇa, and Subhadrā (vv 21-23). Here the record breaks off.

We are thus introduced by our inscription to several kings of the Eastern Ganga dynasty of Kuṅga-nagara, namely, Chōḍa-Gaṅga (Ananta-varman). His great grandson Ananga-Bhīma II, or Anṛṅga-Bhīma, his son Narasimha-dēva I, his son Bhānu-dēva I and possibly his son Narasimha-dēva II, if the latter is the "Nṛsiṃha dēva" mentioned in v 20. These facts in themselves show that the date given in v 14 for the foundation of the temple is impossible. Chōḍa-Gaṅga is known to have been crowned in A.D. 1078, and to have reigned until about 1112. Anṛṅga-Bhīma I ascended the throne about 1102, and had a reign of ten years, and after him Rājārāja III, Ananga-Bhīma II, and Narasimha-dēva I reigned respectively for 17, 34, and 33 years². Hence it is clear that the writer of the present document in fixing the date of the foundation of the temple had no reliable materials at his command, and utterly miscalculated it.

As already remarked, the site to which the inscription refers is Ēkāmra, i.e. Bhubanēśwar in Orissa, the temples of which are amongst the finest examples of the Northern style of Indian architecture. It is however impossible to discover from which of these temples it comes. It belongs to a Vaiṣṇava sanctuary, and this fact excludes the great Lingarāj and other Śaiva temples of the place, but of positive evidence there is no trace. The mention of the river Gandhavatī (*Gandha-sindhu*, l 7) and of the lake Bindusaras (l 8)—on which we may refer the reader to *Antiq. of Orissa*, vol. 2, pp. 65, 68 ff., 98—do not carry us any further.

TEXT³

- 1 Ōm⁴ Sambhrānta-Jambha-ripu sampad-upāśyamāna-līlālas-āṇḍu-nāyan āūchala-śāśanīni
bhikṣhā-vilāsa-charitāni jayanti Sambhōr-nṛti-āmritāni suva-ūjy-pur āṅganūnām
|| [1*] 6Virah samrāt=samara-dalit ārāti rājanya-vakt[1*]a-smṛ ā-
- 2 mbhōjair-akṛita vasudhā-dēvat-ārādhanam yāh | ā Gōḍ-āntūd=amara-saṇṭam
yāvad=ekō bhūv=bhūd=bhōktā sō=ntō suva-sūchalan-kimukās=Chōḍa-Gaṅgah ||
[2*] 7Yad-vamśc vajrayanti-pṛita iva subhātō=Nanka-Bhīmah prabhāva-
pradva(dhva)st-ārāti-rāja-vraja-yuvati jan ādgi-
- 3 ta gambhīra-sārah | āsṛ=āsi(s)viśh āṇḍi=adhikātara-taras-tādrig-arva-ōrṇ gavirah
syantē svant-ōpasapṛaj-javam=api Ja(Ya)vanam saṅgarū s. ūjāhāra || [3*]
8Ścshah sviya-śārah-sahasra-vilasan-mānikya mālā-chebhalād=yat-tjrah-kanikābhū=ēśha
vidhurō 9majjat=pha-

¹ This chronogram seems to represent 1100, but it is peculiarly constructed, and in any case the date is wrong (see below). [*Phanindrāsana* I take to mean 2, strokes being *dvijita*, so that the date intended would be Saka 1200.—S. K.] The accession of Narasimha Deva II has been ascertained to be about 1275 C. A. D. (see the Srikṛmnam records, Madras *Epigraphical Report* for 1896, para 21). The date 1200 would thus be correct for Narasimha Deva II and not for his father Bhānu. A king Bhānu is said to have reigned between Narasimha I and Narasimha II in Saka 1103, 1197 (*ibid.*)—H. K. S.]

² See, for example, *Journ. Bengal As. Soc.*, vol. 65, pt. 1, p. 235, and *ib.*, vol. 72, pt. 1, p. 97 ff.

³ From the impressions and the original stone.

⁴ Denoted by the curved symbol.

⁵ Metre Vasantatilakā.

⁶ Metre Mandākiṇṭā.

⁷ Metre Sragdharā.

⁸ Metre Sirdūlavikṛitā.

⁹ The *atagraha* is used here in the original, and is represented by a double curve turned towards the right.

- 13 patī-kavis=Tipuṣū dāśah | tat-tat-samagra-guṇa-sampadam=ātātāna samyak=
suvarṇa rāhuṇām=rahuṇāt=patākām || [17*] ¹Mugdham chandram=iva=antasyā
* * *² dubitah kili [*] Chandrā-dēvim=uvich=anām nāmū Bhīma-
mahipatīh || [18*] ³Gita-jñā hya-
- 14 tāla nartana-kalā-kauśalyā lil-ālāyā vālyād=Achyuta-bhakti bhāvita-matir=datt=āna
rūpa-śiṣyā | pūṭiā Haihaya-vamśa-jyā śuchyā chandīyā[—]⁴ Chandrikā
putr=iyam Param[ā*]dī-nāma bhajitā kṣatīyā ratn-ānvitā || [19*] Śa-
kīdām=anay[ā*] vi-
- 15 dhāra viddhām rāj ānuvaddh-otsavām patnyā Vira-Nṛsiṃha-dēva-nṛpīti-
dvāśhyān-ranā rajyātah | vit[ā*]vā tām=sura-lōka-gān=apī iushā jñāna
svayam svam yajau⁵ manyā-san Paramrā(mā)dī-dēva-subhatah kīrti n
samullāsayan || [20*] Ēkāmra-āhvaya-vādi-
- 16 tē sumahasi śrī-Kṛtīvāsah-priyā kṣhētr-putra valā śrut-āmrīta phalā sarva-uttā-
pushp-ōj[ā*]valā [*] prāsūdam Pānuśōtīmaśyā sakalā[m] saṁsthā-⁶pradām
Vaiṣṇavam gantam māṅgala-pūṇa-kumbha si(śi)rasam śraddh ā-vit-
āchikarat || [21*] ⁷Pādāt=si(śi)ṛō vadhī jī-
- 17 gat-kamanīya-lūpam mūrta-stha-Kēśavam=asau śabha karmma-bhājim | śachi-
chakra-saṅgatim=atiprasāra-prasū lam prāsūdam=ctam=asamam svam=iva vyadhatā
|| [22*] ⁸Mukut-ādyair=alankārah śaktiā bhaktiā mud=ānvitā [*] Vala-
Kṛṣṇau Subhadiāñ=chā śiṣya=ś=sāv=abhūṣayāt [||*] [23*] \

TRANSLATION

(Verse 1) Victorious are the deeds of the sportive manifestation of Śambhu (Śiva) in beggar's guise, which are (like) nectar to the eyes of the dames of the city of the King of Gods and which (exercise) dominion over the corners of the moon-eyed (women) who are indolent with play and are revered by the fortune of the bewildered enemy of Jambha [Indra]

(Verse 2) A hero, an emperor, who performed the worship of the goddess Earth with smiling lotuses (that were) the faces of hostile knights cut off in battle, Chōda-Ganga was the sole enjoyer of the earth from the region of the Gōḍā [Gōḍavari] as far as the River of the Gods (and became) in the end a gallant to the mistresses of the gods

(Verse 3) In his lineage was like a flag the heroic Ananka Bhīma, whose profound strength was celebrated by the damsels of a multitude of hostile kings destroyed by (his) might, (and) who was exceedingly proud of (his) similar horses, the speed of which surpassed (that of) the Snakes' Foe [Garudā] With good fortune he destroyed in battle the Yavana, although he possessed an impetuosity that effectively advanced (to the attack)

(Verse 4) Distressed by the sparks of whose radiance, in the guise of the wreath of rubies glittering upon his own thousand heads, Śaśha, that lord of snakes, plunged down into the waters of Pātāla, and from the roaring blasts from the nostrils of whose elephant-troops tempests raged in the sky, (so that) for long he is like a flying leaf

¹ Metre Ślōka (Anushtubh)

² The missing word seems to be *trilōka*, the letters suggest it, but are too much worn to permit of any certainty.

³ Metre Sārdūlavikrīḍita, the same in verses 20 and 21

⁴ Possibly this should be restored as *chandrāyāl*

⁵ Should this be corrected to *samyayau*?

⁷ Metre Vasantatilakā

⁶ This may also be read as *saṁsthā*

⁸ Metre Ślōka (Anushtubh)

(Verse 5) From this terrestrial moon of kings was born the beauteous Chandrikā,¹ bathing the world's soul with showers of the delightful nectar of the moon ;

(Verse 6) Dwelling in the lotus of whose face, Fortune thinks not of the (*natural*) lotus-lake Having a constant home in (*Chandrikā's*) modest lotus eyes, she has no longing for Krishna , but, as she embraces her limbs in delight, she takes no thought of the gods thus she (*Chandrikā*) becomes as it were a prison-house to enslave the glances of the whole world

(Verse 7) Her husband Paramardīn, an ornament of the Haihaya lineage, having a body of native strength, skilled in warfare, transcends the Lord of the Stars

(Verse 8) There is this province of Utkala, where the five friends of the god of the five arrows²—the eye and the others—appear fulfilled of desire in (*their several*) series of objects

(Verse 9) And there (*lies*) the holy place (*called*) Ēkāmra, tenanted by hundreds of mango groves, a single home of the god [Śiva], crowded with families of gods miraculous

(Verse 10) This is where dwells the Lord of the Mountain's Daughter, who established in the form of the river Gandhavatī³ in the vicinity a stream furnishing a true fount for the company of the gods (*and*) fortune enabling the valiant Chōda-Ganga, in intense love for whose descendants Krittivāsas⁴ founded it, to win to the throne of Mahēndra ,

(Verse 11) Where is the Bindu-saras (lake),⁵ incomparable ocean, with streams worthy to be drunk by the sight, removing the weariness of travellers as it falls, its body welling forth from nectarous sources, these holy places do not attain the divine rank of even a drop thereof ? (*The place is*) distinctly one created in grace to (*his*) creatures by the Conqueror of the Cities [Śiva], uniquely removing the sorrow of the world

(Verse 12) See, an old turtle swimming within it is taken by damsels . . . swinging and standing on its back, and made into a pleasure-boat by them, who when it dives in dive in after it here, at their monkey-like aquatic antics the crowd in front, trembling on the bank, spring up and are thrown into consternation

(Verse 13) On the bank of this ornament of holy places, which is thick-set with various woods, sanctified by the residence of the blessed Krishna and the blessed Baladēva, forming a very Nandana,—

(Verse 14) Here, when there had elapsed from the (*epoch of the*) Śaka king years measured by the dimensions " sky, sky, snake king's tongues, moon ", when Narasīṅga-dēva's son king Bhānu had long been reigning over this land as far as the sea, that daughter of Bhīma constructed for Hari a temple lasting as long as sun and moon

(Verse 15) Into the temple, which by the stately display of firm golden capitals upon lofty spires suggests the primal spheres whence arose the universe, and is a fitting essence of Brahman, these two parts of Hari as he lies in the great ocean [Krishna and Bala-dēva] have entered

(Verse 16) This (*temple*), brilliant with a thick-set forest of decorations consisting of the two deities [the Sun and Moon], has assumed the nature of a sportive duadem in order to surpass him whose crest-jewel is the moon [Śiva], and has laughed to scorn the Sun

¹ *Chandrikā* means " moonlight ".

² *I.e.* the five organs of sense, popularly they are called " enemies " (*rapu*, etc.)

³ See *Antiquities of Orissa*, vol 2, pp 65, 93

⁴ This title of Śiva properly means " clad in skins ", for another derivation of it (in the corrupt form *Kirttirāsa*) see *Antiquities of Orissa*, vol 2, pp 66, 70, 76, 89

⁵ See *ibid*, pp 68 ff

(Verse 17) For this (*temple*), which was constructed by her from affection, the fortunate poet Umāpati, a devotee of the God of the Three Cities, duly composed a dedicatory inscription having perfect merits of every kind, (*like*) a flagstaff brilliant with gold, in no long time

(Verse 18) King Bhīma gave the name of Chandrā-dēvi to her, who was forsooth modest like the moon of the daughter .

(Verse 19) Learned in song, a seat of sport in skilful practice of the arts of musical measure, beating of time, and the dance, having a soul inspired with devotion to Achyuta from childhood onwards, this daughter Chandrikā together with jewels was given by her father to her peer in fortune, the scion of the Harihara lineage, pure as is the moon, the knight bearing the name of Paramādi

(Verse 20) After he had practised with this wife diverse kinds of pleasure, in which delight was attendant upon amorous passions, the valiant Paramādi-dēva, having found the enemies of the battle-loving king Vira-Nṛsiṃha-dēva to be dwelling in the world of the gods, went himself thither in fury to conquer them, I trow, with full display of glory

(Verse 21) In the glorious district famed under the name of Ēkāṃra, (*which is*) dear to the blessed Kṛttivāsa, mighty in holiness, bearing as fruit the nectar of Divine revelation, brilliant with flowers of every season, she, inspired with faith, caused to be made for Purushottama a perfect Vaiṣṇava temple bestowing welfare, topped with auspicious capitals, in order to visit it

(Verse 22) She constructed this peerless temple to be like Kēśava himself in bodied shape, having a form beloved by the world from foot to head, busied in holy work, visited by virtuous companies [*or, associated with the holy dispens¹*], exceedingly bounteous (*in dispensation*) of holy food [*or, of Divine grace*]

(Verse 23) Inspired with energy, devotion, and joy, she decorated with diadems and other ornaments Baladēva, Krishna, and Subhadrā, with a view to (*her final*) bliss

No 12—POTAVARAM GRANT OF PRATAPA-PURUSHOTTAMA-DEVA

SAKA 1412

By LIONEL D. BARNETT

Illustrations of the six faces of the copper plates containing this document were published in Part I of the *Transactions of the Literary Society of Madras* (London, 1827), together with a rather loose translation by Ram Raz, Head English Master in the College of Fort St George, under the title "A Translation of an ancient Grant in the Carnataca Language" (ib, p 119). As it has been omitted from Professor Kielhorn's *List of Southern Inscriptions* (above, vol. 7), I here give a transliteration and amended translation, so that the document may not be altogether lost sight of ²

As the illustrations shew six faces, two of which bear emblems, the document appears to have consisted of three copper plates, of which the first and last were inscribed on only one side and the second on both sides. Nothing is known of its provenance or of its present whereabouts. The plates, if their size is represented correctly in the illustrations, measured $4\frac{1}{2}$ inches from top to bottom and $7\frac{1}{2}$ inches from side to side, their left sides were prolonged angularly outwards, so as to make room for a ring-hole in the middle of the left-hand margin

¹ [It may be noted in regard to *sach chakra sangatim*, as applying to the temple, that a *chakra* superimposed upon high towers, just below the *kalasa*, is a striking feature of Orissan temples.—H. K. S.]

² This document was brought to my notice by Dr Fleet

The first and second sides of the text are numbered 1 and 2 respectively, on these margins. There are two faces which contain no writing, but are ornamented with devices, on both of them are the sun on the left and the moon on the right, with the bull Nandin in a squatting posture underneath, his haunch being marked by a *linga* on an *abhishika*-stand. They seem to have been in perfect preservation.—The character is Telugu the letters are somewhat irregular in shape, and of an average height of $\frac{1}{2}$ inch. The lines of the text are divided by ruled lines.—The language is Telugu as far as 1 20, then come three comminatory verses in Sanskrit. Grammar and spelling are very careless and inaccurate, and it is unnecessary to point out and correct all the blunders which occur in the record. The distinction between the long and the short vowels *i*, *e*, and *o* appears usually to be neglected.

The subject of the grant is the gift of the village of Pōtavāram for the maintenance of the worship of Mahādēva (Śiva) at Chadaluvāda, the donor being the Gajapati of Orissa, Pratāpa-Purushōttama-dēva, in the Śaka year 1412. One of the standing titles of the Gajapatis, applied to him here, was Kalubarigēśvara, "Lord of Gulbarga", but this had long been a mere fiction, and one of their most formidable enemies had been the Bihmani dynasty ruling in Gulbarga since the accession of Bahman Shāh in A D 1347. But shortly before the date of our record the fortunes of the Gajapatis had taken a turn, rising in proportion as the empire of Gulbarga declined, and by 1490 Purushōttama seems to have recovered much, if not all, of the Telugu territories recently wrested from his kingdom by the Bahmani Muhammad Shāh II. In order to secure his possession of the throne, to which he succeeded in A D 1469-70, Purushōttama apparently had ceded to Muhammad a large part of his Telugu dominions. A few years later he tried to recover them. Muhammad responded to this move by an invasion of Orissa in 1477, but it seems to have failed, more or less, for in 1488-89 the disputed territories had reverted to the Gajapati. Purushōttama died in 1496-97.¹

A chronological difficulty arises in connection with this inscription. In 1 7 it equates the cyclic year Saumya, corresponding to Śaka 1412 (current), with the trisāmka of Purushōttama's reign (1 7). This word *trisāmka* can only mean "the third *anka*", according to what is known as the Onko cycle of Orissa. The *ankas*, or figures of a reign, are calculated by omitting all numbers that end in zero except ten and all that end in six, so that in a reign of thirty years the first, sixth, sixteenth, twentieth, and twenty-sixth years are omitted in counting the *ankas*.² Now Purushōttama's other inscriptions show that the second *anka* of his reign, his third regnal year, fell in A D 1470, and that his third *anka* began on Bhādrapada śukla 12 of Śaka 1393 current.³ Hence the given month Kārttika of the year Saumya, Śaka 1412 current, falling in A D 1489, must have been in his twenty-third *anka*, and our inscription should accordingly be corrected so as to read *samastaruni 23 anka*, with some appropriate word meaning "twenty-third" (possibly *tri-vimsa*, for *tri-vimsa*) in the place of the *trisa* of the text.

As regards the items of the date, other than the *anka*-year, Dr Fleet gives me the following remarks—"The given details are in the first place the cyclic year Saumya, coupled according to the southern luni-solar system of that cycle with Śaka 1412 (current) beginning in March, A D 1489. Then the day, which is that of the fifteenth *tithi* of the bright fortnight of Kārttika. Then the weekday, which is expressed by the abbreviation *Ma*. And then mention is made of the Kṛttikā-yōga but, as Kṛttikā is not known as a name of any of the

¹ See Mr Chakravarti's *Urgia Inscriptions of the Fifteenth and Sixteenth Centuries* in *J A S B*, vol 62, pt 1, p 88 ff. Besides the data there mentioned, it may be added that Purushōttama was reigning when the poet Dīna-kṛṣṇa Dāsa composed his *Rasa ka'lōla*, circa A D 1490 (*Ind Ant*, vol 1, p 215 ff).

² See the account of the Onko reckoning in Sewell and Dikshit's *Indian Calendar*, p 38 also *Ind Ant*, vol 19, p 255, and *J A S B*, vol 62, pt 1, p 59.

³ Bhādrapada śukla 12 is the day with which the years of the Onko reckoning always begin.

twenty-seven *ṛgas* the meaning seems to be that the moon was in the Kṛttikā *nakṣatra*. If the abbreviation *Mu* was intended to mean Mangala-vāra, Tuesday, as would usually be the case and was understood by Rām Raz, the date is an irregular one, since the given *tithi* cannot in any way be connected with a Tuesday. But, if we may take it as denoting Manda-vāra, which is a quite permissible name, though not much used, of Saturday, then the details may be taken as arising from Saturday 7 November, A.D. 1489, on which day the given *tithi* Kārttika sukla 15 began at about 6 h 52 m after mean sunrise (for Ujjain), i.e. at about an hour after midday, and the moon entered Kṛttikā about twenty-eight minutes later the local times, for Guntūr, would be about eighteen minutes later. It is, however, most likely that we must take the given day to be Tuesday, and class the date as an irregular one.

The towns and villages mentioned are all surviving. Kalubariga is the present Gulbarga in the Nizām's territory. The Orissā inscriptions usually mention the city as Kalavaraga or Kalavaraka. The modern spelling of its name, at first Kulbariga and more recently Gulbarga, seems to be due to a popular etymology perhaps connecting the name with the Persian *gul*. Pōtavāram, the village evoked, still exists under the same name. It lies in lat 15° 10', long 80° 8', according to the Indian Atlas sheet 75¹. Our record states that it forms part of the *śimā* of Ammanambōlu (I 10), the latter is the modern Ammanabrolu, which is given on the same map as a village in lat 15° 34' and long 80° 12', with a station of the same name on the Madras Railway in lat 15° 36', long 80° 11'. Chadaluvūda (II 8, 9) is in lat. 15° 36' and long 80° 8'. All these three villages are in the Ongole *tāluka* of Guntūr District, Madras Presidency.

TEXT -

First plate

- 1 Śrīśṛī Śrī Śakha(ka) varshambulu 1412 a-
- 2 gunṁti : Śau(Sau)mga-samvatsara Kārttika
- 3 śu 15 Ma Kṛttikī-yōgīna Vna-śrī-Gaja-
- 4 pati Gaudīvara Nava-kōṭi-Karnnāmta² Kalu-
- 5 barig āśvara Pratāpa-Purushōttama-dēva
- 6 mahāājāmukha vijaya-ājja(jya) sama-
- 7 stavani trisṁka Saumya samvatsarā-

Second plate, first side

- 8 na Brahmagumddi nadī tūmū(mu)na śa-Cha-
- 9 daluvūda-Lungōdb[h*]iva śi Mith[ā*]dēvunka
- 10 Ammanambōli śi(śi)ma lōna Pōtavāram-
- 11 pu gāmanu dēvunka lungga lungga vub[h*]vāla-
- 12 kun⁴ śhita bhōga tja-svīmanu-gīna dī-
- 13 ra āśvōjī istuni i yī dhaimamu yevvaru pā-
- 14 himechunānu vūka Vānanāsi-lōna śa-

Second plate, second side

- 15 fa Kṛttu(tn)vulu śśina pūgnasimechunū⁵
- 16 vūmka vīr⁶-ūggga-āśvāyā-vidhū⁷ a-

¹ I quote from the edition of 1932, which is corrected to 1842, with additions on 99

² From the facsimiles

³ Delete the anusvāra

⁴ Or possibly *lune*, the final *akṣara* is not quite clear

⁵ Corrupt should we read *pūgnamvāchekunu*?

⁶ Read *āyvr*

⁷ Read *aśvārya vidhā*

- 17 vunu | i dharmam yovvaru vighna sēsīnā-
 18 nu¹ Gamga-kaitta pad(d)u vēlu kappilī²-gōvulā
 19 brāmhānam³ jampina pāpānam bōvu-
 20 vānu | (||) ⁴Mad-vamśa-jāh para-mahīhira⁵-va-
 21 mśa-jātāh yō(yō) vāmśa-jāhs⁶=satatam=u-

Third plate

- 22 j[ā*]vala-dhā(dha)mma-chittā [i*] mad-dā(dha)mma yāva paṇṇalana⁷
 23 samchehaṃttā tat-pādukā[ā*]-dvayav(m)=aham śīrasā
 24 vah[ā*]mī | (||) ⁸Sva-dattā[d*]=dvigunam punyam para-dat[t*]-ānu-
 25 pālanam [i*] paru(ra)-dha(da)ttāpāharan[ā*] sva-dat[t*]am nishpa(śhpha)-
 26 lam bba(bha)vēt | (||) Sva-dattāmm para-dat[tā[m*]] vā yō hameha⁹
 27 vasumdhārā[m*] [i*] sarstīr=varursha¹⁰-sahasrāni viśtā(śhthā)-
 28 yām j[ā*]yatē kṛmī¹¹ | (||)

TRANSLATION.

(Lines 1-13)—Hail¹ Fortune¹ In the Śaka year 1412, corresponding to the cyclic year Saumya, on (°) Saturday, the 15th of the bright fortnight of Kārttika, in the Kṛttikā-yōga, —in the cyclic year Saumya, (*which forms*) the third anka¹² in the total of the victorious reign of Vira-śrī-Gajapati, the Lord of Gauda, the Lord of the Nine Crores of the Carnatic and of Kalubariga, Pratāpa-Purushōttama-dēva Mahārāja—I have made with pouring of water a grant, with *tēja-sūmya* of the eight forms of usufruct,¹³ of the village of Pōtavāram in the district of Ammanambōlu to (*the god*) Lingōdbhava¹⁴ Mahādēva of Chadaluvāda on the bank of the river Brahmagundi, for the purpose of the personal enjoyment, stage entertainment, and (*other*) splendours of the god

(Lines 13-20)—To him who maintains this pious foundation shall accrue the merit of performing a hundred sacrifices at Benares, he shall have life, health, dominion, and increase. They who obstruct this pious foundation will incur the guilt of slaying on the banks of the Ganges ten thousand tawny cows and Brāhmanas

(Lines 20-28)—I bear on my head the slippers of the offspring of (*any*) line,—born of my line or born of the line of other kings,—who, inspired with brilliant righteousness, constantly maintain this my pious foundation. The maintenance of another's donation is twice as meritorious as making a gift oneself, if one takes away another's gift, his own donation will be without effect. He who should take away land, whether granted by himself or granted by others, is born as a worm in dung for sixty-thousand years

¹ Read *sēsīnānu*

² We should expect *gōvulanū brāhmanulanū*

³ Read *-mahīpati-*

⁴ This part of the verse is hopelessly corrupt

⁵ Read *harāta*

⁶ Read *kṛmīh* After the following *danda* come five ornamental or expletive characters

⁷ Incorrect see above page 156

⁸ This form of Śiva—"Mahādēva arising out of the Linga"—is probably that represented by a flaming Linga from which Śiva is seen emerging, while Brāhman appears flying up to heaven and Viṣṇu plunges down into the nether world in order to find whence it arises. An example at Sivaganga is mentioned by Mr. Narasimha-char in his *Annual Report of the Mysore Archaeol. Department*, 1914-15, p. 13. For the legend see *Sūlśmā-gama*, II, 716, for the structure, *Kāranāgama*, I lxxiii, II lxi, *Saprabhāṭāgama*, xxxiv, 111 ff., for the ritual *Kāranāgama*, I lxxiv, II lxi.

⁹ Read *kapīṭa-*

¹⁰ Metre Vasantatilakā

¹¹ Read *-jās-*

¹² Metre Śloka (Trisṭubh), and so in the next verse

¹³ Read *śaśīr-vaśha-*

¹⁴ See above, p. 34, note 1

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No 13 —INSCRIPTIONS IN THE UDAYAGIRI AND KHANDAGIRI CAVES

By R D BANERJI, M A.

The inscriptions in the caves on the Khandagiri were published for the first time by James Prinsep in 1837¹ The late Rājā Rājendra Lāla Mitra copied Prinsep's transcripts and translations in his great work on the antiquarian remains of Orissa.² But mechanical stamp-ages of these inscriptions have not been published as yet The late Pandit Bhagwan Lal Indraprastha published his own reading of the big Hāthigumphā inscription and three of the smaller inscriptions in 1885³ Dr Fleet's recent suggestions⁴ about the interpretation of certain passages of this inscription (the Hāthigumphā inscription of Khāravēla) have made the publication of a mechanical inked impression absolutely necessary I had the opportunity of examining the inscriptions in November 1913 and the inked impressions reproduced in the accompanying plates were made by Babu Hari Das Dutta, Draftsman of the Archaeological Survey, Eastern Circle I made no attempt to copy the inscription of Khāravēla, as the time at my disposal was limited, and the record was a big one

I —Inscription in the Mañchapuri Cave—Upper Story

This cave is called *Vaishuntha gubhā* by Prinsep and *Vaishunthapura* by Mitra. It is in reality the upper story of a cave with two stories and a side-wing, but the local people very often give different names to different parts It was known as *svargapura* some time ago⁵ In the plan printed with the Purī volume of the Bengal District Gazetteer, the whole group is called *Mañchapuri* I have found that the local names of these caves vary with each generation As one name is forgotten a new one is immediately invented

The record is incised on the raised space between the second and third doorways in front This raised space represents a house or veranda, with a pointed roof, and spires supported by quaint little dwarfs, who act as brackets It consists of three lines which have suffered much from exposure The characters of this and the two following inscriptions are slightly later than those of the Hāthigumphā inscription of Khāravēla

TEXT.

- 1 Arahanta pasādāya[m](1) Kālingā[na]m [sama]nānam lēnam kārītam rājūnō
Lālākasa[sa](2)
- 2 Hāthīsāhasa(3)-papōtasa dhu[tu]nā Kalinga-cha[kavatinō (4) siri-Khā]ravēlasa
- 3 agamahisi[n]ā kāni[tam]

NOTES

(1) The eighth letter in the first line was taken by Bhagwan Lal Indraprastha to be *na* and this assumption led to the translation, "of the Arahata profession", which is rather strained It, however, appears to be *ya* There is a short vertical stroke attached to the right end of the horizontal base line of the letter and there are indications of a similar vertical stroke at the left end It cannot be *na* as the forms of other known cases are normal and quite different from that of this one Take for example the form of *na* as we find it in *samanānam* in the same line or *dhutunā* in the second line

(2) The last word in the first line appears to be *Lālākasa* and not *Lālakasa*, in fact the *ā* mark is more prominent in the second syllable than in the first The last letter of the

¹ *Journ Beng As Soc*, Vol VI, pp 1072 ff² *Antiquities of Orissa*, Vol II, pp 14-31³ *Actes 6 Congrès Or à Leide*, Part III, Sect II, pp 152 ff ⁴ *Journ Roy As Soc*, 1910, pp 242 ff, 824 ff⁵ See Professor Lüders' *List of Brahmi Inscriptions* above, Vol X, Appendix, No 1346

first line is *sa*, and is distinctly visible on the stone, though on account of weathering it has become deep and is indistinct in the impression.

(3) The fifth letter in the second line is clearly *sa*. It does not resemble *sa* in the last line. The third letter of this line is *ra* and the fifth letter resembles it in all respects. It is very difficult to understand what led Pandit Bhagwan Lal to read *Harisāhasa* in lieu of *Harisāhasa*.

(1) There is an *ā* stroke in the third letter after *Kalīnga* in 1.2 which Pandit Bhagwan Lal proposed to read in of *chakratā*.

TRANSLATION.

"This temple of the Arāhats (and) cave for the Śramanas of Kāmarā has been made. It has been made by the chief queen of the illustrious Kharavela the overlord of Kalinga. She was the daughter of King Lālāka, the grandson of Harisāhasa (or Harisāha)."

II—Inscription in Manchapuri Cave—Lower Story, Front Well

A faint impression still lingers in the minds of men that a king named *Aira* is mentioned in one of the inscriptions at Khandagiri. I believe this is the impression which has created that impression. The first word of this inscription was read by Prinsep and Bhagwan Lal. Dr. Luders reads it as *airasa* and translates it as 'noble'. Some scholars have even gone so far as to assert that this word is the name of the king. I find that there is no epigraphical record in the inscriptions in the Khandagiri and Udayagiri caves in which a king named *Aira* is mentioned.

The record is incised on a raised band between the third and fourth doors from the left.

TEXT

Kharasa(1) Mahārīṣa Kalī[ṃ]g-ādī patinō Mahānāgha[ṃ]vīr[ī]ṣa[ṃ]
Kūdēpasirīnō (2) līnā[m]

NOTES.

(1) The first word was read *Vīrasa* by Prinsep¹ and Bhagwan² Lal and *Airasa* by Professor H. Luders³. I found on careful examination, that it cannot be either. The letter consists of a triangular base, one side of the triangle being projected towards the proper right and ending in a curve. Now, if this syllable had been *Vī*, it would have been a triangle with a short vertical line on the top of the apex, with another horizontal straight line to the proper right. This horizontal line would have been perfectly straight indicating the *ā* mark. In this inscription the *ā* is denoted by a perfectly horizontal straight stroke to the proper left consequently the *ē* stroke should be denoted by a straight horizontal stroke to the proper right. This is really so, as we find in *lī* of *līnam*, the last word of the inscription. The *ī* stroke was also used in another syllable, *mē* of *Mahānēghavāhana*, but this syllable is now lost. So the first syllable of the inscription cannot be *Vī*.

Similarly it cannot be *ai*. The Brāhmī letter *ai* in any period consists of the initial and medial forms of *ē*. In this period the initial *ē* is a triangle placed in any position and the medial *ī* mark, as we have seen, is a straight horizontal line to the proper right. So the first syllable of the first word cannot be *ai*. The side of the triangle which has been projected is the proper left limb of it, and the extremity of the projection is distinctly curved downwards. The only

¹ Loc cit, p. 1074

² Loc cit, p. 179, No. 3

³ Loc cit, No. 1317.

other letter with which we can compare our akshara, is the *kha* of the second century B C of the earliest¹ inscriptions from Mathurā² The only difference between the form used in the Mathura inscription and that of the present inscription is that the curve is more pronounced in the former

On a close examination of the first line of the Hāthigumphā inscription, I find that the word *vērēna* should also be read *Kharēna* The triangular form of the base of *kha* is rather unusual in this inscription, but I find that it actually occurs in the name *Khāravēla* at the end of the first line The first word of the Hāthigumphā inscription, after the invocation, has been taken by Dr Indraji to be an adjective and not a proper name Now it appears that the first word of this inscription also is an adjective and not a proper name *Khara*, *Muhārāja*, *Kāṭṭṭgādhipati*, *Mahāmēghavāhana*, all appear to be titles of the ancient dynasty to which Khāravēla belonged In the Hāthigumphā inscription they are in the instrumental case, and in the Mañchhapurī inscription in the possessive

(2) The name of the king seems to be Kūdēpasirī It cannot be Vakradēva as we have two short horizontal strokes attached to the lower extremity of *la* There is no doubt that this represents the long *ū*, as in the same word we find that two short vertical strokes represent the long *ī* in *sīrī*

TRANSLATION

" (This is) the slave of the clever, the King, Master of Kalinga, whose vehicle is the great cloud, Kūdēpasirī "

III —Inscription in Mañchhapurī Cave—Lower Story, Side Wall

This inscription³ is incised on the right wall of the veranda of the lower story, to the right of the entrance to the right-hand side chamber of the main wing It consists of one line —

TEXT

Kumārō Vadukhasa lēnam

NOTES

- (1) The *ā* stroke in *kumārō* is added to the middle instead of the top
- (2) The medial *u* in *Vadukha* is very small in size but quite distinct
- (3) The *kha* in *Vadukha* is very remarkable, as it has neither a triangle nor a circle at its base On this ground this record may be considered to be a little earlier than the inscription of king Kūdēpasirī

TRANSLATION

" The cave of the Prince Vadukha "

IV —Inscription in the Sarpagumpha, over the doorway

This inscription,⁴ consisting of one line, is incised over the doorway of the Sarpagumphā, which is very close to the Barā Hāthigumphā (No 14 of the plan published in the Bengal District Gazetteer, Puri)

¹ With the exception of the Parkham image inscription, see Vogel, *Cat of the Mathura Museum*, p 83

² Buhler's *Indische Palaeographie*, Taf II, 10, XX

³ Lüders, No 1343

⁴ Lüders, No 1349

TEXT

Chūlakamasa (1) kothijyā (2) cha

NOTES

(1) The first word looks like *Chūlakēmēsa*, owing to the abrasions on the inscribed surface [The estampage seems to read *Chūakrēmēsa*—S K]

(2) *Kothā* and *jēyā* have been separated by Dr Lüders, most probably because it is followed by the conjunction *cha*. *Kōtha*, Skt *kōshtha*, is still in use in Modern Vernaculars to denote a brick or stone-built house or chamber, or even a fort. *Jyā* may have a technical meaning and may denote the verandah or some other part, while *kothā* denotes the main chamber. But it is also possible to take it in another way, in which there is a *sandhi* between this word and *ajēyā*, "unconquerable," qualifying *kotha* or *kothā*. The only difficulty is the use of the conjunction.

TRANSLATION

"The unsurpassable chamber of Chūlakama (Kshudrakarman [Chūdākarmān?—F W T])"

V—Inscription in the Sarpagumpha, to the left of the doorway

This record¹ consists of two lines and the characters used in it are about a century later in date than those of the other epigraph in this cave. The characters belong to the first century B C.

TEXT (1).

1 Kammasa Halakhi-

2 naya (2) cha (3) pasādo (4)

NOTES

(1) The inscribed surface is so rough that it is very difficult to distinguish vowel marks or *anusvāra*.

(2) The second word is *Halakhinaya* [= *Ślakṣhṇāyāh*?—F W T], the second syllable being *la* and not *ra*.

(3) In the second line *cha* is written *chē*.

(4) The shortening of the vowel in the first syllable of *pasādo* (Skt *prāsādo*) is also to be noticed in Mathurā Inscriptions of the same period.²

TRANSLATION

The temple of Kammasa and Halakshina

VI—Inscription in the Haridas Cave

This record³ consists of a single line and is incised over one of the three entrances to the main chamber of the cave from the veranda. The characters belong to the first century B C and are distinctly later in form than those of the Mañchapuri inscriptions.

TEXT

Chūlakamasa pāsāto kothijyā[ā] cha

NOTES.

(1) The last two letters of the record have been partly broken away, but a part of the curve of *ya* and the vertical line of *cha* is distinct in the impression.

¹ Lüders, No 1950

² See ante, Vol II, p 198, No 1. [The plate has, however, *pāsādo* though the *ā* stroke is indistinct and perhaps erased. If we should read *pasādo*, this word is perhaps Skt *prasāda*, a gift. I would also explain *pasāto* in No VI in the same way, and in No I, where Mr Banerji translates *paśādāyam* as if we had *pāsādōyam*, I would explain *pasādāya*, where the *anusvāra* is uncertain, as the dative of *pasāda*=*prasāda*, gift—S K]

³ Lüders, No 1953. In the plate this inscription has been, by mistake, inverted.

(2) The *ē* mark in *jēyā* is not very distinct. Here also we may take *lothājēyā* as being united by *sandhi*, and *ajēyā* as the adjective of *lothā*. It is interesting to note that here two words denoting almost the same thing, i.e., *pasātō* (Skt *prāsāda*) and *lotha* or *lothā*, have been used, and that we here find the word *pasādō*. The Sarpagumphā has only one small chamber, but the Haṇḍāgumphā has a verandā, a large inner chamber with three doorways and one small side chamber on each side. So it is quite possible that the word *pasātō* refers to the main chamber and the word *lothā* to the side chambers.

(3) The donor of this cave has the same name as that of the Sarpagumphā, though the persons must have been different, as the epigraphs are separated in date by more than a century.

TRANSLATION

"The temple and unsurpassable chamber of Chūlakīama (Kshudrakarman [Chūdākarman ?—F W T])"

VII—Inscription in the Bāgh Cave

This record¹ is incised on the outer wall of the inner chamber of the Bāgh or Tiger cave (No 15 of the plan). It consists of two lines. The characters used are as old as the inscriptions in the Mañchapuri cave and belong to the second century B C.

TEXT

- 1 (1) Nāgira-akḥadamsa (2)
2 Sabhūtīnō (3) līnam

NOTES

(1) The inscription begins with a symbol which resembles one of the symbols on the lower part of one of the pillars found in the recent excavations at Pātaliputra, which is a modification of the *crux ansata* or the Egyptian Symbol of life. It ends with a regular, well-formed *Seas-tika* mark.

(2) The reading of the first line has been established by Dr. Lüders.

(3) The first letter of the second line is probably a part of the name of the donor and is not connected with the second word of the first line. There is plenty of space after the last letter of the first line and so it cannot be said that the possessive case ending had to be incised in the lower line for want of space. Generally a mason does not mutilate words, when there is no dearth of space². The name of the donor therefore seems to be Sabhūtī, which is intended to be Subhūtī.

TRANSLATION.

"The cave of the town-judge Sabhūtī (Subhūtī)"

VIII—Inscription in the Jambesvara Cave.

This record³ is incised over one of the entrances to the inner chamber of the Jambūśvara cave (No 16 of the plan). The characters of the inscription are of the same age as those used in the Mañchapuri inscriptions.

TEXT

Mahāmadāsa (1) bhīṣāya (2) Nākiyasa (3) līnam

Lüders, No 1351

² [The two lines have been kept of the same length, and that is apparently the reason why the termination of *akḥadamsasa* has been written as 1 2—b K.]

³ Lüde s, No 1352

NOTES.

- (1) The *ā* in *dā* in the first letter is superfluous
- (2) *Bāryāya* is a mistake for *bhāryāya*
- (3) The *i* in *Nākiya* is not long, as stated by Dr. Lüders

TRANSLATION.

"The cave of Nākiya, wife of Mahāmada"

IX—Inscription in the Chota Hathigumpha

This inscription does not seem to have been noticed before in print. It seems to have been noticed for the first time by Mr. A. E. Caddy, when he was taking casts of these inscriptions for the Calcutta Museum, as there is a good cast of it in that institution. The record consists of a single line, very much mutilated, on the outer face of the tympanum of the arch over the doorway.

TEXT

Agikha(?) sa lānam

TRANSLATION

"The cave of

X—Inscription in Tatwagumpha No. II

This inscription is the oldest of the inscriptions in the Khandagiri caves. Most of the caves on the Udayagiri are ancient, as proved by their inscriptions, but, with the exception of Tatwagumpha No. 1, Tatwagumpha No. 2 and Anantagumpha all other Khandagiri caves appear to be mediæval as the inscriptions in them are not earlier than the ninth or tenth century A. D. The record in this cave is incised over one of the entrances to the inner chamber and consists of one line (No. 1344 of Dr. Lüders' list). The cave is No. 1 of the plan of the Gazetteer.

TEXT

Pādamulikasa Kusumāsa (1) lāna[m] phā (?) (2)

NOTES

- (1) There is a superfluous *ā* mark in *mā* of *Kusumāsa*
- (2) The last syllable in this record is superfluous and seems to be devoid of any significance

TRANSLATION

The cave (?) of Kusuma, the servant (or an inhabitant of Padamulika)

XI—Inscription in the Anantagumpha

There are two inscriptions in the Anantagumpha, one on the architrave outside and the other on the rock outside the cave. The second one was noticed by the late J. D. M. Beglar and both of them were afterwards noticed by Babu Mon Mohan Chakravarti in his 'Notes on the Remains in Dhauli and in the caves of Udayagiri and Khandagiri' which was printed by the Government of Bengal in 1903. This inscription is incised "on the architrave outside, between the left antæ and the first pillar". The characters of this inscription are certainly later than those used in the inscription in Tatwa cave No. 2. No other notice of this inscription has been published, except Mr. Chakravarti's note, but there is a cast of this inscription in the India Museum taken by the late Mr. A. E. Caddy in 1895.

TEXT

(1)

Dōhada (2) samanānam lēnam

NOTES

(1) The surface of the stone to the left of the first letter was carefully examined with a lens but no traces of letters were found

(2) The first syllable is certainly *Dō*, but the second syllable may as well be *ha* as *pā*

TRANSLATION.

"The cave of the monks of Dōhada

"

XII —Inscription in Anantagumpha

This record is incised on the rock outside the veranda of the Anantagumphā Mr Chakravarti reads it *Dajachāra*¹ but it is really something like a mason's mark There are three symbols of which a central one is the Brāhmī letter *ja*, while the other two may resemble, but are not, letters

XIII —Painted inscription in Tatwagumpha No 1

This inscription was noticed for the first time by the late Mr J D M Beglar in 1882, who published an eye copy of it with his report² But unfortunately the eye copy was printed upside down Mr Mon Mohan Chakravarti tried to read it from this plate, but apparently did not succeed The whole inscription is written or painted on the back wall of the inner chamber of the cave, and on prolonged examination I found that, in addition to a row of letters which I cannot make out, it was a repetition of the Indian alphabet Some young monk had used the back wall of the cell as a copy book and improved his knowledge of the alphabet by writing on it The characters belong to the first century B C or first century A D

TEXT

1	..	.	gla	.	...	..
2	.	na ta tha da dha na	..			
3	.	na ta tha da dha na	..		sa sha sa	
4	.	na ta tha da dha na pa pha ba bha	.			sha
	sa ha	..	.			
5		ta tha da dha na pa pha ba		sa sha sa	ha	
6	.	..	tha	.	...	.

XIV —Inscription of Udyotakesari in the Navamuni Cave

There are two inscriptions in the Navamuni cave, both of which belong to the same date, about the tenth century A D The first inscription was incised in the eighteenth year of the reign of Udyōta-kēsari-Dēva, and is to be found on the inner side of the architrave The inscription was noticed by the late Mr J D M Beglar, who published it with Cunningham's reading of it³ The only other known inscription of Udyōtakēsari is the, now lost, long inscription published by Prinsep⁴ Mr Mon Mohan Chakravarti also tried to read the Navamuni cave inscription It consists of three lines and has been very clearly incised

¹ *Notes on the Remains in Dhauti and in the caves of Udayagiri and Khandagiri*, Calcutta, 1903, p 20

² *Arch Surv Rep*, Vol XIII, p 82

³ *Arch Surv Rep*, Vol XIII, p 55, note

⁴ *Journ Beng As Soc*, Vol VII, pp 558 ff

TEXT.

- 1 Ōm¹ Śrīmad-Udyōtakēśarīdēvasya pravarddhamūnē vijaya-rājāc Samvat 18
 2 śrī-Ārya-saṃgha-pativaddha-Graha-ku'a-vinirgata dēśīgana āchārya-śrī-Kulachandra-
 3 bhātīnakasya tasya śishya-Subha-chandrasya

TRANSLATION.

The year 18 of the increasing and victorious reign of the illustrious U[d*]dyōtakēśarī-
 Dēva (The work of) Subhachandra, the disciple of the lord the illustrious āchārya
 Kulachandra, (who) belonged to the Graha Kula, of the illustrious Ārya congregation (and
 belonged to) the Dēśīgana [Rather 'āchārya of the Dēśi gana derived from the Graha kula,
 belonging to the illustrious Ārya saṃgha'—F W T]

XV —Second Inscription in the Navamuni Cave

This record consists of two parts and is incised on the partition between the two inner
 chambers in the cave. The characters belong to the same period as those of No XIV. It
 consists of two parts. The first part is incomplete, as it contains only an incomplete sentence —

“Śrīdhara chhātia, i.e., the student Śrīdhara”

The second part consists of three lines and runs as follows —

- 1 Ōm² Śrī-ā-hārya-Kulachandrasya tasya
 2 śishya-Khalla-Subhachandrasya,
 3 chhātia Vijō

TRANSLATION

“(The work of) Vijō (Vidyā or Vidyā), the pupil of Khalla Subhachandra, (who was) the
 disciple of the illustrious Āchārya Kulachandra”

XVI —Inscription of Udyotakesari in Lalatendu-Kesari's Cave

This inscription was discovered in the cave called Lalātēndukēśari's cave or Lion gate by
 Mr S. Ganguli, photographer of the Archaeological Survey, in October 1913. It is incised on
 the back wall of the cave, at a height of about thirty or forty feet from the floor of the cave
 above a group of Jain images of the Digambara sect. It is not in a good state of preservation.
 The record consists of five lines of characters of the same date as those used in Nos. XIV and
 XV. The language used is very incorrect Sanskrit.

TEXT.

- 1 Ōm⁴ śrī-Udyōtakēśari-vijaya-rajya-samvat 5
 2 śrī-Kumārāparvata-(1)sthānāc jūṇa vāpī(2) jūṇa Isana(3)
 3 uḥṭita(4) tasmīna thānāc chatuṣṣatī tīrthā[m]kṛta
 4 sthāpita pratishṭhā[kā]lō Ha[11]-ōpa(5) Jāyāndika
 5 kna(2) da(2) tī(2) diathā(2) Śrī Pīrasyamathasya karmma-khayah

NOTES

(1) We learn from line 2 that the ancient name of Khandagiri is Kumārāparvata. The
 Hāthīgumphā inscription of Khānāṭla mentions Kumārīparvata as the ancient name of
 Udayagiri. The twin hills seem to have been known as the Kumāra-Kumārī-parvata up to the
 tenth or eleventh century A.D.

¹ Expressed by a symbol

² There are signs of interpolation at the end of 1 & 2

³ Expressed by a symbol

⁴ Expressed by a symbol

श्री गणेशाय नमः ॥
 श्री गणेशाय नमः ॥
 श्री गणेशाय नमः ॥

[illegible]

c

2

XVII



(2) The word *rāpi* most probably refers to the numerous rock cut reservoirs on the hills

(3) The last word in line 2 seems to be *Isana*, Skt *Īśāna*, which occurs in the Sārnāth Inscription of Mahipāla of the Vikrama year 1083. It has been taken by Dr. Vogel¹ as one of the names of Śiva, but most probably it means a temple, as its use in this inscription seems to indicate

(4) The word *udyōtita*, which means "caused to shine," indicates that the wells and temple of the Tirthankaras were repaired

(5) The last part of line 4 and the first words of line 5 is unintelligible

TRANSLATION

In the year 5 of the victorious reign of illustrious Udyōtakēsarī (Uddyōtakēśari), on the illustrious Kumāra mountain, decayed tanks and decayed temples were caused to shine (and) at that place the images of the twenty-four Tirthankaras were set up. At the time of the dedication Jasanandī in the place (? Temple) of the illustrious Pārasyanātha (Pārśvanātha) "

XVII—Inscription in the Ganesagumpha

This record is incised on the back wall of the right-hand side chamber in the Ganēśagumphā. The characters belong to the latter half of the eighth or the first half of the ninth century A.D. It mentions a king named Śāntikara, who is not known from any other record. The inscription is in verse and seems to record some dedication made by Bhīmata, a physician, the son of Nannata. The second line, which contains the name of the object of the dedication, is unfortunately in a very bad state of preservation, and consequently the purport of the inscription is not very clear.

TEXT.

- 1 Śrī Śāntikara(1)-saurūjyād-āchandrārkkam
- 2 grīhē (2) grīhē ! Khadī (3)(?)sa[m](?)jñū punah prangō(?) ga-
- 3 jāśya(4)-virajō janō (5) || Ijyā garbha-samnd-
- 4 bhūtō Nannatasya suto bhishak ! Bhīmatō
- 5 yāchatō vānyaprastham (6) samvatsarāt=punah ||

NOTES

(1) A line of Kings whose names end with the affix *kara* is mentioned in a copper-plate grant which I have recently received from a Zamindar of Cuttack. But Śāntikara is not mentioned there.

(2) The word *grīhē* is repeated in l. 2. Most probably the first is a mistake for *subhē*. The expression *subhē grīhē* also occurs in Vairādēva's record outside the Śon-bhūndār cave in Rājgir.²

(3) The first word of the second verse seems to be *Khadī*, it may also be read *vēdī*, but it is unintelligible.

(4) *Gajāśya* is one of the names of Gaṇēśa, so here may be a reference to the image of Gaṇēśa which is carved on the walls of this chamber.

(5) *Virajō janō* may also be read *Virajōdanō*.

(6) The form *vānyaprastha* is unusual. Pandit Binod Bihari Bidyaband suggests that it may be *dhānyaprastha*, i.e., a measure of rice.³

¹ Arch. Surv. of India, Annual Report, 1903-4, p. 223.

² Arch. Surv. of India, Annual Report, 1905-6, p. 98, Note 1.

³ [It is more probably a secondary noun derived from *vanaprastha*, an anchorite.—S. K.]

No 11—BANKAPUR INSCRIPTION OF THE TIME OF SOMESVARA I AND THE KADAMBA HARIKESARIN, SAKA 977

By LIONEL D. BARNETT

Bankāpur, the town which gives its name to the Bankāpur taluka in Dhivār District Bombay Presidency, is situated in lat 14° 55' N and long 75° 16' E, the ancient town Hale Bankāpur lies nearly two miles south-by-south-west from the modern town. From it comes the present inscription, which is now edited for the first time from a photograph and an ink-impression belonging to Dr. Fleet, who has kindly lent them to me.¹

The inscription is incised on an oblong stone slab topped by a sort of slightly projecting pediment. The sculptures on the latter, as shown on the photograph, are, in the centre, a *linga* on an *abhaya* stand, with the sun and moon on the left and right respectively, and a *chakra* on the top. There appear to have been also other sculptures, now unrecognizable. The area covered by the writing is about 5 ft 8½ in in height and 2 ft 8½ in in breadth.

The character is fairly good Kanarese of the period, strongly resembling that of the Belagāmi inscription published in *Ind. Ant.*, Vol. IV, p. 179;² the letters are approximately from ¾" to 1½" in height, and are well preserved throughout, except in lines 3 and 4 which have been completely defaced, apparently by some vandal who endeavoured to break off the upper part of the stone. The language is Kanarese of the ancient type, in prose and verse except for the eight Sanskrit stanzas on ll. 1-3, 17-18, and 55-59 and one on ll. 3-4 which is lost. On the side of grammar the inscription is not of any special interest. Some words are worth notice such as *upputta-tarshe* (l. 22), *adagunt* (l. 26), *amṭe* (l. 47), *gāndhariviga* (l. 47), *purīy-ara* (l. 48), *kal-ica* (l. 50), etc. In ll. 40, 41, we have several instances of the use, found in other records too, of a god's name in the neuter, to denote the temple of the god. As regards orthography, we may note that there is a frequent confusion between *e*, *ś* and *sh*, besides many other errors. Instances of the Kanarese confusion between *r* and *l* are *punal* (l. 18) and *mattal* (l. 46, beside *mattar* in ll. 47-48), cf. Dr. Fleet's observations in *Ind. Ant.*, Vol. XIX, p. 274. The archaic *ḥ* does not appear, except in *ḥḍu* (l. 34) and *pēḥḍ* (l. 54), *ḥ* being substituted for it elsewhere. The *u* is often used, but not always, to denote the absence of a vowel after a consonant. In *-uleya* (l. 17), we have the popular change of *ay* to *ey*.

After the introductory verses, the inscription refers itself to the reign of the Chālukya emperor Trailōkyamalla-(Sōmēsvara I), and to a time when his son Satyavākya-Komgunivarman Permanadī Vikramāditya-dēva (afterwards Vikramāditya VI)³ was governing the Gangavādi ninety-six thousand and the Banavāsī twelve-thousand (ll. 4-10), and when the Kādamba Muhāmandalēsvara Harikēsarī-dēva, whose name is also found in the forms Arikēsarī-dēva (l. 33), Hariga (ll. 22, 23), and Ariga (l. 17), was administering the Banavāsī twelve thousand in company with his wife Lachchala-dēvī (ll. 10-27). Its object is to record (ll. 28-37) that, on the petition of the cloth-merchant Kēti Setti, Harikēsarī and Lachchala-dēvī in conjunction with representatives of the five *mathas* of Bankāpura and sixteen burgesses of that town, in A.D. 1055, made a donation to the god Kādambēsvara, the tutelary deity of the Kādamba race, granting to Sōmēsvara-pandita-dēva, as trustee

¹ For references to it see *Ind. Ant.*, Vol. IV, p. 203, *Dyn. Kin. Distr.*, pp. 563 f., and Vol. VII, above, app., No. 168.

In *Kampanan*, l. 34, we find the abbreviated form of the *m* noticed above, p. 12.

² He is here described with the usual Ganga titles, *Kuvalāla puravar ṣṣara*, *Namdagiri nātha*, etc. As he himself reigned A.D. 1076-1126, he must have been quite a child, and his government must have been nominal one, at the time of this record.

a *tala iritti* estate consisting of a village named Pallavura. After a statement that the *Banavāsi-purāṭar-ēsvara* Satyāśraya-dēva made a grant of all taxes under his control (ll 37-39), the document specifies the boundaries of the estate (ll 39-41) and the divisions thereof for particular purposes and beneficiaries (ll 44-50).

When and under what circumstances a Kādamba family came to be governing the Banavāsi province and the town of Bankāpūr is very obscure. Bankāpūr had witnessed many vicissitudes of fortune in its rulers. It took its name from Bankeya—likewise styled Bankeyarasa, Bankeyarāja, and Bankēśa—a son of Adhārī, of the Mānkula or Sellakētana (Chellakētana) family¹ a feudatory of Amoghavarsha I who appears in one inscription² as administering the Banavāsi twelve-thousand and the Belgah three hundred, the Kundurazze seventy, the Kundūr five-hundred, and the Purige three-hundred while his son Kundetta governed the Nidugundage twelve. Probably he flourished about A D 850³. His son Lōkhāditya, also known as Lōkateyarasa, was residing in Bankāpūr as governor of the Banavāsi province under Krishna II Akālavarsha, in Śaka 820 current (A D. 897),⁴ and A D 902, under the same king, he was governing a still larger extent of country, comprising 31 102 towns and composed of the Banavāsi 12,000, the Palasige 12,000, the Mānyakhēda 6,000, the Kolann 30, the Lōkhāpura 12, the Toregaru 60, and some 1,000 district (very likely Taidavādi) the name of which was omitted⁵. In Śaka 841 (current), we find another Bankeya—most probably a Sellakētana also—ruling over the Banavāsi province as a feudatory of India III Nityavarsha. The last of the family who appears on record is Kali-Viṭṭa, who was holding the same office under Krishna III in Śaka 868 (current), A D 945. Within a few years from that date Banavāsi seems to have come under the control of the Mātūras⁶. After the lapse of nearly a century we find in the present inscription a Kādamba prince Harikēśarīn or Arikēśarīn governing the Banavāsi province under a younger son of the reigning king of the now dominant Chālukya line. This is the earliest known connection of the later Kādambas with the province.

The details of the date of this record (l 30) are, the Śaka year 977, the cyclic year Manmatha, the thirteenth day of the bright fortnight of Pausha (Pausha), Sōmavāra (Monday), the *uttarāyana-samkrānti* or winter solstice. Dr Fleet gives me the following remarks:—"This Manmatha *samvatsara* was the Śaka year 977 expired, beginning in March, A D 1055. The given tithi Pausha śukla 13 answers in this year to Wednesday, 3 January, A D 1056, on which day it ended at about 15 h 31 m after mean sunrise (for Ujjain), and cannot in any way be connected with a Monday, which is the given weekday. Further, the winter solstice occurred at 14 hours after mean sunrise on Sunday, 24 December, A D 1055, ten days before the given tithi, and it, too, cannot in any way be connected with a Monday. Thus, the date is altogether irregular both for the tithi and the solstice. It may be added that the tithi of the day of the solstice was Pausha śukla 3, which ended at about 38 minutes after mean sunrise on the Sunday. But this does not help us, because, in the first place, the figures are unmistakably 13, secondly, the day, as has been said, was a Sunday, instead of a Monday, and thirdly, the tithi actually current at the moment of the solstice was śukla 4."

Several places are mentioned, beside Bankāpura. The village granted, Pallavura, cannot be traced on the map, we are told, however, that it lay in the Nidugundage tēlva, which was a

¹ The history of this family is fully discussed by Dr Fleet in *Ind. Ant.*, Vol XXII, p 221 ff.

² Vol VII above, p 209 ff. The statements of the Kōnnūr inscription (Vol VI above, p 29 ff) seem also fairly trustworthy as far as they relate to Bankeya.

³ The Kōnnūr inscription gives the date Śaka 782.

⁴ This we know from the *prastāva* of Gunabhadra's *Uttara Purāṇa*.

⁵ See the Mysore Archaeological Report of 1911, para 79, and *Jour. R. As. Soc.*, 1912, p 705.

⁶ Vol. V above, p 172.

Ampana or subdivision of the Pānumgal five-hundred (ll 33-34) On Nidugundage, the modern Nidagundi, see above, p 12 Pānumgal is of course Hangal.

TEXT 1

- 1 Sri² 3Pratyaksha-vastu-vishayāya jagad-dhātāya visva(śva)-stī(sthī)ti-pralaya-sambhava-
kīranāya sarva-ātmanō vijita-lō[pa]-
2 manōbhavāyas⁴=tubhyam namah śva-bhavana-prā(pīa)bhavc Śivāyah⁵ || [1*]
6Srimān=Andh-āsura-dhvamsi(śi) śri(śrī)shīti-samhā[ra]-
3 kārīkah pāyād(i) Kadamba-vamś-āb[j]a-lakṣmī-kṣmā-rakṣhaṇa-kṣama[h] ||
[2*] 7Śīi pāni-pravara
4
[|| 3*] [Svasti Samasta]-
5 [bhuvan-āśrīya Śīi-Prithvī-vallabha mahārājādhirāja paramśvara paramabhat]t[āraka
Sat]y[āśraya]-
6 kula-tilaka Chālukya-ābhīraṇa śrīmat-Trailōkyamalla-dēvara vijaya-rājyam=uttar-
ottar-ābhīra(īri)ddhi-prava-
7 iddhamānam=ā-chaṇḍī-ārka-tīram baram saluttam=iro tat-tanaya || Svasti Samasta.
nri(nri)pa-jana-stutja Satyavākya-Komgunivarman-dha-
8 rman-mahārājādhirājā paramēśvara Kuvalāla-puravar-śvara Namdagiri-nātham
mada-gajēmdra-lāṃcha(chha)nam Padmāvati-labha-vara-pra-
9 sādām Gaṅga Kusumāyudham nanniya-Gaṅgam jayad=uttaramgam vibudha-jana-
chintāmaṇi mandalika-makuta-chūdāmaṇi
10 śrīmach-Chālva(lu)kya-Gaṅga Permmānadi Vikramāditya-dēvar Gaṅgavādī-
tto(to)mhattarūsaśīramam Banavāse-pannirchhāsīramam
11 dūṣṭa-ni(ni)graha-viśṣṭa-pratipālanaḍim sukha-samkathā-vinōḍaḍim rājyam-goyye
Om⁸ Svasti samadhiyata-pancha-mahāśāḍa-mahāma-
12 ṇḍalśva(śva)ram Banavāsi-puravar-śśvaram Tryaksha-kṣmā-sambhava chatar-
ā(ī)śīti-nagai-ādhiśthita-Lalāta-lōchana-Chaturbhūja-jagad vidit-āshtāda-
13 ś-śśvamōḍa(dha)-dikṣita-Himavādgiri-indra-raundra-śikhara-śakti-samsthāpita - spa(spha)-
tika-śilā-stambha-baddha-mada-gajī-mahā-mahim-ābhīāma-Kā-
14 damba-chakri(kri)-Mayūravarmma mahāmahīpāla-kula-bhūṣhanam permmatti-tūrya-
nirgghōśa(sha)nam śākhācharēmdra-dhvaja-virājamāna
15 mān-ōttunga-simha-lāṃchcha(chha)na datt-ātī(ti)kāmohana mā[r*]-kkolvaia
gandam Kadamba-kula-kamala-mārttanda r-pu-kamja-kumjara śarau-āgata-vajra-
pam-
16 jara pratisha(pa)ṇṇa-Mēru nām-ādi-samastī-prasasti-sahitam śrīman-malā-
mandalśśvaram Harikēsari-dēvar=Banavāsi-pannirchhāsīraklam=arasu-
17 goyye || Vri(Vri)tti || 9Jaladhi-vale(ī)ya-madhyē kṣatiriyān¹⁰ yān samastān¹¹ |
Ariga viditam=ētat=sūryya-sōmā(ma)m suj[ā*]tān | epī śīrāśi(śi) cha
tēsā(shā)m baddha(dhya)tē rā-

¹ From the ink-impression and the photograph.

² Metro Śīvarī.

³ Read Śrīvāya

⁴ There began here a third introductory verse, ending somewhere towards the end of the next line What

next after that is easily restored, from many similar records

⁵ Denoted by the spiral symbol

⁶ The final n is added in smaller script under the line

⁷ Denoted by a symbol

⁸ Read 9bhavāya.

⁹ Metro Ślōka (Anushtubh)

¹⁰ Metro Māhni

¹¹ This danda is superfluous

- 18 ja-pattam tava punal(r)=i(i)ha pād[ah*] pūjyātō kim kulēna || [4*] ¹Hari-
rāja-dhṛya-sapta-saptatī Kādamb-ādhiśa permattī-tūryya-rav [a*] shtādaśa-vāji-
mōdha-chatur-agr-[ā]-
- 19 itī samkhyā-pu-śvara Rudr-ānvaya sūma-lakṣma Himāśailōmḍr-ōpari-sthāpitā-
sthira-śakti-udgha-Huanyagarbhā-mahimam Kādamba-chakrēśvara || [5*]
- 20 Ōm² Ā Kādamba-chakrēśvara-viśāl-ōa[s*]-sthale || Svasty=anavvata-parama-
kalyāṇ-ābhyaṇḍaya-sabaśra(sra)-pa(pha)la-bhōga-bhāginī dvitīya-Lakṣmi samān o
tyāga nidhāne |
- 21 śiṃgāra-Gaṃgā-taramgini dīna chintāmanī Gauṇī-labdhā-vara-piśādo | champak-
āmōde | vivēka-vidyādhari | sakala-kalādhari | gōtra-pavitre | dūv-āmkuṇa-
cyāma-gā-
- 22 tie- | y-āsthāna-ramjane | savatī-mada-bhamjane | uppatta-varahe | dharmma-
samkarāhe śiṃman-Hariga-manasaiśvara rāja-ham- | subhaga-vilāsi | Harigan=
siddh-ām-
- 23 gi parivāra sarabhiyā=appa śiṃmā-lachchala-dēviyaru || Vṛtta³ || ¹Bhī-vanitā-
vaiaṃ Harigan=ā nripa viṇa=ura[s*]-sthalakko Lakṣmi vadha pīna-bāhu-
- 24 yuga-lakke jay-āṃgare tan mukhakke vāku-śrī-vadhuv=āgi ramjasi mahi-ōnnatīyami
padad=udgha-kirtti-lilāvītyi=omdu baṇṇipudu Lachchala-
- 25 dēviyan=i jagaj-jana || [6*] Vāṃg Āga⁴-Magadha-Komga-Kalim-g-Āga⁵-Dravila-
Malaya-Mālava-Vāṃgi-Gāṃgcyā-Pāṇḍya-mandalik-āṃganeyar nūṃge do-
- 26 roye Lachchala-dēvi || [7*] ⁶Vinayada mēro dharmmada tavar minane satyada
janma-bhūmi māmātanad=adaguntī chāgada mahū nidhi pemipina ratna-rā-
- 27 śi sajjanikeya ramya harmme(rmmya)m=arivim-gere-vatta vidagdha-mugdhe sajj-
jana nutey=emdu baṇṇipudu Lachchala-dēviyan=i ja-
- 28 gaj-jana || [8*] Intu sukha-samkathā-vinōdadim rājja(jya)m geṇyuttam=ire ||
Dīva kāryyamam dūsiḡa Kīti Settī hūmmaviso || Pūrvva-
- 29 bhaktiyol nadeva Kādamba-vamś ānvayada śrī-Kādambēśvara dēvaiggo śiṃman-
Harikēsari-dēvarum śrī Lachchala-dē-
- 30 viyarum | polu-Bamkāpurada pameha-mata(tha)-sthānamum | nagara-
mahājanamum | padinaṇṇavarum | chhattiśa pur-a(ō)-
- 31 śādhishtinadol⁹ | Sa(Śa)ka-varsha 977noya Manmatha-samvatsarada Paushya-
su(śu)ddha 13 Sōmavāramum uttāyā-
- 32 na samkrāntiyum vyatipātad-andu | Svasti yama-niyama-svādhyāy-dhyāna-dhārana
mō(mau)n-ānushthāna¹⁰-ja-
- 33 pa-samādhi-sampannai=appa śiṃmat-Sōmēśva(śva)ia-pandita-dēvarggo śrīmad-
Arikēsari-dēvaru kīlam ka[r*]chebī dhārā-pū-
- 34 rrvakadim pradhānarum=īdu naishthi(shthi)ha-sthānam mādi pūrvva-bhaktiyolu
nadeva Pāṇumgall=aynūṇara kampanam Nidugu-
- 35 ndago panneradaya baliya Pallavuram tala-vrittiy=āge dūvarggo siddh-āyam
kīru-doro kīru kula dāya-dramma ma-
- 36 ne-vanam daṇḍ āyam sarvva-ābhyaṇḍara-siddhiyim sarvva-namasyam=āge bittar=idam
pameha-mata(tha)-sthānamum padinaṇṇavarum

¹ Metre Mattēbhavilrīdita² Read *Vṛtta*³ Metre Kanda⁴ Denoted by the spiral symbol⁵ Metre Utpalamūlū⁶ This is corrupt. It is easy to correct it to *Āṃga*, but the same word occurs again in the same verse, and in the latter case another word must be meant, such as *Audā*⁷ See previous note⁸ Metre Champakamālā⁹ Read *ādhishtinadol*¹⁰ Read *ānushthāna*

- 37 nakarāmmam=nt=i dharmmamam pratipālisuvudu Ōm¹ Samadhiyata prācha-
mahāsa(śi)bda-mahāmāndakīśaia Ba-
- 38 navāsi(śi)-pūnavā śiśa(śi)ram bamtara bāram katt-āyad-ōjam gandara jūju
śiimat-Satyāśraya-dēvar=ttavag=āva te-
- 39 roj=ellama.n chandi-āikka sthāyi sārva-namasyam bitta Ōm² Dēvaia pūada
nivōdyāda kyya pū-dōmtada śi(śi)mo
- 40 mūdai=[³gī]ddorī sime || āgñyakkō Biddabīśva(śva)ra | temkalu Kadamba-
gore | nau[⁴]ityakkō Tīkatōśvarada⁵ 4i(śi)mo paduva Ja-
- 41 kṛśva(śi)ia vāyū(ya)nyakkō Chāvumūśva(śva)riya śi(śi)mo | badagalu
battōya nattu h[⁶]ga kallu | ishānyakkō⁷ Dēyibīśva(śva)ramo
- 42 sime Ōm⁸ Dēvara tala-vrittīy=ūra polada śi(śi)mo mūdai-ada-veṭṭe
āgñyakkō kallu pūmige || temkalu limgada kallu |
- 43 nau[⁹]ityakkō kalla gatti | paduva jūla-guttāda kereyam śi(śi)mo |
vāyavyakkō basurja kola | badagalu mattiya
- 44 kerey=olagana kalla bāvi | ishānyakkō⁶ tiru-veṭṭa | int=i chatur-āśraya-śi(śi)mo
Ōm⁷ Adar=olago dēvar=amga-
- 45 bhāga-kanda-spatika⁸-jīrnn-ōdhāhārakka⁹ rāja-māna-dandadalu mattar nūru |
cha(chha)trakko mattar=upatt-aydu | mra(tha)kko matta-
- 46 r panncradu vidyā-dānakkō mattalu(ru) pinneradu | givupdai=unbalu
mattar ppannoradu aie-vattai ggādo | dēvara perggade dūsi(śi)-
- 47 ga Kōti Sottig=agra-tējaungal=amtigeg[¹⁰] mattar ppanneradu | parēkūyarggo
mattai ppatta | gāndharvviyarggo matta[¹¹] āru | purada
- 48 perggadego matta[¹²] āru | pūry-aramgo mattar=āru | ka[¹³]bhada
nālvaigg[¹⁴] mattar=irppattu | oradu chāmarakk[¹⁵] mattar ppa-
- 49 tta | balagada sūlejar=aruvarggo mattar=upatta nāku | sūlevalango
mattar=aydu | nattavaingo mattai=aydu |
- 50 dēvara kaiy=olage kal-vesad=ōjamgo mattai=aydu | int=i dharmmamam
ār=ovvar piatipālisidavarggo Vāranāsi Kuru-
- 51 kshētra Prayāgey=Aigghyatīrttham Kēdāia Śiśailam Gamgo Gamgā-
sāgarangal=omb=ādyāu tīrtthamgalol sāsua kaviloia
- 52 pamcha-ratnamgalim kōluni kolagumam kattisi sāsuvvar chatu-
vvēda-pāragar=appa bihmanaiyye | nbhayamukhi kotta pa(pha)lam=a-
- 53 ku | ekkōti-tapōdhanarggo Vāranāsiyol mahā-bhōjanam mādid¹⁶
phalam=aku | int=i dharmmamam=āidanam | alivudakk=odam-
- 54 battamgamam pōd=anī(ni)tu tīrtthamga'ol sāsira kaviloium sāsira
brāhmanaruv=ekkoṭi tapōdhanaruman=alida mahā-
- 55 pātakan=akku Ōm¹¹ 12Sāmanyō=yam dharmma-sōtur=nrīpānām kalē kālō pālanīyō
bhavadbhūh[¹⁷] saivvāu=ūtām(n) bhāginah pārtthivēindrā[¹⁸] bhā-
- 56 yō bhūyō yūchatē Rāmabhadrah || 13Bahubhūi=vasundhā bhuktā
iājabbis=Sagar ādibhūh [¹⁹] yasya yasya yadā bhūmi[²⁰]tasya
- 57 tasya tadām(dā) phalam || Śva datt[²¹]m pūra-datt[²²]m vā yō
haiṭti(ta) vasundhā[²³] [²⁴] shashthi(shti)r=vvaiśa(ishā)-śhaśrā(śā)nī
viśthāyā[²⁵] jāya[²⁶] krī(krī)mi[²⁷] || Dēva-dīja-ga-

¹ Denoted by the spiral symbol² Read *Tīkatōśvarada*³ Denoted by the spiral symbol⁴ Denoted by the spiral symbol⁵ Read *ōdhāhārakka*⁶ Denoted by a spiral symbol⁷ Metre *Śloka* (Anu-utubh), the same in the next three verse.⁸ Denoted by the spiral symbol⁹ Read *śiśānyakkō*¹⁰ Read *śiśānyakkō*¹¹ Read *kānda sphēṭita*¹² The *da* is written in smaller character above the line¹³ Metre *Śloka*

58 tā[m*] bhūm[m*] pūrva-bhuktim harētu(ṭa) yah [i*] prana(n)śitam=
 api kālēna tam=āhu[r*] brahma-ghātakam || Na viśa(śha)in viśa(śha)m=
 ity=āhu[r*] dēva-sva[m*]
 59 vi-a(-ha)m=uchyate | viśa(śha)m=ēkāṇa[m*] hanti ¹ dēva-svam putia-
 prūtri(tra)kam Ōm² ī śāsanama[m*] sandhivigraha Maṇḍayyanum dē-
 60 vara porggade Kēti Settayum baeda Kāḷajam beśa-geydam=
 mamgala mahā-śrī śrī³

TRANSLATION

Fortuno ¹—(Verse 1)—Homage to Thee, Śiva, to whom are potent the realms of reality the friend of the universe, cause of the maintenance, dissolution, and birth of the cosmos, universal soul, conqueror of wrath and Desire, lord of Thine own worlds ¹

(Verse 2)—May the blest destroyer of the demon Andha, maker of creation and dissolution, potent to preserve the earth by means of Fortune (*scatred*) in the lotus that is the Kadamba lineage, grant protection

(Verse 3)—

(Lines 1-6)—[Hail ¹] While the victorious reign of the refuge of the whole world, the favourite of Fortune and the Earth, the Mahārājādhirāja, the Paramēśvara, the Paramabhāṭṭāṭa, the ornament of [Satyāśraya's] family, the embellishment of the Chālukyas, King Trailōkyamalla, was proceeding on a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars, (and) his son—

(Lines 6-11)—Hail ¹—He that is praised of all monarchs, Satyavākya Kongunivarman, the emperor of righteousness, supreme lord, lord of Kuvalēlapura best of cities, master of Nandagiri, having the crest of a fiery royal elephant, receiving the grace of boons from Padmāvati, a Kāma of the Gangas, a Ganga of truth, an archway of victory, a wishing-jewel to sages, a crest-jewel on the didems of rulers of provinces, the Chālukya-Ganga Permanadī Vikramāditya dēva, was ruling the Gangavādī ninety-six-thousand and the Banavāse twelve-thousand so as to suppress the wicked and protect the excellent, with enjoyment of pleasant conversations —

(Lines 11-17)—Hail ¹ While he who bears all titles such as “a Mahāmandalēśvara who possesses the five mahāsabdas, lord of Banavāsī best of cities, ornament of the lineage of the great monarch Mayūravarmā the Kādamba emperor which is sprung from the Three-eyed [Śiva] and Earth presides over eighty-four cities, is consecrated in eighteen world renowned house-sacrifices of Śiva and Viṣṇu, binds its fiery elephants to crystal pillars established by its might on the massive summits of the royal mountains of Himālaya,⁴ and is charming in its great majesty,—he who is attended by the thunder of the *peramatti* and (other) musical instruments, he who is brilliant with the banner (*having for device*) the lord of apes, whose crest is the lion exalted in pride, a giver of abundant gold, a warrior to assailants, a sun to the lotuses of the Kadamba race, an elephant to the lotuses his enemies, an adamant chamber for those who come to him for refuge, a Māru among the exalted,” (to wit), the Mahāmandalēśvara Harikēśari-dēva, was ruling over the Banavāsī twelve-thousand —

¹ Delete this danda

² Denoted by the spiral symbol

³ Followed on the stone by two ornaments

⁴ Cf *Progress Report of the 1st Archæol Supt for Epig, Southern Circle, 1907-8*, pp 62, 64

(Verse 4)—All the nobly born Kshatriyas whom this sun and moon knew¹ within the circle of the ocean have their heads bound by thy royal badge of office, Aṅga, much more than is thy foot worshipped by the multitude

(Verse 5)—Possessing seventy-seven banners² (*with the device*) of the lord of apes, sovereign of the Kādambas, attended by the sound of the *peramatt* and (other) musical instruments, having performed eighteen horse-sacrifices, lord of eighty-four towns belonging to Rudra's lineage, bearing the ensign of a lion, having puissant might established upon the lordly Himlaya and possessing the glorious majesty of Hiranyagarbha—(*such*) is the Kādamba emperor

(Lines 20-23)—Om ! Dwelling on the broad bosom of this Kādamba emperor—hail !—she who has for her lot a thousand fruits of ceaseless supremely blessed success, equal to a second Fortune, a treasure of bounty, a river Ganges of charms, a wishing-jewel of liberality, receiving the grace of boons from Gauri, having the fragrance of the *champaka*, a *vidyādhari* of discernment, a mistress of all arts, purifying her *gōtra*, swiftness of limb as a spout of *dūrū*, delighting the court, crushing the pride of rival wives, raining abundance³, attractive to righteousness, the royal swan in the lake of Hariga's soul, charming in grace, the half of Hariga's body, a celestial cow to her household—(*to wit*) Lachchala-dēvi —

(Verse 6)—“A charming dame of glorious fame, who, brilliantly displaying herself as the Lady Fortune on the bosom of that valiant king Hariga the bridegroom of the Lady Earth, as the Lady Victory on his pair of stout arms, (*and*) as the Lady Eloquence in his mouth, has won high exaltation” in these words the folk of this world extol Lachchala-dēvi

(Verse 7)—Dames of the rulers of Vangas, . . . Magadhas, Kengas, Kalingas, Dravilas, Malayas, Mālavas, Vēṅgi, Gāṅgēyas, and Pāṇdyas, are they peer to you, O Lachchala dēvi ?

(Verse 8)—“A bound of courtesy, a home of righteousness, a native soil of truth, a structure of greatness, a great treasure of bounty, a jewel-heap of excellence, a delightful palace of virtue, a royal fillet of knowledge, (*at once*) witty and modest, renowned among the virtuous” in these terms the folk of this world extol Lachchala-dēvi.

(Line 28)—While thus they were ruling the kingdom with enjoyment of pleasant conversations, in view of a petition of the cloth-merchant Kōti Settā touching divine service,—

(Lines 29-31)—For the benefit of the god Kādambēśvara belonging to (*the cult of*) the lineage of the Kādambas, following the usage of aforetime, king Harikēśarin and Lachchala-dēvi and the establishment of five monasteries of the city Bankāpura and the burgesses of the (*latter*) town, and the Sixteen (*burgesses*), at (?) at the residence of settlement of the Īśa [Śiva] of the thirty-six towns,

(Lines 31-32)—On Sunday, the thirteenth day of the bright fortnight of Pausya of the cyclic year Manmatha, the 977th year of the Śaka era, at the time of the sun's entering on his northern course, during a *vyatīpāta*,

(Lines 32-36)—Hail !—King Arikēśarin, having laved the feet of Sōmēśvara-pāṇḍita-dēva, who is endowed with the virtues of practice of the major and minor disciplines, scripture-

¹ Apparently *viditām* is used actively, perhaps by false analogy of *gata* (Pāṇini III iv 72) or *bhuktā*, *brāhmanāḥ* (Kāśikā 3087, on Pāṇini III iv 73), etc Cf *Epigr. Zeylanica*, Vol I pt 6, p 224n., and Geiger *Litt u Sprache d Singhalesen*, §60

² *Sapta sapatā* may go with *Kadamba* (country), if that perchance had 77 divisions—H K S

³ *Uppatta vaishē* the word *uppatta* seems to be the original of the Marathi *उपट*, explained by Molesworth as “exuberance or overflowing plenty (especially of rich dishes at a feast)”, and of the Kanarese *uppaḷa* (see Kittel, s v).

reading, meditation, spiritual concentration, observance of silence, prayer, and ecstasy, with pouring of water, acting together with the ministers, establishing a place of devotion, granted on *tala-vritti* tenure Pallavura, forming part of the Nidugundage twelve, a *lampāna* of the Pānūmgal five hundred, which follows the usage of aforetime, so that it be universally respected, with settlement of rights generally included¹ (*to wit*,) fixed land-rent, potty taxes, petty dues, the *dramma* ca donations, house-taxes, and revenue from fines

(Lines 36-37)—The establishment of the five monasteries and the Sixteen (*burgesses*) thus shall protect this pious foundation

(Lines 37-39)—The possessor of the five *mahāśabdas*, the *Mahāmandalīśvara*, lord of Banavāsī best of cities, brother-in-law of heroes, teacher of high resolution, gambler with warriors, king Satyāśraya, granted all taxes under his own control, as a universally respected (*right*) so long as moon and sun endure

(Lines 39-42)—As to the boundary of the field for the sacred food (*and*) the flower-garden (*which belong*) to the establishment of the god on the east the (?) rice-land is the boundary, on the south-east, the temple of Biddabēśvara, on the south, the Kadamba Tank, on the south-west, the boundary of the temple of Trikūṭēśvara, on the west, the temple of Jakkeśvara, on the north-west, the boundary of the temple of Chāvundēśvari, on the north, the upright phallic stone on the road, on the north-east, the temple of Deyibēśvara is the boundary

(Lines 42-44)—As to the *tala vritti* estate of the god the boundary of the demesne of the town is, on the east, a cross-hill, on the south-east, a pile of stones, on the south, a phallic stone, on the south-west, a clump of stones, on the west, the boundary is the tank of the Jāla-gatta, on the north-west, the pool of the *basuri* tree, on the north, the stone well within the tank of the *matti* tree, on the north-east, the holy hill. Thus the bounds on the four sides of access

(Lines 44-50)—Within it (*there are assigned*) for the personal enjoyment of the god (*and*) for the restoration of broken, burst, and outworn (*parts of the buildings*), one hundred *mattar* (*measured*) by the *danda* of the royal standard, for the choultry, twenty-five *mattar*, for the monastery, twelve *mattar*, for the charities to students, twelve *mattar*, as an *unbali*² for the *Gāvundās* (village headmen), twelve and a half *mattar* grain-field, for the *antige* with the special *tēja*-rights of the cloth-merchant Kēti Seṭṭi, the manager of (*the properties of*) the god, twelve *mattar*, for the drummers, ten *mattar*, for the musicians, six *mattar*, for the manager of the estate, six *mattar*, for the *piriy-ara*,³ six *mattar*, for the four persons of the pole,⁴ twenty *mattar*, for the (*maintenance of the*) two chowries, ten *mattar*, for the troop of six public women, twenty-four *mattar*, for the keeper of the public women, five *mattar*, for the dancing-master, five *mattar*, for the artificer (*oja*)⁵ who fixed the carved stones in the field of the god, five *mattar*

(Lines 50-53)—So to such as shall protect this pious foundation shall accrue the same fruit as if they had decorated the horns and hoofs of a thousand kine with the five kinds of jewels⁶ at Benares, Kurukshetra, Prayāga, Aṅghyātītla, Kāḍēra Śrīśaila, the Ganges, Gangā-

¹ See Dr Fleet's note in *Ind. Ant.*, Vol. XIX, p. 271

² "The rent free grant of a plot of ground or of a village" (Kittel, s. v. *unbali*)

³ This word, *piriy ara*, apparently denotes a priestly official of some kind. A Lakṣmīdhara inscription of about the ninth century, which I hope to publish soon, records a donation to a *Kuppāmad=aramge*, "the *ara* of Kuppāma"

⁴ Unknown functionaries

⁵ *Tālīśa* is shown by a later (Sudi) inscription to mean *mason's work*, *stones set*, or something like that

⁶ Silver, gold, rubies, sapphires, diamonds, and pearls

vāgāna, and other holy places and bestowed them as *abhayamukhas*¹ upon a thousand Brāhmanas learned in the Four Vēdas, the same fruit shall accrue as if they had made a great banquet to a crore of ascetics at Benares

(Lines 53-55)—So to him who should destroy this pious foundation, or should agree to its destruction, the same deep guilt shall accrue as if he had destroyed at the same holy places mentioned (*above*) a thousand kine and a thousand Brāhmanas and a crore of ascetics Om¹

(Lines 55-59)—“This general principle of law for kings must be maintained by you in every age” again and again Rāmabhadra makes this entreaty to all these happy sovereigns. The earth has been enjoyed by many kings, beginning with Saguṇa, who-soever at any time holds the soil has at the same time the fruit thereof. He who should appropriate land, whether given by him-self or given by others, is born as a worm in dung for sixty thousand years. He who should appropriate land belonging to gods or Brāhmanas which has been previously enjoyed perishes in course of time and is called a murderer of Brāhmanas. Poison is not called poison, gods’ property is called “poison”, poison destroys the individual, gods’ property (if *misappropriated*) destroys son and grandson Om¹

(Lines 59-60)—This decree the *Saṁdhivigraha* Maṇḍavya and Kēti Satti, the manager of (the properties of) the god, wrote out, Kālōḥi executed the order. Happiness! Great fortune

NO 15—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED

By J F FLEET, ICS (RETIRED) PH D, CIE

(Concluded from Vol VII, p 231)

G—Soratūr inscription of the time of Amōghavarsha I—A D 869

Soratūr is a village about twelve miles south of Gadag, the headquarters of the Gadag taluka of the Dhārwār District Bombay. It is shown as “Soratū” in the Indian Atlas quarter-sheet 41, SE (1904), in lat 15° 14', long 75° 40'. There are several inscriptions at this place. One of them, of the time of the Rāshtrakūṭa king Krishna III and dated in A D 951, has been published by me in *Ind Ant*, vol 12, p 257². This latter record gives the name of the place in the earlier form Saratavura, “the Village or Town of Lizards”. Our present inscription does not mention the place by name, but locates it in the Purigere nād (see p 178 below). The place is now only an ordinary large village, with apparently a fort of the usual kind, but was perhaps of some considerable importance in early times. An inscription of the Hoysala king Vīra-Ballāla II at Annigeri, dated in A D 1202, tells us that he fought the Dēvagrī-Yādava king Bhūllama, who held himself to be unconquerable on account of his great array of elephants and horses and foot-soldiers, and pursued him from Soratūr to Lokkigundi, which is the modern Lakkundi, six miles east of Gadag³. And an inscription of Ballāla’s son and successor Narasimha II at Harahra, dated in A D 1224,⁴ referring to the same campaign, says that Ballāla met the armies of “the Sēna king” i.e. Bhūllama comprising two lakhs of infantry and twelve thousand cavalry, and pursued them with slaughter from Soratūr to the bank of the river Krishnavēni (the Krishnā), and names the place among the fortresses which Ballāla reduced, namely, Eṁbarage (Yelbarga), “the proud” Vūātana kōṭe (Hāngal), Guttī, Bellitṭage, Rattapalli, Soratūr, and Kṛṣṇagōḍu.

¹ See above, Vol XII, p 3, note.

² This is No 26 in P. F. S. of Inscriptions List of the Inscriptions of Southern India, vol 7 above, appendix.

³ See my *History of the Kannara Districts* in the Gazetteer of the Bombay Presidency, vol 1, part 2, pp 302-304. The record seems to say that Bhūllama was defeated in a campaign which began at Yelbarga.

⁴ P. F. S. of Inscriptions, vol 12, p 7 (above, vol XII) + below, p 25.

The inscription now published is on a stone tablet at the temple of Virabhadra, on the right side of the god. I have no information as to what sculptures there may be at the top of the stone. The writing occupies an area about 2' 0" broad by 1' 6" high. It is somewhat damaged, but only quite a few letters are badly affected.

The characters are Kanarese, boldly formed and fairly well executed. The size of them, by which is meant the height of those single letters which were customarily made, like our *a*, *c*, *e*, *m*, etc., between what may be called the two lines of the writing, without any projections above as in *b*, *d*, *f*, or below as in *g*, *p*, *j*, ranges from about $\frac{5}{8}$ " in the *ch* of *āchāra*, l 8, to $1\frac{1}{4}$ " in the *dh* of *āshādha*, l 6. The *srī* of *srīvāyālan*, l 10, is about $2\frac{3}{8}$ " high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, which are so instructive in connection with undated records and records of a questionable nature, the *n* does not occur here. The others show a mixture of the earlier and later types. The *lh*, which occurs twice, in ll 3, 4, and the *b*, which is found once, in l 1, are of the later, cursive type. In connection with the general history of the *lh*, attention may be drawn here again to an apparent instance, not really existing, of its later type being supposed to occur in l 12 of the Western Chalukya record of Vinayāditya, dated in A D 694, on the Harihar plates.¹ The *j* occurs three times, in l 2, and is of the earlier, square type in a particular form, made rather loosely on the left and with a curl upwards in the top part of the letter and downwards in the lower part, which was probably a strong factor in the development of the later type. The *l*, which occurs twice, and once subscript, in ll 1, 8, is transitional, and not as fully developed as might be expected at the time of this record. In *vīla*, l 8, it is practically of the earlier, square type, except for the prolongation of the tail of the letter up to the right. In *ballabha*, l 1, it is perhaps a little more of the later type, but even there the subscript *l* is not at all fully cursive. We have an initial short *a* in l 1, and long *ā* in ll 4, 6. And a final *n*, damaged, occurs in l 10. The cerebral *d* occurs in *shad*, l 4, and *nādan*, l 5, and five times subscript in ll 3, 9. It is not distinguished from the dental *d*. In *āshādha*, l 6, we have a character which in later times would certainly mean the unaspirated *d*, and was used as such in the inscriptions I and J below, but which seems plainly to have been used here to denote the aspirated *dh*. The rather rare *au* occurs in *saucha*, l 8, and is not very well distinguished from *o*.

The language is Kanarese, of the archaic dialect, all in prose, and accurate except in its treatment of some of the Sanskrit words. The form *bāyāl*, for *bāgīl*, *bāgīlu*, 'door, gate', which we have in *srī-vāyālan*, l 9, does not seem to be given in Kittel's Kannada-English Dictionary. The change of *g* to *y* here is noteworthy. In respect of orthography we may note (1) the use of *i* for *ī* in *utbhava*, for *udbhava*, l 4, (2) the use of the Kanarese *l* for *l* in Sanskrit words in *maṇḍala*, twice in l 3, and *dhavala* and *alamkāra*, l 4, and (3) the use of *b* for *v* in *ballabha*, l 1.

The inscription refers itself to the reign of the Rāshtrakūta king Amoghavarsha I, who was on the throne from A D 814-15 to 877-78. It records that a certain Kuppēya, alias Āhavāditya, of the Ādava, Ādava, or perhaps Ātava race,² was governing the Purigeṛe district, whereby it implies that Soratūr, as the place where the record stands, was in that district. Its object was to record that a village herdman named Vīlikkara-Nāgiyamma caused to be built a gateway named Śrīvāyāl, the "Fortune-Gate". This was perhaps a somewhat

¹ The apparent later *lh* is only due to mistreatment of the character in the original, which is damaged, in making the illustration of the record. See vol 5 above, p 155, note 8, and vol 6, p 89, with some general remarks on p 77 ff. For the record in question see, now, also the lithograph in *Ep. Carn.*, vol 11 (Chitaldroog), Dg 6b, text, p 108. There is also a rather curious *kh* in *dukkham* in l 39 of the same record, but it is certainly only a loose and badly made form of the earlier, square type.

² The second syllable of this name is damaged, and may be either *da* or *da*, or perhaps *fa*. The name is at any rate not Ālava (Ālupa).

frequent name for village gateways : it is found elsewhere as Śrīvāgil or Śrīvāgilu in the Naigal inscription which purports to be dated in A D 950,¹ and as Śrīvāgil or Śrīvāgilu in the Kalholi inscription of A.D. 1204 and the Saundatti inscription of A D. 1228.²

The local governor Āhavāditya-Kuppēya is mentioned as simply Kuppēya, again as governing the Purigere *nāḍ*, in the Mantravādī inscription of Amoghavarsha I of A D 865.³ He is also mentioned as the Mahāsāmanta Āhavāditya-Kuppēyarasa, again as governing the same district, in another inscription of Amoghavarsha at Soratūr dated in A D. 866-67.⁴ This latter record also states the name of his family, but unfortunately the word is even still more damaged there than in our present inscription.

The date of this record is unsatisfactory, perhaps as a result of the record having not been framed exactly at the time mentioned in it. The given details are the cyclic year Virōdhin the eighth *tithi* of the bright fortnight of Āshādha, Brihaspativāra (Thursday). The Śaka year is not stated. But we know that this Virōdhin *saṃvatsara*, as a mean-sign astronomical year, according to the First Ārya-Siddhānta began on 26 August, A D 868, and ended on 22 August, A D 869, and according to the Original Sūrya-Siddhānta began on 11 September, A D 868, and ended on 7 September, A D. 869. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), being current at the Mēsha-samkrānti in March, A D 869, it gave its name to the Śaka year 791 expired, A D 869-70. In any case, therefore, this month Āshādha fell in A.D 869. But in this year the given *tithi* Āshādha śukla 8 ended at closely about 23 h 39 m after mean sunrise for Ujjain, and a little more than one minute earlier for Soratūr itself, on Monday 20 June, and cannot in any way be connected with a Thursday. Accordingly, the date must be set aside as irregular. Curiously enough, in the Soratūr inscription of A D 951, mentioned on p 176 above, the text gives the Virōdhin *saṃvatsara* by an undeniable mistake for Virōdhikrit. But an assumption of the same mistake in our present record would not help us. If the assumption were made the *saṃvatsara* would be the Virōdhikrit which gave its name to the Śaka year 753 expired, A D 831-32, and which began and ended at such times in A D 830 and 831 that the month Āshādha would fall in any case in A D 831. but in this year the *tithi* Āshādha śukla 8 ended at about 11 h 7 m on Wednesday, 21 June, and again cannot in any way be connected with a Thursday.

The only place-name mentioned in this record is that of the Purigere *nāḍ*. The mention of it tacitly but distinctly places Soratūr, as the village from which the record comes, in this district. Another well-known form of the name of this district is Puligere. the earlier form Porigere also is met with and the name is found Sanskritized as Purikara and Pulikara. This district is well known, from many records, as a three-hundred district, that is as comprising actually or conventionally three hundred cities, towns and villages,⁵ and it and the neighbouring Bilohi three-hundred are sometimes mentioned collectively, without names, as *erad=aru-nāru*, "the two (which make together a) six-hundred."⁶ The town Porigere, Purigere, Puligere, from which the Purigere three-hundred took its name, is the modern Lakshmēshwar, an outlying town of the Senior Miraj State within the limits of the Dhārwar District, situated about twelve miles towards the south-west from Soratūr, and shown in the same Atlas map in

¹ *Journ Bomb Br R As Soc*, vol 11, p 212, l 42, trans, p 246

² *Id*, vol 10, p, 226, l 60, trans, p 238; and p 268, l. 67, trans, p 282

³ Vol 7 above, p 201

See vol 6 above, p 107, note 4. I quote this record from an ink impression

⁵ See my note on "Ancient Territorial Divisions of India" in *Jour R As Soc*, 1912, p 707

⁶ See, e.g., the Gundūr inscription of A D 973, *Ind Ant*, vol 12, p 271. In the Nīlgund inscription of A.D. 982 a different expression is used, namely, *dev-tisatam*, "the two three hundreds" vol 4 above p 207

lat 15° 8', long 75° 31' The ancient name still survives in that of the Huligere-bana, which is a division of the village lands about two miles north-east of Lakshmēshwari¹

Mānyakhēta : Mūlkhēd.

The capital of the Rāshtrakūta dynasty to which Amōghavarsha I belonged was a city named Mānyakhēta. It is not referred to in the inscriptions published herewith. But it is mentioned in various other records, bearing dates from A D 860 onwards². And those of A D 940 and 959 on the Dēoli and Kaihād plates show that Amōghavarsha himself either founded the place or else developed and completed it as the capital³. It was also perhaps for a time the capital of the Western Chālukyas, who succeeded to the kingdom of the Rāshtrakūtas at any rate, the earliest known mention of the Chālukya capital Kalyānapura is found in a record of A D 1054 of the time of Sōmēśvara I⁴, and Bilhana tells us in his *Vikramānka-dēvacharita*, 2 1, that Sōmēśvara made Kalyāna, i.e. either founded it or adapted it as his capital⁵. In fact, it appears that an inscription at Kulpak mentions Mānyakhēta as a city at which Vikramāditya VI was ruling in A.D. 1110⁶.

A Mysore inscription of A D 902 presents the name of this city as Mānyakhēda, with the second component in its Prakrit form, and marks the place as the chief city of a 8000 province, that is, of a province comprising, whether actually or conventionally, six thousand cities, towns, and villages, and includes its province, with the Banavāsī 12,000, the Palasige 12,000, the Kolanu 30, the Lōkāpura 12, and the Toregaro 60, in a group which it calls "the 31,102 towns (*bāda*)"⁷ and it may be noted, in passing, that this statement is further of interest in helping us to explain two other inscriptional statements which were previously obscure, namely, the mention of "30,000 villages of which Vanavāsī is the foremost" in the record of A D. 860,⁸ and the mention of "the Banavāsī 32,000 province" in a record of A D. 919⁹ these statements were puzzling because everywhere else the Banavāsī province is presented as a 12,000 province. This half-Prakrit form Mānyakhēda is found again in a Mysore inscription of A D 1151, which mentions a *Sāmanta* Gūli-Bāchi, of the Adala family, who had the hereditary title of "overlord of Mānyakhēda a host of towns"¹⁰. The city is mentioned by a fully Prakrit name as Mannekhēda, the capital of Nityavarsha-Khottigadēva, in a Mysore inscription of A D 968,¹¹ and as Mannakhēda in the *Pāryalachchhi*, verse 276, where Dhanapāla tells us that he wrote that work at Dhārū in the Vikrama year 1029 expired

¹ This is not shown in the Atlas map, but may be seen in the Map of the Dhārwar Collectorate (1874), where the name is entered as "Hoolgereebun". Other divisions of the lands, also shown there, are the Dēsāi bana on the north and the south-west, the Basti bana or "temple division" on the east, the Hirē bana or "senior division" on the south-west, and the Pēte bana or "market division" on the south.

² See Professor Kielhorn's List of the Inscriptions of Southern India, vol 7 above, appendix, Nos 74, 86, 91 to 94, 105.

³ Vol 5 above, p 193, verse 12, vol 4, p 287, verse 13 and compare the Khaddi record of A D 972, *Ind Ant*, vol 12, p 268. It is an open question whether Amōghavarsha's father and predecessor Gōvinda III had anything to do with the selection of the site and the beginning of the city see vol 6 above, p 64, note 3.

⁴ See vol 12 above, p 291.

⁵ See *Dyn Kan Distrs*, p 335, note 1, and p 440.

⁶ See the *Journ Hyderabad Archaeol Soc*, 1916, p 31.

⁷ See the Mysore Archaeological Report of 1911, para 79; and *Journ R As Soc*, 1912, p. 709, in my note on "Ancient Territorial Divisions of India". The details actually given only add up to 30,102, as a result, very likely, of a careless omission of the Tardavādi 1000 in the present Bijapur District, just beyond the Lōkāpura 12.

⁸ Vol 6 above, p 35, verse 21.

⁹ See *Ind Art*, 1903, p 225.

¹⁰ *Epi Carn*, vol 12 (Tnmkūr), Tm 9.

¹¹ *Epi Carn*, vol 11 (Chitaldoog), Cd 50. It is assumed that the transcription represents the original correctly but we might expect to find *manna* or *manneya*, rather than *manne*, as the first component of the name.

(A D 972-73), "wher Mannakhēda had been plundered in an assault by the king of Mālava" (probably Vākpati) ¹ And the city was known as Mānkīr (? rather Mānkēr) to the Arab writers of the tenth century, who, however, seem to have had a rather vague idea as to its situation ² It has been supposed that it is mentioned as simply Khētaka in a record of A D 930, ³ and as Khēdaga in the *Ohāmundarāya-Purāna* ⁴ but it seems more likely that these references are to some place the name of which was Khētaka and nothing more, and probably to Kaira in Gujarāt, because the mention of the "Khēdaga war" is in connection with Chāmundarāya, an officer of the Ganga prince Nolambāntaka-Mārasimha, and the last-mentioned acquired the title "king of the Gurjaras" by subduing the northern parts of Western India for his sovereign Krishna III ⁵

For a long time past Mānyakhēta has been identified with a town Malkhēd or Mālkhēd, in the Gulbarga District of the Nizam's territory, which is entered as "Mulkaīr" in Thornton's Gazetteer of India, vol 3 (1854), p 547, and is shown as "Mulkaīd" in the Indian Atlas sheet 57 (1854), in lat 17° 11', long 77° 13', and as "Malkhēd" in the Hyderabad maps of 1883 and 1908 This town is about ninety miles east-south-east from Sholāpūr in the Bombay Presidency, about the same distance east-by-north from Bijāpūr, about eighty-five miles west-by-south from Hyderabad, and between twenty-two and twenty-three miles towards east-south-east from Gulbarga It is situated on the south bank of a river, apparently known as the Tāndūri river, which is a considerable tributary of the Bhīmā, flowing into the latter at a point about nineteen miles towards south-west-by-west from the town And it gives its name to a station known as "Mulkaīd Gato" on the Nizam's State Railway between Wādi Junction and Hyderabad The identification seems to have been made, in 1835, either by Wathen, who, in bringing to notice the record of Kakka II on the Khairā plates dated in A D 972, said that Mānyakhēta "seems to be the present Mandkhēra, and must have been situated in the Hyderabad territory," ⁶ or else by Wilson, who remarked that the place was "supposed, with great probability, to be Man-khēra in the Hyderabad country" ⁷ It was recognized in 1872 by Sh P Pandit, who wrote the modern name as "Mal-Khēd" ⁸ And it was ratified in 1877 by Bühler, who wrote the name as "Mālkhēd" ⁹ As regards the exact spelling of the modern name, the forms presented by Wathen and Wilson perhaps suggest that the *n* in the first part of the ancient name had not been altogether supplanted by the *l* even as late as in their time - but the source of these forms cannot be traced, and it is not impossible that these two writers put forward what they thought should be the modern name, rather than any form of it actually found by them ¹⁰ As to the quantity of the vowel in the first syllable, Thornton's "Mulkaīr" and the "Mulkaīd" of the Indian Atlas suggest the short *a*, and this is supported more or less by the Prakrit forms Mannakhēda, Mannekhēda On the other hand, the long *ā* is suggested by the Mānkīr (? Mānkēr) of the Arab geographers, and is equally likely to be right In any case, this latter form, Mālkhēd, was adopted by Bühler, and so became fixed ¹¹

¹ This was in the course of the events which ended in the overthrow of the Rāshtrakūtas and transferred their kingdom to the Western Chālukyas under Taila II (A.D. 973-96), who drove out the Mālava invaders

² See Elliot's *History of India*, vol 1, pp 21, 27, 34

³ Vol 7 above, p 29

⁴ Vol 5 above, p 172, note 1.

⁵ Vol 7 above, pp 170, 179

⁶ *Journ R As Soc*, first series, vol 2, p 379 The *d* in Wathen's form of the present name seems due to his mistreatment of the ancient name the correct reading *Mānyakhēta* in I 46 of the record mentioned above was given to him (JRAS, first series, vol 3, p 98), but his translation transformed the name into "Mandya Khēta pura" (p 104), for which, in the place from which I have quoted him, he further substituted "Mandya Cheta pura"

⁷ Ibid, p 393

⁸ *Ind Ant*, vol 1, p 207

⁹ *Ind Ant*, vol 6, p. 64.

¹⁰ Probably they recognized the place as the "Malkner" of Mannocci (see farther on) and they perhaps thought that they might improve on his presentation of it As regards the *d* in Wathen's form, see note 6 above

¹¹ I have never been able to get any local certificate as to the spelling of the name.

The identification of Mānyakhēta with Mālkhēd was accepted without any questioning until some fourteen years ago. In 1901-2 Dr Hultzsch, Government Epigraphist, Madras, was on tour for collecting inscriptions, and intended to go to Mālkhēd. He was not able to visit the place, because his train was four hours late. But he was told by the Tahsildār of Seram that Mālkhēd does not possess any ancient remains. And on this basis he said —“Hence it is very doubtful if its identification with Mānyakhēta is correct.”¹ It is possible that his informant may have meant only inscriptional remains, and not general relics of antiquity. However, in any case, while the matter is of course always open to re-examination, the grounds are insufficient for the expression of doubt. In the first place, even if there are really no remains indicative of antiquity at Mālkhēd, the point, though of course not without its weight, would not be at all conclusive. The remains at “Kulhannee”, “Kaham”, or Kalyāni, about forty-eight miles north-north-east from Mālkhēd, are quite insignificant, if indeed there are any really old ones at all.² Yet there can hardly be a doubt that the place is the Kalyānapura which was the capital of the later Chālukyas in the eleventh and twelfth centuries and of the Kalachuryas after them. But also, the statement that there are no such remains at Mālkhēd is not based on any skilled survey of the place. In such a case, we have to look for signs of ancient importance, not simply at a modern site itself, but also for some little distance round it. And the Atlas map of 1854 suggests that, if an examination of the locality were made by an expert, the required indications might be found. Within a radius of eight miles round “Mulkaid”, from the north-west through the north to the south-east, it shows four places marked by the name “Boorge”, i.e. *burj*, ‘a bastion’, which is suggestive of traces or traditions of outlying fortifications, and eight places (as well as many others just outside that limit) marked “Pag” and “Pagoda”, which are indicative of temples or shrines of sorts. Mānyakhēta must have been greatly damaged when it was sacked by the king of Malava, and again some forty years later when it was wrested, with all the surrounding territory, from the Chālukyas by the Chōlas under Rājendra-Chōladēva I. and it was very likely the havoc which was wrought on those occasions that led to its being eventually abandoned, and to the making of a new capital at Kalyāna by Sōmēśvara I. When once it had been given up as the capital, its ramparts and fortifications, most likely made largely of earth, would begin to crumble and disappear. And from that same time, and particularly in the Munsalmān period, there would be a constant demolition of its stone temples and other buildings for the sake of their materials. The absence of ancient remains at the place, if that should be found on proper examination to be really the case, would be fully explainable.

The case in support of the identification is quite a good one. Mālkhēd stands in a locality where we may very appropriately place the Rūshtrakūta capital. Its present name, whether the actual form is Malkhed or Mālkhēd (or possibly even Malkhēd or Mālkhēd) answers exactly to an original Mānyakhēta, through the Prakrit Mannakhēda, Mannokhēda (see p. 179 above), followed by a subsequent *Mankhēda or *Mānkhēda, and a slight further transformation through the well-known interchange of *n* and *l*. And, though it is now only a subordinate town in the Seram *tāluka* of the Gulbarga District,³ its status has been much higher in times gone by. In the seventeenth century it was twice a battlefield, in the time of Aurangzīb it was at Mālkhēd that the Mogul army under Khān Jahān was defeated by the Bijāpūr general Bahlōl Khān in 1673.⁴ so, again, it was by defeating the Qutb Shāhī

¹ See his Report No. 229 of 14 June 1902, para 7.

² See Cousens' *List of Remains in the Nizam's Territories* (1900), p. 69.

³ Seram is the “Sheydumb” of the Atlas sheet 57, nine miles on the east of “Mulkaid”. Its ancient name was Sedimba. see the Government Epigraphist's Report quoted above, para 7, and the notes on inscriptions Nos. 100, 101.

⁴ Burgess, *The Chronology of Modern India*, p. 117.

army at Mālkhēd in 1686 that Prince Mu'azzam (Shāh 'Ālam) won Golconda (Hyderabad) ¹ and the town seems to have been then, at least, a place of very primary importance and a well fortified one, for, in connection with the event of 1686, Orme says that the Qutb Shāhi general Ibrāhīm Khān "suffered him [Prince Mu'azzam] to reduce Malquer, the principal barrier of the capital [Golconda], with much less resistance than might have been made by the strength of the fortress, and the force in the field." ² Later, in the eighteenth century, it gave its name to a Cūcāi in the Bidar province of the Hyderabad territory. This we learn from Orme in a Note on "Malquer, circar and fortress" to his mention of the success of Prince Mu'azzam in 1686, he gave a translation of a passage from one of his "MSS of the Deccan" from which we gather that the Circār in question, known sometimes as the Muzaffarnagar Cūcār but more commonly as the Mālkhēd Cūcār, consisted of fourteen *parganas* and yielded revenue to the amount of nearly eleven lacs of rupees, ³ and, as he tells us, among other details, that the river Bhīmā flowed into this Cūcāi and then into the Sūbah of Bijāpūr, it would seem that the Mālkhēd Cūcār extended to the west of the river and touched the Bijāpūr territory there and towards the south. And, from the place being noticed by Rennell, Cruttwell, and Thornton, ⁴ and from its name being shown in capital letters in the Atlas map, Mālkhēd seems to have retained the position of being the chief town of a Circār until well into the nineteenth century.

Such is the evidence in favour of the identification. To upset it, we need much more than an unskilled statement that the place has no ancient remains. As to that, we need at least a professional examination of the locality. But, if such examination should result in an assurance that any remains which do exist—(and there must surely be some, of one kind or another)—only date from or shortly before the seventeenth century, still we could discount even such a result, for reasons already stated. The evident primary importance of the place in the seventeenth century points strongly to its having had a previous history. And, all things being taken together, we need hardly hesitate to dismiss the suggestion of doubt which was put forward on the basis mentioned above, and to adhere to our belief that this town Mālkhēd is the ancient Mānyakhēṭa.

TEXT.

- 1 Ōm⁶ Svasti Śrī-Amōghavarsha prithuṭiballabha mā(ma)hā.
- 2 iāḍdhunāja paramēśvara bhatārar=prithu[vi*]-rāṇyam-ge[y]ye
- 3 Ōm Svasti Prachanda-mandalāgra-khandit-[ā*]rāṇi-mandala pratāpa-sampanna

¹ Burgess, op cit, p 129 and see Manucci, *Storia do Mogor*, trans by Irvine, vol 1, introd p 61, and vol 2, p 283. Manucci wrote the name as "Malquer".

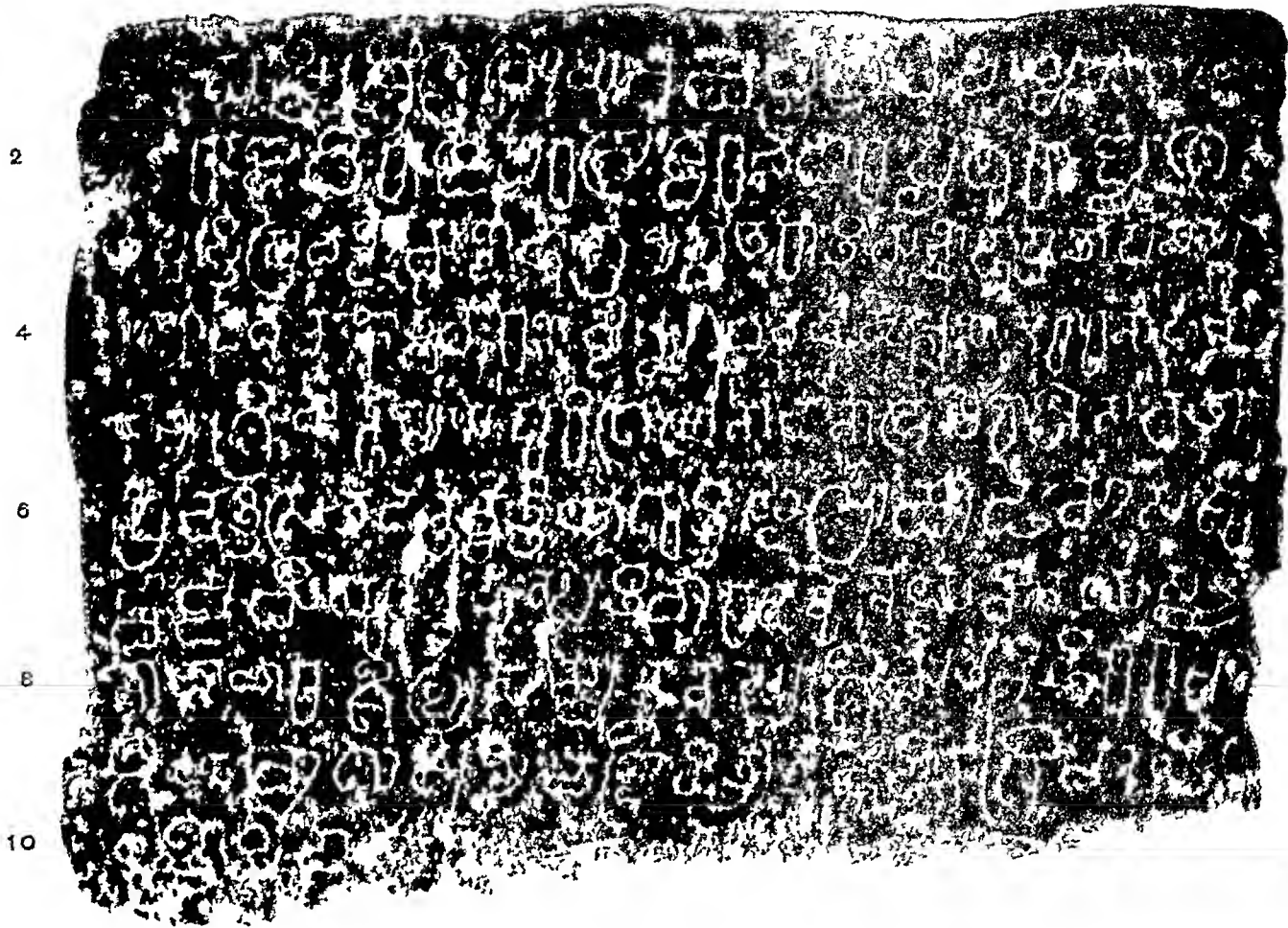
² Orme, *Historical Fragments of the Mogul Empire* (London, 1782), p 208.

³ Op cit (preceding note), Notes, p 130, for the title of the Note see p 172. Orme mentioned the place three times as "Malquer", from Manucci, but in his Note he substituted the form "Malkar" this latter form (apparently introduced by Orme, and seemingly due to some misunderstanding of Manucci's "Malquer") is found also in Rennell's *Memoir of a Map of Hindoostan* (second edition, London, 1792) and Cruttwell's *New Universal Gazetteer* (London, 1803). Orme gives the names of the thirteen other *parganas* as "Mouzafernagar, Karimour, Nergonnda, Mangalgum, Kankourni, Sudam Konki, Sanour, Koudouni, Adjouli, Ountkour, Mankeel, Donner, Ame-djena." He adds that the fourteen *parganas* comprised 109 villages this seems a rather low figure, and may possibly be due to some mistake in writing or printing, however, many villages in all that part of the country have very large areas.

⁴ For Rennell and Cruttwell, see the preceding note. Rennell just mentions the place (pp 253, 408), and does not give any details. The entry in Cruttwell's book, for which I am indebted to Dr Barnett, is—"Malkar, a town of Hindoostan, in the country of Golconda 54 miles W Hyderabad, 22 SE Calbeiga. Long 77 53 E Lat 17. 17. N." This latitude and longitude, and the distance from Hyderabad, are quite wrong, as a result, no doubt, of the fact that at that time, when surveys had hardly begun, such details had to be put together mostly from itineraries.

⁵ From the ink impression

⁶ Represented by a plain spiral symbol so also in line 3.



SCALE 25

J — Batgore Inscription of Krishna II — A D 888



From the bottom of the stone



- 4 Ādava¹-vamaś-ōibha(ōibha)va rana-mukha-dhavalā shad-guṇ-ālamkāraṇ=Āhavā-
 5 ditya-śrīmat-Kuppēya[m*] Purigeṇo-nādan=āle Virōdhi-samvatsara[m]
 6 pravartite tad-antarvarttiy-āgutt-īda Āshādha-māsa-śu-
 7 ddh-āshtamiyū[ṇ] Brihaspatī(tī)vārād-andu[m] naya-vinaya-satya-
 8 śauch-āchāra-śīla-sampannan=appa śrīmat Vilikkara-Nā-
 9 giyamma-gāmundaṁ chandr-ādityark[k]al=ullinam Śrīvāyī[la]-
 10 n=mrīsidā[n] [||*]

TRANSLATION.

Om¹ Hail¹ While the glorious Amōghavarsha (I), the favourite of the Earth, the *Mahāyājādhirāja*, the *Paramēśvara*, the *Bhātāra*, is reigning over the earth —

(Line 3) Om¹ Hail¹ While Āhavāditya, the illustrious Kuppēya,—who has cut up the array of (*his*) enemies with (*his*) sharp scimitar; who is possessed of prowess, who was born in the (?) Ādava race,² who is dazzling in the van of battle, who is adorned by the six virtues,—is governing the Purigeṇo district —

(L 5) While the cyclic year Virōdhi is current, on the eighth tithi of the bright fortnight of the month Āshādha which is in this (*year*), and on Thursday,—

(L 7) The honorable village head man Vilikkara-Nāgiyamma, who is endowed with prudence, modesty, truth, purity, good behaviour, and good character, has set up the Śrīvāyī gateway, to last as long as the moon and the sun

H —Rōn inscription of the time of Amōghavarsha I —A D. 874

Rōn is the head-quarters town of the Rōn *tāluka* of the Dhārwar District it is shown in the Indian Atlas quarter sheet 41, S E. (1904), in lat 15° 42', long 75° 47' It is mentioned by the name which it still bears, as Rōna, in the present record, and in I below, and in the Adaragūñchi inscription of A D 971³ The place was in the Belvola three hundred district which, however, is not mentioned here

At this place, too, there are several inscriptions. The present one is on a stone tablet at a temple of Basavanna, inside the town I have no information as to whether there are any sculptures at the top of the stone The writing occupies an area about 2' 3½" broad by 2' 6½" high As may be seen from the Plate, it is considerably damaged, and much of it from line 8 onwards is quite illegible But all the historical matter in it can be read; and it has been found worth illustrating because it is interesting from the palaeographic point of view.

The characters are Kanarese, boldly formed and well executed The size of them ranges from about ⅞" in the *d* of *idan*, l 10, to 1½" in the *j* of *mahājanake*, l 8 the *ti* at the end of l 12 is about 2¼" high Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *kh* does not occur here the others show here, again, a mixture of the earlier and later types The *n* is found once, in *sahvatsarangal*, l 4, it is of the earlier, square type The *j* is found five times in *rājya*, l 2, and *jaya*, l 5, it is of the later, cursive type; in *dhurāja*, l 2, and *mahājanake* and *pūjya*, l 8, it is of the earlier, square type, in the particular form which has been noticed under the inscription G above The *b* occurs three times in *tombattu*, l 4, and *emba*, l 6, in both of which words it is subscript, it is certainly of the later, cursive type, in *ballava*, l 7, where it is somewhat damaged in the upper right corner, it seems to be of the earlier, square type, in the form having the curl upwards on the left of the top stroke which matches the form of the earlier *j* of this record The *l* is found four times, and also twice subscript, in ll 1, 4, 7, 11;

¹ The second syllable of this name is damaged it may be *d*, or *d*, or perhaps *f* See p 177 above, and note 2

² See the preceding note

³ *Ind Ant*, vol 12, p 256, l 15,

in every case it is of the later, cursive type, but not as fully so in the subscript form as might have been expected. We have an initial short *ṛ*, of the earlier type, in *idan*, l 10,¹ and perhaps an initial short *a*, transitional, near the end of l 9. Final forms occur of *ṛ* in ll 7, 9, and of *l* in l 7. The *m* has mostly its usual full form, but in *tombattu*, l 4, and *emba*, l 6, it has a special secondary form which is found first in the Kanarese record of Govinda III of A D 804,² and which is very much like the final *m* of this period which we have, for instance, in *hṛdīdam*, in l 7 of the Batgere inscription J below. This special form of the *m* is found several times in the Mantrawāḍi inscription of A D. 875, which also presents once the corresponding form of *v* (see vol 7 above, p 199), but these forms of *m* and *v*, with a corresponding one of *y*, were not of any really frequent occurrence till the tenth or eleventh century.³ This form of the *m* seems to have been confined at first to cases in which the *m* was the first member of a combined consonant. The Mantrawāḍi record, however, already presents four or five instances of its use as a single letter before a vowel.

The language is Kanarese, of the archaic dialect, all in prose: it is not very accurate in its treatment of some of the Sanskrit words, and the Kanarese *ḷ* has been written by mistake for *r* twice, in ll 4, 13. We may note the dative in *he*, instead of *lle*, in *mahājanake*, l 8, this is found again in the same word in the inscription I below, l 3, and in *hālegake* in l 2 of that same record. It may also be noted that the neuter *mahājanam* is used here, as in other records, to denote collectively the body of the *mahājanas*, just as in other Kanarese records a god's name is often used in the neuter to denote his temple. Here, in ll 10, 11, as in so many other epigraphic records, we have *aḷi*, 'to be ruined, destroyed, etc', used in the active sense 'to ruin, destroy, etc'. Kittel's Dictionary, indeed, gives it as both an intransitive and a transitive verb, but has quoted only the *Śabdamanḍarpana* and the *Basava-Purāṇa* for its use in the active sense in literature.

This inscription, again, refers itself to the reign of the Rāshtrakūṭa king Amoghavarsha I. Its object was to record a grant to the *mahājanas* of Rōṇa by a local potentate named Ballavarasa: this passage is mostly illegible, but he seems to have assigned the tax on clarified butter or ghee,⁴ and also something in connection with male buffaloes.

The details of the date of this inscription are Śaka 796 expired, the cyclic year Jaya, the month Śrāvana, an eclipse of the sun. The weekday is not given. And it is to be noted that the record does not say, in the usual fashion, "an eclipse of the sun on the new-moon day of Śrāvana", but only says "an eclipse of the sun of the month Śrāvana". As a mean-sign astronomical year, this Jaya *sanvatsara* according to the First Ārya-Siddhānta began on 5 August, A D 873, and ended on 1 August, A D 874, and according to the Original Sūrya-Siddhānta it began on 21 August, A D 873, and ended on 17 August, A D 874. According to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), this Jaya, being current at the Mēsha-samkrānti in March, A D 874, gave its name to the Śaka year 796 expired, A D 874-75. In any case, the new-moon day of the *amānta* month Śrāvana fell in Śaka 796 expired, in A D 874. But it answered in this year to 15 August, on which day it ended at about 18 h 42 m after mean sunrise (for Ujjain), and on this day there was no eclipse of the sun, visible or invisible, anywhere.⁵ At the preceding new-moon, however, which

¹ On the history of the Kanarese and Telugu initial short *ṛ* from A D 866 onwards, see my note in vol 11 above, pp 7 to 16.

² *Ind Ant*, vol 11, p 126, and Plate, see *para-dattam=bā*, l 14.

³ See notes by Dr Barnett in vol 12 above under the Yčwūr inscription T, and elsewhere.

⁴ Compare the Nilgund and Sirūr inscriptions of A D 866, vol 6 above, p 102, and vol 7, p 205.

⁵ This day was just within the Jaya *sanvatsara* according to the Original Sūrya Siddhānta, by which the year ended on 17 August, but it was fourteen days after the end of Jaya according to the First Ārya Siddhānta. The Jaya of this latter work, in fact did not include a new moon of the *amānta* Śrāvana at all on this occasion: in A D 873 that new moon was on 28 July, eight days before the beginning of Jaya.

H

2

4

6

8

10

12

14

1

2

4

ended at about 6 h 9 m on 17 July, there was an annular eclipse of the sun, visible in India¹. This day was the new-moon of the *amānta* Āshādhā or the *pūrṇimānta* Śrāvaṇa. But the use of a *pūrṇimānta* month in Southern India, at any rate as late as in A D 874, would be very exceptional,² and it is hardly possible to understand the record in that way. The month Śrāvaṇa, however, begins at the moment of the new-moon of the *amānta* Āshādhā. And the eclipse of 17 July may be accepted, if we understand the 'record' to mean "an eclipse of the sun (*at the new moon which gave the beginning*) of the month Śrāvaṇa". In the circumstances, I think that this may be done, and that we may accept the intended day as being 17 July, A D 874. The date, however, must be characterized as an anomalous one, though perhaps not actually irregular. It is unfortunate that the weekday, which might have given a clear guide, was not given.

The only place mentioned in this inscription is Rop itself, as Rōna, in l 7.

TEXT ³

- 1 Ōm⁴ Svasty=Amōghavarsha śilprituvivallabha⁵ mahā[īā]jā]-
2 dhurāja paramē[ś]vara bha[tā]rarā rājya[d]=u[tta]-
3 r-ōttharam-abhivridhī[yol]⁶ Sa(śa)ka-nripa [kā]-
4 l-āti(tī)ta-samvatsaranga[l=ē]l-nu⁷a⁷ tomba[ttu]
5 varīsamum⁸=āru va[rsham]um pōd-andu Ja[ya]-
6 m=emba varshada Śrāvana-māsada su(sū)ryya-
7 grahanadol Ballav-arasar Rōnada ma-
8 hājanake na-pu(pū)jya[mam] kottu lu
9 tuppamam kōnamu . līdor a(ṇ)ddoge [||*]
10 Idan=aḷida kā . s[ā]si-
11 ra kavileyu[m sāsirvvar=ppārvaruma]n=aḷi-
12 da ratī
13 ppe ndam nīḷi(rī)si-
14 dom [||*]

TRANSLATION.

Om ! Hail ! In the higher and higher increase of the reign of Amōghavarsha (I), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Bhātāra* —

(Line 3) When there have gone by seven hundred and ninety years and six years of the years elapsed since the time of the Śāka king, at an eclipse of the sun of the month Śrāvana of the year named Jaya —

(L. 7) Ballavarasa, having given . . . to the *Mahājanas* of Rōṇa,
 . . . clarified butter and male buffaloes . . .

(L 10) . who destroys this, . . . of destroying a thousand cows and a thousand Brāhmans !

(L 12) . . . set up . . .

I—Rōn inscription of Turagavedenga

This record stands on the same stone tablet below the inscription H of A D 874, from which it was marked off by a line made across the stone. It consists of five lines of writing -

¹ See Sewell and Dikshit's *Indian Calendar*, p 120

² See remarks by Professor Kielhorn in *Ind Ant*, vol 25, p 271

³ From the ink impression.

* Represented by a plain spiral symbol

* Read *°prithuv*

⁹ Read *varishamum*, or *varshamum*.

and there is a separate and somewhat later record of two lines below it. The writing in lines 1 to 5 occupies an area about $2' 3\frac{1}{2}"$ broad by $11\frac{1}{2}"$ high. It is well preserved and quite legible all through.

The characters are Kanarese, boldly formed and well executed and, though the record is a little later (at any rate certainly not earlier) than the inscription H above it, they are markedly more archaic than the characters of that record, in this respect we may compare the case of the Nilgund inscription of A.D. 866,¹ the characters of which are decidedly more archaic than those of the Sirūr inscription of exactly the same date.² The size of the letters ranges from about $\frac{5}{8}"$ in the *n* of *idan*, l 4, to $1\frac{1}{8}"$ in the *b* of *baniyam*, l 3. The *rvu* of *pārvuman*, l 5, is about $3\frac{1}{2}"$ high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *n* does not occur; the others show here, again, a mixture of the earlier and later types. The *kh* occurs once, in l 1, and is of the later, cursive type. The *j* occurs twice, in l 3, and is of the earlier, square type. The *b* is found three times, in one case subscript, in ll 1, 3. In all three instances it is of the earlier, square type. The *l* occurs four times, in ll 4, 5, and is in each case of the later, cursive type; its subscript form does not occur. We have an initial short *r* of the earlier type, in *idan*, l 4, and a final *n* in *bitton*, l 3. The cerebral *d* occurs twice, in *vedenga* and *nadavuttu*, l 2, and is distinguished clearly from the dental *d*; it has the form which is used to denote the aspirated *dh* in the Soratūr inscription G above.

The language is Kanarese prose, of the archaic dialect. Here, again, in l 3, we have the collective neuter *mahājanam*, and we have twice the dative in *he*, instead of *hhe* in *halegake*, l 2, and *mahājanahe*, l 3 (compare p. 184 above). In l 3 we have a word *bani*, the sense of which is not clear; it is given in Kittel's Dictionary as a Mysore word meaning 'substance, essence, as of grains, milk, butter, or vegetables'. The short later record below this one gives the word *pattagāra*, apparently as a Kanarese adaptation of *patakhāra*, 'a weaver'. In the title *Kishkindhā-puravar-ēśvara*, "lord of Kishkindhā a best of towns" (l 1), we have a term *pura vara*, 'a best of towns' (found also in various other titles of the same class, and often followed by *adhiśvara* instead of *īśvara*), which calls for notice only because of the way in which it is always treated wrongly in another series of epigraphic publications³ that the word *vara* belongs to *pura*, not to *īśvara*, and is used in the sense of 'best, most excellent, or eminent among', is made quite clear (even if a knowledge of Sanskrit usage is lacking)⁴ by the fact that the Śrāvana-Belgola epitaph of Mārasimha II mentions, in its list of the places at which he fought and conquered, *Mānyakhēta-puravaravum*, "and Mānyakhēta a best of towns"⁵.

The inscription does not mention any king, and is not dated, but is plainly to be placed a short time later than the inscription H which stands above it. Its object was to record that some local personage styled Turagavedenga,—“he who is a Marvel with Horses”, i.e. in the training and riding of them,—who was of the Bāli-vamśa race and had the title of “lord of Kishkindhā a best of towns”, when going out to battle laved the feet of a *Mahājana* named Sātayya, and gave the *bani* to the body of the *Mahājanas* of Rōṇa.

The record does not disclose the proper name of the person whom it mentions by the *biruda* of Turagavedenga. It represents him as belonging to the Bāli-vamśa or race of Bālin, and as having the hereditary title “lord of Kishkindhā a best of towns”. Bālin was the elder brother of the monkey-king Sugrīva, the friend of Rāma, and seized and held for a time Sugrīva's capital Kishkindhā, on the Kishkindha mountain, while Sugrīva was

¹ Vol. 6 above, p. 102, and Plate.

² Vol. 7 above, p. 205, and Plate.

³ Even in the latest volume of that series, *Coorg Inscriptions*, rev. ed. (1914), we find *Kovalāla puravar-ēśvara* (p. 31) mistranslated by “boon lord of Kovalāla pura” (p. 52).

⁴ The combinations *deva vara* and *muni vara* occur freely for other instances, including *pura vara* itself from the Rāmāyana, see the St. Petersburg Dictionary under *vara* 4.

⁵ Vol. 5 above, p. 178, l. 100.

away with Rāma on the campaign against Rāvana. The Bāli-vamśa is mentioned again in an inscription of A D 1113 or 1114 at Sūdi, in the Rōn *tāluka*, which records a grant made at Sūdi by a certain *Mahāsāmanta* Dadigaśasa, son of Gundarasa, and a descendant of Lōkaśasa, of the Bāli-vamśa, lord of the Dadiga-mandala country, i.e. the Dadigavādi country in Mysore¹. And there is very likely another mention of it, specifying a member of it named Ārakntti, in an inscription of the tenth century at Ganiganūr in Mysore.²

TEXT.³

- 1 Ōm⁴ Svastī Śrī [Jagad-vi]khyāta-Kīshkindā(ndhā)-puravar-ēśva(śva)ra Bālivam-
- 2 ś-ōdbhavam śrīmat-Turagav[e]demgam lālegake nadavuttu Rōna-
- 3 da mahājanake banyam=biṭṭon matte Sāntayya mahāja-
- 4 nada kālam kaḷchi kottam [||*] Idan=aḷidātam Vāraṇśīyoḷ=sāyina kavī-
- 5 l[e]jyn[m] sāyira pārvvuman⁵=aḷidātana lōkakke salgum [||*]

Later record below the inscription I

- 1 Svastī śrī nūra-nālvara ha . da samaya-pattagāṛa[rgge]
- 2 nelam-gottu sa . tapa . brahma

TRANSLATION.

Ōm! Hail! Fortune! When the illustrious Turagavedenga, lord of the world-renowned Kīshkindhā a best of towns, born in the Bāli-vamśa race, was going out to battle, he assigned the *banu* to the *Mahājanas* of Rōna, and Sāntayya gave (it) after laving the feet of the *Mahājanas*

(Line 4) He who destroys this shall pass to the world of him who destroys a thousand cows or a thousand Bīāhmans at Vāraṇśī!

Later record below the inscription I

[This inscription seems to have been left unfinished. It appears to have been meant to register some donation which was made after giving a site of ground, to the community of the weavers attached to the four-hundred *Mahājanas*]

J —Batgere inscription of the time of Krishna II —A D 888.

Batgere is a town about one mile on the north-east of Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District in the Indian Atlas quarter-sheet 41, S E (1904), it is shown in lat 15° 26', long 75° 42'. Its name is given there as "Betgeri" but in the old full-sheet of 1852 it is shown as "Butgeeree", which is at any rate more correct in indicating the *a* of the first syllable. Its ancient name, which occurs twice in the inscription now published, was Battakere, meaning apparently "the Round Tank", and the record tells us that it was founded by the Superintendent Gaṇaramma, whose valour in defending it is its topic. The name of the place is still current as Batgere among the rustic population. But liberties have been taken with it, as with so many other place-names, by the official classes; a confusion being made in this case between the original *batta* of the first syllable and *betta*, 'a hill', as well as, in the second syllable, between the original *kere*, *gere*, 'a tank', and *kēre*, *gēre*, 'a street' ⁶ as the result of this, the name is actually certified in the publication

¹ See *Ind Ant*, 1901, pp 110, 266

² *Epi Carn*, vol 4 (Mysore), Pl 25. The published text there gives Bāli vamśa, with the short *a* in the first syllable

³ From the ink impression

⁴ Represented by a plain spiral symbol

⁵ Read *pārvacaruman*

⁶ Compare the case of Annigere, now known officially as Annigēri. see my remarks in vol. 6 above, p 100, note 3

Bombay Places and Common Official Words (1878) as "Betgēri", and it appears in gazetteers, etc., as "Betigeri, Bettigeri, Botgere, and Batgeri". The official corruption of the name dates partly, in fact, from at least the fourteenth century, as the place is mentioned as Battagēri in the record of A D 1379 on the Dambal plates, *Journ Bomb Br R As. Soc*, vol 12, p 357, l 126.

The present inscription, which I edit and illustrate from an ink-impression supplied by Mr Consens, is one of several at Batgere for the illustration of it see the plate facing p 182 above below the inscription G. It is on a virgal or monumental hero stone in a walled enclosure on the premises of Hatagāra-Mallarāya, inside the town. There are two compartments of sculptures, one above and one below the record but I have no information as to the details of them. The writing on lines 1 to 7 occupies an area about 2' 9" broad by 11" high. The compartment of sculptures below it is about 1' 7" high. Below this, the stone is wider, measuring about 4' 2', and we have here the beginning of some well-known Sanskrit verses, which are an accompaniment to the principal record. First, after *Om Svasti Śrī*, we have the half verse *yasya yasya yadā*, etc., of which the preceding line—usually *Bahubhr=vasudhā dattā* (or *bhuktā*) *rājabhīh Sagar-ādabhīh* (or *bahubhr=ch=ānupālītā*)—was not given. This is followed, partly in the same line and partly in a short line below it, by the verse, given in not at all a correct form—*Svam dātum su-mahach-chhahyam duhkham=anyasya pālanam | dānam vā pālanam v=ēti dānāch=chhrēyō=nupālanam ||*. Then, in short lines of from two to four syllables down the left side of the lower compartment of sculptures, there is the verse—*Sva-dattām para-dattām vā yō harēta rasundharām | shashthim varsha-sahasrām vishthāyām jāyatē hrīmih ||* this, again is given very inaccurately. And finally, down the right side of the compartment of sculptures there was another verse of the same class but here only a few of the final syllables are extant, and the verse cannot be identified. It has not been convenient to illustrate these supplements to the principal record beyond the beginning of them but they are all in characters of just the same stage with those of the principal record, and were plainly put on the stone at the same time with it. They indicate that a grant of some kind was made to the hero whose prowess is commemorated by the inscription.

The characters are Kanarese, well formed and executed. The size of the letters ranges from about $\frac{1}{2}$ " in the *r* of *keṛeyam* near the beginning of l. 4, to about $1\frac{1}{8}$ " in the *l* of *akāla*, l 1. The *stya* near the beginning of l 1 is nearly 2" high. Of the test-letters *kh*, *n*, *j*, *b*, and *l*, the *n* does not occur. The others show here, again, a mixture of the earlier and later types. The *kh* occurs once, in l 3, and is of the later, cursive type. The *j* occurs five times, in ll 1, 2, 3, 6, and is in each case of the earlier, square type. The *b* is found three times, in ll 3, 4, 5, and is of the earlier, square type, made rather loosely on the left side, and with a continuation of the right-hand part of the letter above the top line of the writing. Its form may be seen very clearly in *balanagā*, l 5. The *l* occurs eight times, and once subscript, in ll 1, 2, 4, 5, 6. It is of the later, cursive type all through. In the Sanskrit verses at the bottom and sides of the stone the *n* does not occur, nor does the *kh*, because where it ought to be we have *duhkham* by mistake for *duhlham*. The *j* is found in *jāyatē* on the left side, and is of the earlier, square type. The *b* does not occur. In the half-verse shown in the Plate, *l* is used for *l* but the verse which follows it preserves the *l*, three times, and presents in each case the later, cursive type. In *alīdam*, l 4, we have an initial short *a*, of a transitional type far advanced towards the later type. The only final form is that of *m*, in *kārdam*, l 7.

The language is Kanarese, of the archaic dialect, with one verse beginning in l 4. Some noticeable words are as follows. In l 3 *jonna*, a *tadbhava*-corruption of *jyōtsnā*, 'moonlight', is used to denote "the bright fortnight". As in so many other records, here, again, in l 4, we have *ali*, 'to be ruined, to be destroyed', etc., used in the active sense compare p 184 above. In

l 5, we have a word *ottambha* which seems to be used in the sense of *ottambara*, 'great haste, etc' the aspirated *bh* appears to mark it as a corruption of some Sanskrit word, but its origin is not clear In l 6 we have a word *manīya*, which seems to be the usual variant of *manīha*, 'superintendence of temples, *mathas*, palaces, etc.', but to be used here in the sense of *manihāra*, = *manihagūra*, *manīyagūra*, 'a superintendent of any such buildings'.

The inscription refers itself to the reign of a king Akālavārsha, by whom it means the Rāshtrakūta king Krishna II, whose *virūḍa* Akālavārsha is well known, and for whom we have already dates ranging from A D 888 to 911 or 912 Its object was to record that a certain Sādēva, i.e. Sahadēva, attacked Battakere and laid the place waste, and that a Brāhman named Ganaramma, who seems to have held some official post as superintendent of buildings, fought valiantly against him The supplementary Sanskrit verses, mentioned above, indicate plainly that Ganaramma was not killed in the fight, but survived and received some grant in recognition of his prowess,—very likely the land on which the stone was set up,—though there is nothing to this effect on the stone itself

The details of the date of this inscription are the cyclic year Kilaka, the seventh *tithi* of the bright fortnight of Vaiśākha, Ādityavāra (Sunday) The Śaka year is not stated This Kilaka *samvatsara* is the one which, being current at the Māsha-samkrānti in March, A D 888, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 810 expired, A D 888-89 As a mean-sign astronomical year, according to the First Ārya-Siddhānta it began on 7 June, A D. 887, and ended on 2 June, A D 888 according to the Original Sūrya-Siddhānta it began on 23 June, A D 887, and ended on 18 June, A D. 888 In any case, the given *tithi* Āshādha śukla 7 fell in A D. 888 and in this year it began at about 9 h 51 m after mean sunrise (for Ujjain), i.e. about 3.51 p.m., on Sunday, 21 April. That hour, late in the afternoon, would fit in very well with the events recited in the record, namely, an attack on the village and an ensuing fight, which would very likely happen at some time during the evening or night Accordingly, we may take the given details as answering satisfactorily to Sunday, 21 April, A.D 888.

The only place mentioned in this record is Batgere itself, as Battakere, twice, in ll 3, 4.

TEXT¹

- 1 Ōm² Svasty=Akālavarsha śrīprithivīvallabha mahārājādhirā-
- 2 ja paramēgva(śva)ra paramabhattarakara rājyam salutt-ire Kilaka-sa[m]va-
- 3 tsarada Vaiśākhada jonnada saptame(m)yum=Ādityavārad-andu[m*]
Sādēva[m*] Ba-
- 4 ttakereyam aḥidam [||*]³ Gunaman=t[ā]n=neles-irppa Battakereyam=maryyādeya-
- 5 n=tappi bhishana vidvishṭa-balamgal=ottī kolal=end=e[ḥ]tandod=ottambhadim Gaṇa[ra]-
- 6 mmam=manīyam Vasishthī(shṭha)-kula-sambhūta-dvījanm-ottamam rana-dīkshā-
paran=āgi nāga-
- 7 ghaṭeyol=vīkrāntadim kādīdam [||*] Mādīsīdom Ravikālī besam⁴ Manināga[m]
[||*]

At the bottom of the stone

Ōm⁵ Sv(śva)stī Śrī⁶ Yasya yasya yadā bhūmī tasya⁷ tasya tadā phalam [||*]⁸

¹ From the ink-impression

² Metre Mattēbhavikrīḍita

³ Represented by a plain spiral symbol

⁴ Read *besame*

⁵ Read *bhūmī tasya*

⁶ Represented by a plain spiral symbol, somewhat damaged

⁷ Read *besame*

⁸ Metre Ślōka (Anuṣṭubh)

Below *phalam* there are the syllables *pāla* of *pālanam* = *eti* in the verse which comes next see page 188 above

TRANSLATION

Om ! Hail ! While the reign of Akālavārsha-(Krishna II), the favourite of Fortune and the Earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaktāraka*, is continuing —

(Line 2) On the seventh tithi of the bright fortnight of Vaiśākha of the cyclic year Kilaka, and on Sunday, Sādēva laid waste Battakere.

(Verse, 1 4) When terrible hostile forces, transgressing the bounds of propriety, came near to harass and take Battakere, which he himself had virtuously founded,¹ very quickly Ganaramma, the Superintendent, best among the twice-born sprung from the family of Vasishtha, devoted himself to the battle-consecration and fought valorously in the array of elephants

(L. 7) Ravikālī caused (*this*) to be made, at the behest of Manināga.

At the bottom of the stone.

Om ! Hail ! Fortune ! Whosoever at any time possesses the earth, to him belongs at that time the reward (*of making or preserving this grant*)¹²

K — Mulgund inscription of the time of Krishna II — A D 902-903.

Mulgund is a village about twelve miles south-west-by-south from Gadag, the head-quarters of the Gadag *tāluka* of the Dhārwar District it is shown in the Indian Atlas quarter-sheet 41, S E (1904), in lat 15° 16', long 75° 35' It is mentioned as Mulgunda in the inscription now published, and again in the Nilgund inscription of A D 866,³ which marks it as the chief town of a group of villages known as the Mulgund twelve, and tacitly but plainly locates it in the Belvola three-hundred district, which is called in our present record the Dhavala-vishaya (see page 192 below) The spurious record on the Kurtakoti plates gives its name as Mulgundu with the ending *u*⁴ but this form hardly seems admissible as an authoritative one, even as a variant The first component of the name is, no doubt, *mul*, *mullu*, 'a thorn' regarding the second component, *gunda*, *kunda*, which appears to mean 'low ground, low land', see remarks in vol 12 above, pp 147, 148 Here, again, there are several inscriptions I published the present one in 1874 in the *Journ Bomb. Br. R As Soc.*, vol 10, p 190⁵ I re-edit it now, partly to give a revised up-to date treatment of it, partly to supply the illustration, which could not be given then

The inscription is on a broken stone tablet built into the wall of a Jain temple it may have been put there in the course of some repairs, or it may have been transferred to some temple other than the one to which it belonged originally There are apparently no sculptures accompanying it The first twelve lines of it are extant, complete, with most of l 13 and a few letters at the end of l 14 the remainder of the stone has not been found The extant writing occupies an area about 1' 8½" broad by 1' 1" high it is very well preserved and legible almost all through The size of the letters ranges from about ⅜" to ⅞" the *śrē* of *śrēyasē*, l 1, is about 1¼" high

The characters are Kanarese, and give a fine specimen of the alphabet of the beginning of the tenth century, mostly in the later type, more or less fully developed, but preserving

¹ The accusative *gunamam* seems somehow to be used here adverbially, as if for the instrumental *gunakam*

² Regarding this half verse and the rest of the supplementary part of the record, see p 188 above

³ Vol 6 above, p 107

⁴ *Ind Ant*, vol 7, p 220, l 29

⁵ It is entered as No 83 in Professor Kielhorn's List of the Inscriptions of Southern India, vol 7 above, appendix

still several influences of the earlier type. Of the test-letters kh, ṇ, j, b, and l, the *ṇ* does not occur, but the others are all found. We have the *kh* five times, in ll 1, 4, 5, 8, 9, the *j* fourteen times (twice subscript), in ll 1, 3, 5 to 8, 10, 11, 12, the *b* three times (once subscript), in ll 4, 12, and the *l* eight times, and four times subscript, in ll 3, 7, 10 to 13. The subscript *l* still shows strongly the influence of the earlier, square type. But the *l* itself and the *ḥ*, *j*, and *b* are all of the later, cursive type. Other noteworthy points are as follows. We have an initial short *a* in l 6, formed entirely between the two lines of the writing, and an initial *e*, both short and long, in ll 9, 13. There are final forms of *t* at the end of l 3, and *n* near the end of l 4. As regards vowels attached to consonants, the long *ā* is formed sometimes by only a slight curve downwards, as in the *ḥyā* of *prabhākhyāya*, l. 1, sometimes by a stroke coming about half-way down, as in the *bhā* of the same word, and sometimes by a stroke continued quite to the bottom of the consonant, as in *rāg*, l 3. The *ē* is formed sometimes on the left of the letter, according to the earlier fashion, as in *vēlinē*, l 1, and sometimes by a superscript mark, as in the first three words in the same line. The fourth word, *śrēyaś*, presents it in both forms. The *ai*, which we have three times, in *jaina*, l 1, *nagaraiḥ*, l. 11 and *brāhmaṇaiś*, l 12, is of the earlier type, made by two *ē*-strokes, one above the consonant and one on the left of it. In the earlier stage both these two strokes were placed on the left of the consonant. The *ō* presents a different form in each of the five cases in which it occurs. In *ōkīrṣhā*, l 3, it has its own separate form, of the later type. In *ōnnata*, l 5, it has an intermediate form. In *tanayō*, *ānyō*, and *prōdyuktas*, l 6, it is formed on the earlier lines, as a combination of an *ē* stroke on the left and an *ā*-stroke on the right. The *au* is found in *maulha*, l 8, and is of the earlier type, made partly by the *e* stroke on the left of the letter. The *m* is still of the earlier type, to the extent that the turned up stroke on the right of it is made from half-way up the body of the letter, not from the bottom of it. The *h* and *r*, letters about which there is more to be said on another occasion, are almost entirely of the later type, being broadened and shortened so as to be formed very nearly quite between the two lines of the writing. The rare *chh* occurs in l. 1, in *chhandra*, by mistake for *chandra*.

The language is Sanskrit, five verses and then prose. There are several mistakes. The record presents two unusual words. In l. 8 *maulha*, which seems to be used in the sense of *mūhya*, 'original, first, principal, chief', and to mean here 'a chief disciple', and in l. 6 *prōdyukta* (not found in dictionaries), used in the sense of, and perhaps actually standing for, *vidyukta*, 'zealously active'.¹ In respect of orthography we may note (1) a somewhat free use of the Kanarese *ḷ* instead of *l* in Sanskrit words in *lṭla*, l 2, *salala*, l 3, *pālayati* and *dhavala*, l 4, *lṣala*, l 6, and *naḷula*, l 9. But the *l* is retained in *ālaya*, ll 7, 11, and *kula*, l 12, and of course in *vallabha*, l 3, and *calli*, *calli*, ll 10, 11, 13. And (2) the use of *ś* for *s* four times in the word *śēra*, as a name and part of a name, in l 8.

The inscription refers itself to the time of a king Krishnavallabha, by whom it means the Rāshtrakūṭa king Kṛṣṇa II. It tells us that some officer of his, whom it mentions as Vinayāmbudhi, "the Ocean of Modest Behaviour", was governing a district which it calls the Dhavala-vishaya. It then recites that at the city Mulgunda, in that district, a certain Chikārya, son of Chandraṛya, a merchant, founded a temple of Jina. And finally, its special object is to record the grant to that temple of three fields, each of the capacity of one thousand betel-creepers. One of these fields was given by Arasārya, a son of the Chikārya who founded the temple. The second was given by four head-men of guilds, who are not named. The third was given, in a very liberal-minded fashion, by some unnamed Brāhman of the Bollāḷa family. The grants were given in trust for the temple to a Jain teacher or priest named Kanakasēna, of the Sēna lineage, a disciple of Virasēna, who had apparently been the chief disciple of an Āchārya named Kanakasēna. The Sēna-anvaya, to which these teachers

¹ See note 3, p 193, below the text.

belonged, seems to be the Sēna-gana, in the Mūla-saṃgha, which is mentioned in the Honwād inscription of A D 1054¹

The inscription is dated in the cyclic year Dundubhi, coupled with Śaka 824 expired. No other details being given, there is no date that is capable of exact verification. All that we can say is that this Dundubhi *saṃvatsara* is the one which began in A D 901 and ended in the following year, and, being current at the Mēsha saṃkīrṇti in March, A D. 902, gave its name, according to the luni-solar system of the cycle (not yet separated into the northern and southern varieties), to the Śaka year 824 expired, and that consequently the record belongs to some time in A D 902-903.

As regards names of places, the record mentions Mulgund itself, as Mulgunda, and puts it in a district which it calls the Dhavala-vishaya, "the White or Dazzling Country". In this latter name the record presents a Sanskrit translation, not yet found anywhere else, of the name of the well-known Belvola three-hundred district and we should probably understand from this that in the name Belvola, the second component of which is *pola*, 'a field', the first component is not *bele*, 'to grow', or *bel*, *bele*, 'growing, growth, produce, corn',² but *bel*, 'whiteness, brightness', so that the name means, not "(the country of) fields of standing or luxuriant crops", but "(the Country of) Bright Fields", but still, of course, with reference to the great fertility of its soil and the richness of its crops, especially its waving fields of millet. In l 11 the record mentions three hundred and sixty cities, without naming any of them. It seems to mean the three hundred cities, towns, and villages of the Belvola country, along with some neighbouring two groups, each of thirty villages. Two of the fields that were given were situated in an area named Kandavarmamāla-kshētra, which was in an enclosure named Chandrikavāta, and the third was in an area named Ballagere-kshētra, which name perhaps means "Jackal-Tank area". These do not seem to be names of villages.

TEXT³

- 1 Śīmatē mahatē śāntyē(ntyai) śīḍyasē viśva-vēdinē namaś=Chha(cha)ndra-prabh-ākhyāya Jaina-śāsana-
- 2 vṛddhayē [||* 1]* Śaka-nṛpa-kālē=shtha(shta)-śatē chatur-uttara-vimsad-uttarē sampragatē Dundubhi-nāmanī vaiśhē prava-
- 3 rttamānē jan-ānurāg-ōtkarshē [||* 2] Śī-Kṛṣṇavallabha-nripē pāti mahīm vitata-yaśasī sakalām tasmāt
- 4 pālayati mahā-śrīmatī Vinayāmbudhi-nāmanī Dhavala-vishayam sarvvaṃ [||* 3] Tasmin Mulgund⁴-ākhyē
- 5 nagarē vara-vaiśya-jāti-jāta[h*] khyātah Chandrāryyās⁵=tat putiś=Chikāryyā=chikaram Jin⁶-ōnnata-bhavana[m] [||* 4]

¹ *Ind Ant*, vol 19, p 274.

² The word *belevola* is given in the *Śabdamanidārpana*, p 81 but only to illustrate the change of *p* to *v*, and without any indication of an allusion to the name of the country. The form *Belvola* is the usual one in inscriptions but we also find *Belvala* and (in Nāgarī) *Beluvala*. I do not know of any record giving it as *Belevola*.

³ From the ink impression.

⁴ Metre Ślōka (Anuṣṭubh)

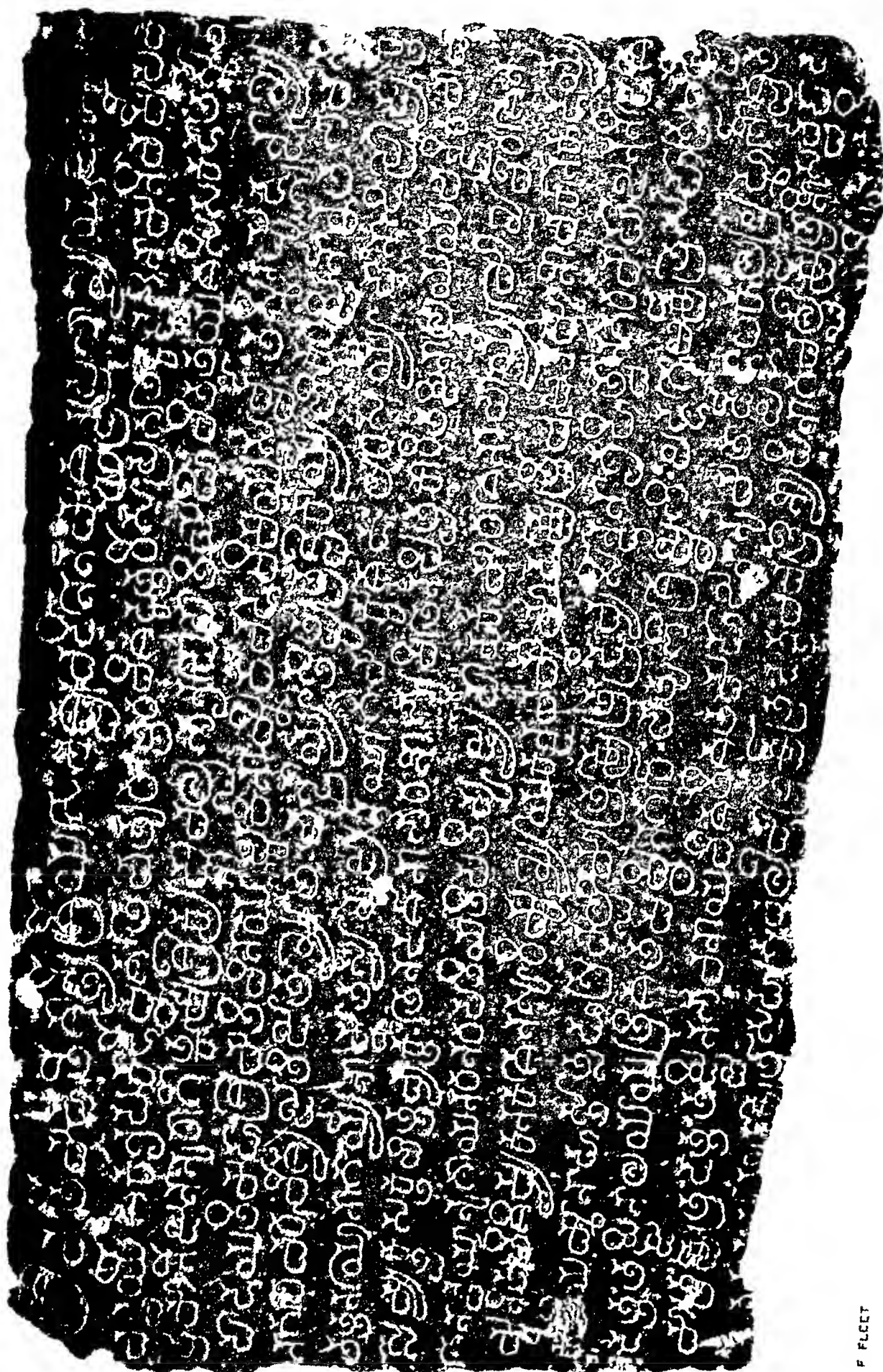
⁵ In the original the verses are neither punctuated nor numbered. The only marks of punctuation in it are those before *gah laṣṭhi* in l 14.

⁶ Metre Āryāgiti, and in the following four verses.

⁷ Read *tasmin*=*Mulgund*, with *samdhā*.

⁸ Read *Chandrāryyās*. Here, and in the names of Chikāryya in the same line and of Nāgāryya and Arasāryya in l 6, it is not easy to say whether the final syllable is given as *ryyā* or as *yyō* (in either case with a mistake of some kind). But we have *ryya* unmistakably in the name of Nakulāryya at the end of l 9, and the analogy of that, with the contrast (as regards the vowel) presented by the *rshē* of *rashē*, l 2, suggests that the *r* was intended in each case.

⁹ Read *Chikāryyō*=*chikāraṇ*=*Jin*-ā and see the preceding note.



SCALE 45

W GRIGGS COLLOTYPE

J F FLEET

2

4

6

8

10

12

14



- 6 Tat-tanayō Nāgāryyā¹ nāmnū tasy=ānujō nay-āgama-kuśalah Arasāryyā² dān-
ādi-prōdyukta-
- 7 s³=samyaktva-sakta-chitta-vyaktah [[* 5] Tēua darśan-ābharana-bhūshitēna pāṭi-
kārita-Jin-ālayāya Chandrikavāt[ē]
- 8 Śē(sē)n-ānvay-ānugāya nara-narapati-yatipati-pūjya-pāda-Kumārasē(sē)n-āchāryya-
maukha-Viraśē(sē)na-
- 9 munipati-śishya-Kanakasē(sē)na-sūrimukhyāya Kandavarmmamāla-kshētrē Ege[ka]-
mānavaka-Nakulāryya-
- 10 Ka[l]iyammānā[m*] hastāt=sahasra-vallī⁴-mātra-kshētram dravya-siṇḍu(ndhu)nā
grihi(hi)tvā nagara-mahājana-nidēśē
- 11 dattam [[*] Taj-Jin-ālayāya trisata-shashthi(shti)-nagaraiḥ chaturbhi⁵
śrē=htibhiḥ Ballagere-kshētrē sahā(ha)śra-vallī-
- 12 mātra-kshētram dattam [[*] Taj-Jina-bhavaūāya vimśati-śata-mahājan-ānumatād=
Bellāla-kula-brāhmaṇaiś=cha tat-
- 13 t-[Kandava]r[mma]mā[la]-kshētrē sahasra-val[l]i-mātra-kshētram dattam [[*]
Ēvam trīny=apī nāgavallī-kshētrāni sarvva-pāda⁶
- 14 1 ||
- Yah kas[ch]i[t]=

TRANSLATION

(Verse 1, line 1) Reverence to him who is named Chandīaprabha,⁷ who is fortunate, who is great, who is tranquillity itself, who is eternal happiness, who knows all things, who is (the cause of) the increase of the Jain doctrine !

(V 2, 1 2) When the time of the Śaka king consisting of eight hundred (years) increased by twenty plus four has gone by, while the year named Dundubhi, which overflows with kindness to mankind,⁸ is current —

(V 3, 1 3) While the glorious king Krishnavallabha-(Krishna II), whose fame is spread abroad, is protecting the whole world (and) while, under him, the very illustrious one who has the name Vinayāmbudhi is governing all the Dhavala district —

(V 4, 1. 4) In this (district), at the city named Mulgunda,—(there was) the renowned Chandrārya,⁹ born in the excellent merchant caste his son Chikārya caused to be made a lofty house of Jina

(V 5, 1 6) His son (was) Nāgārya by name his younger brother (is) Arasārya, skilled in the precepts of prudent conduct, zealous in charity, etc, characterized by thoughts intent on right behaviour

¹ Read *Nāgāryyō*, and see note 6 above

² Read *Arasāryyō*, and see note 6 above

³ This *pāda* contains two short-syllable instants in excess of the metre. it might be corrected by reading *dān ādy udyuktas*, i.e. by taking *udyukta* instead of *prōdyukta*

⁴ The final short *i* which we have here is quite justifiable but the word is given three times with the long *i* in lines 11 and 13

⁵ The omission here of the *visarga* of *chaturbhiḥ* before the *ś* followed by *r* in the next word is justifiable according to the southern rule.

⁶ Read *sarva bādha*, or *sarva ābādha*

⁷ This is one of the Jain Arhats of the present *avasarpini* period

⁸ In view of its position, this epithet, *jan ānurāg ātīkarehē*, must, I think, be taken as intended to qualify the year Dundubhi, though, otherwise, it would apply better to the king who is mentioned in the next verse. The reference is perhaps to the astrological description of Dundubhi as the year which "makes a great growth of crops" see the *Bṛhat Saṁhitā*, 8 50

⁹ Regarding this and some following names see note 8 on p 192 above. This passage, as far as the mention of Arasārya, is of course parenthetical

(L 7) By him, adorned by the ornament which is discernment, there has been given, at the bidding of the *Mahājanas* of the city, for the abode of Jina which (his) father had caused to be made, in (the enclosure named) *Chandrikavāta*, to Kanakasēna, a chief of wise men, a follower of the Sēna lineage, a disciple of the great saint Vīrasēna, who was the chief disciple of the *Āchārya* Kumārasēna, whose feet were worthy to be worshipped by men, kings, and great ascetics, a field measuring one thousand (*betel*)-creepers, in the *Kandavarmamāla* area, which he bought for a very great sum¹ from the hands of *Ereka*mūnavaka (P the youthful *Ereka*), *Nakulāiya*, and *Kaliyamma*

(L 11) To that same abode of Jina there has been given, by four head-men of guilds (of) three hundred and sixty cities, a field measuring one thousand (*betel*)-creepers in the *Ballagere* area

(L 12) And to that same house of Jina there has been given, with the approval of one hundred and twenty *Mahājanas*, by the *Brāhmanas* of the *Bellāḷa* family, a field measuring one thousand (*betel*)-creepers in that same *Kandavarmamāla* area

(L 13) Thus, as many as three fields of *betel*-creepers, [free from] all molestation . . .
 . . . Whosoever . . .

NO 16 — CONJEEVERAM COPPER-PLATE OF VIJAYA-GANDAGOPALADEVA

By PROFESSOR S V VENKATESWARA, M A, KUMBakonam

This is a single copper-plate bored at the top and ruled on both sides. The abrupt way in which the inscription begins shows that the plate is probably the last one of a grant of which one or more plates in the beginning are missing. This last plate was obtained by me on loan from the *Śaṅkarāchārya* Mātha at Kumbakonam. It is in good state of preservation, and the inscription, so far as it goes, is quite legible. The length of the plate is 8.7 inches at the sides and 10.9 inches in the middle, and the breadth 7.5 inches at the top and 7.9 inches at the bottom. The height of the letters varies from 2 to 3 inches in the body of the inscription and from 3 to 5 inches in the signature.

The inscription is in verso, and the language is Sanskrit. The character is Grantha throughout, excepting the signature of the donor, which is in *Tamil*. As regards orthography we have *tt* used for *th* in line 2 and *ddh* for *dh* in ll 9 and 20. *Va* looks like *pa* throughout. When three consonants have to be written in one compound letter, one of them is omitted or a vowel is inserted between them. Thus we have *bhaktiyā* written *bhatyā*, l 17, and *kōshṭhya* written *-kōshṭhya-*, l 13. The *ṛ* is not written in compound letters in lines 4 and 7, where *Śaṅkarārya* is written *-Śaṅkarārya-* and *muhūrtakē*, *muhuttakē*. In these cases we have a duplication of the *y* and *t* also. Short and long *u*, like short and long *i*, are not always written in their proper places. In l 11, for instance, where *-tatīsimā-* is required for metrical purposes, we find that *-tatīsimā-* is actually written, *-hīntāla-sōbhītam* is written for *-hīntāla-sōbhītam* in l 12, *nīdhāya* for *nīdhāya* in l 17, and *-āpnōti* for *-āpnōti* in l 21. Similarly we find *-muhuttakē* is written for *-muhūrtakē* in l 7, *bhumēr=* for *bhūmēr=* in l 15, and *bhūdāna-* for *bhūdāna-* in l 18. The *urāma* of final *m* is not marked in ll 10, 14, 19 and 21. These are probably slips of the scribe, and so also is the writing of *pridhig-* for *prithag-* in l 7 and *-maula-* for *-mauli-* in l 14. But *nīdhāya manasīsvarē* in l 17 is certainly bad grammar.

The grant confers in perpetuity the village of *Ambikāpuram*, near *Conjeeveram*, on the teacher *Śrī-Śaṅkarārya* or *Śaṅkara-yōgin* of the *maṭha* in that place, for sumptuously feeding one hundred and eight² *Brāhmanas* every day.

¹ Lit "having taken (it) by an ocean of wealth"

² This is more likely, as it is the usual number held sacred in the case of gifts. But in this case *=aṣṭaśatānāṁ=* in the original, l 8, should be considered bad grammar for *=aṣṭaśatasya*

The Śankara herein mentioned is perhaps no other than the then occupant of the *Kāmakōṭi-pīṭha* in the *matha*¹ of Conjeeveram, which by tradition is said to have been founded by the great Śankarāchārya. Ambikāpuram is a village on the northern bank of the river Vēgavatī and is now known as Ambigrāman. In this village Kāmakōṭi-matha still possesses some landed property. Gridhrapura, one of the boundaries of Ambikāpuram mentioned in 19, is the modern Tirupukkuli, otherwise known as Jatāyāntīrtha. Other boundaries mentioned are Kāñchīpura (Conjeeveram), Kaidaduppūru and Śirunanni. The last-named village is now known as Śerapaṭi.

The donor is the chieftain Gandagōpāla-Chōla (117 f) or Vijaya-Gandagōpāla-Dēva, as he signs himself at the end of the record. His accession took place between Mithuna and Simha in Śaka 1172 (=1250 A.D.), as has been calculated from his inscriptions on the so called rock of the Arulāla-Perumāl temple at Conjeeveram². We learn from another inscription³ of his that the cyclic year Bahudhānya was his 29th year. The present inscription, therefore, which is in the cyclic year Khara must belong to his 42nd year,—A.D. 1291-2. [The details of date given in ll 4 to 7 do not work out correctly either for A.D. 1291 or for 1292, but in the cyclic year Khara which occurred 60 years after, i.e. in A.D. 1351, Monday, the 10th *tithi* of the bright half of Kārikāṭaka, corresponded to 4th July 1351 when the *nakṣatra* Viśākhā ended at 16 hrs 20 m after mean sunrise and Anūrādhā commenced consequently in the last quarter of the day—H. K. S.]

The full name of the king must have been Vijaya-Gandagōpāla, as is clear from the Tamil signature. Dr Hultsch⁴ is therefore wrong in thinking that Gandagōpāla is the proper name and 'Vijaya' simply an adjective meaning 'victorious'. Various other kings are known to have had the surname Gandagōpāla, e.g. Erasiddhi,⁵ Tikka I,⁶ Manmasiddhi⁷ and even Ēpilsiddhi⁸ of another line of Telugu-Chōlas. Dr. Kielhorn⁹ seems to have been inclined to regard the two Gandagōpālas as identical, viz. Vira-Gandagōpāla and Vijaya-Gandagōpāla. That the two are distinct is clear however, from the inscriptions in the Tripurāntakṣvara temple. There we have inscriptions of the 5th year of Vira-Gandagōpāla and of the 5th, 16th, 18th, 24th, and 28th years of Vijaya-Gandagōpāla¹⁰.

Evidence is not clear as to the ancestry of Vijaya-Gandagōpāla. In the latest report of the Assistant Archaeological Superintendent for Epigraphy, Madras (August 1913, Part II, p. 126) a doubt is expressed as to whether this chieftain may be of the same stock as the Pallava usurper Peruñjunga-Dēva, for the reason that in one of the inscriptions Pallavāṇḍāi Rājārāja Ścembavarāyan is stated to have been a *pillayār* of Vijaya-Gandagōpāla. The term *Pallavāṇḍār* may show that Ścembavarāyan was of Pallava descent, but the term *pillayār* must be taken to mean 'feudatory' and not 'son'.¹¹ It is noteworthy that Vijaya-Gandagōpāla

¹ The name of the *matha* is evidently borrowed from the name Kāmakōṭiyambikā of the goddess at Conjeeveram. According to tradition the great reformer Śankarāchārya himself died at Conjeeveram. In the Kāmakōṭiyambikā temple in that city we still have the figure of Śankara sitting in Yoga posture.

² See *Ind. Ant.*, Vol. XXI, p. 122.

³ No 417 of the Madras Epigraphist's collection for 1911. His latest date till now known is the 33rd year of his reign.

⁴ *Ep. Ind.*, Vol. VII, p. 152.

⁵ *Ind. Ant.*, loc. cit.

⁶ No 46 of Epigraphist's collection for 1893.

⁷ No 598 of 1907.

⁸ Epigraphist's Report, August 1900, p. 17.

⁹ *Ep. Ind.*, Vol. VII, Appendix, No 904. [Dr Kielhorn only compares the two names—S. K.]

¹⁰ See Epigraphist's collection for 1903, especially B 333, 335 and 339, and of Nellore inscriptions G 91 (7th year of Vijayagandagōpāla), G 67 (9th year), G 75 (11th year), G 116 (19th year), G 69 and 71 (21st year), G 57 (24th year), S 3 (24th year), G 80 (27th year) and A 25 (Śaka 1207).

¹¹ The author of the Report has himself admitted that this interpretation is possible. I may perhaps strengthen the case by pointing out that Pañcānuadvānan Nīlāngarāyan is the title of a *pillayār* of Vīrarajendra Chōla and of another of Vijaya Gandagōpāla (see Epigraphist's collection for 1911, No 2, and 1912, No 117).

distinctly styles himself a Chōla in the inscription before us (I 18) He was probably one of the Telugu-Chōla chiefs whose genealogy has been given by the late Mr Vonkayya¹

Several inscriptions of this dynasty are found in the Nellore district, and one of them has much to tell us about the donor of our grant He belonged to the race of Parna² and the *gōtra* of Bharadvāja, his banner was the club, and his ensign the bull The inscription (A 25) is on the western wall of the Chandramaulisvara temple and it may be noted that Chandramaulisvara is the tutelary deity to this day of the *āchāryas* of the *matha* of Conjeeveram. The inscription is dated Śaka 1207, and it styles Vijaya-Gandagōpāla "Lord of Kāñchi"

It is a pity that the first plate or plates of our grant are lost If discovered, they would have cleared up some of the difficulties of the subject But it becomes clear even now that Vijaya-Gandagōpāla fills up the gap between Manmakshamāvallabha,³ the son of Tikka I, and Rāja-Gandagōpāla, the last known king of the line For No 598 of 1907 records a grant made for Manmasiddha's recovery from illness and belongs to 1249-50 A D, and Manmasiddha is the same as Manmakshamāvallabha⁴ And it must be remembered that 1250 was the year of accession to the throne of Vijaya-Gandagōpāla⁵ Again, the last known year of this king is 1291-2, the year of the copper plate grant before us This tallies with the year of accession of Rāja-Gandagōpāla, as is clear from inscription 194 of the Epigraphist's collection for 1894 (the Śaka year 1221 being his 9th year) In the meantime, however, we have the accession of Tikka II in 1278 and Manma-Gandagōpāla in 1282-3⁶ Perhaps they were joint rulers with Vijaya-Gandagōpāla or ruled over other portions of the Telugu-Chōla dominion

TEXT 7

- 1 श्रीप्रथितात्मने ।(॥) श्रीहस्तिशैलनाथस्य [नि]यलात्
- 2 पश्चिमे मठे । निगमान्तरहस्यात्⁹ शिष्येभ्यस्सुविहग्व-
- 3 ते ।(॥) नित्यान्नदानविधिसन्तर्पितात्मद्विजन्मने [॥*] श्रीशक-
- 4 राय्यगुरवे¹⁰ वत्सरे खरसंज्ञिते [॥*] प्राप्ते कर्क-
- 5 टक पुण्यराशिम् कमलबान्धवे [॥*] मित्तदैवतन-
- 6 चत्रयुक्तायां शुक्लपक्षके ।(॥) ¹¹इदोर्वारेण यु-
- 7 क्तायाम् दशम्या सुमुहुत्तके¹² । पृथ्वि¹³ग्विधरसोपे-
- 8 तेरन्नैरमृतसम्मितैः ।(॥) नित्यमष्टशतानाञ्च

¹ In his Report for 1899 1900, p 18

² The author of the *Nellore Inscriptions* themselves suggest Parna as a probable reading The epithets even to Vijaya Gandagōpāla in this record, show that he must have belonged to the Pallava race Parna is perhaps a misreading for Pallava —H K S]

³ The Manma kshamāpati of the poet Tikkana

⁴ Epigraphist's Report for 1907 1908, pp 82 S5

⁵ I may perhaps identify him with Imunadi Gandagōpāla Vijayādityādēva-Mahārāja of the Nellore inscriptions (see *Ind Ant*, Vol XXVIII, p 84) The latter was the younger brother of Allu Tirukālātadēva Mahārāja alias Gandagōpāla, and Manma Gandagōpāla was his son (*ibidem*, p 11) One of his known dates is 1260 1 A D (*ibidem*, p 81)

⁶ *Ind Ant*, Vol XXVIII, p 86 ff

⁷ From the original plate

⁸ Evidently the last letter of a word which was the name or surname of the donee Śankara mentioned in line 3 f [The letter looks very much like *era* —H K S]

⁹ Read ०रहस्याथ

¹⁰ Read ०रय्य' or 'राय्य In the former case we must explain the compound as "Śrī Śankara, the guru of the Āryas" Cf the title *Jagadguru* assumed by the heads of the *mathas* [This explanation is far fetched "To the hol guru Śankaraya" could be the plain interpretation of the phrase श्रीशकराय्यगुरवे —H K S]

¹¹ Read इन्दो

¹² Read ०हूत्तके

¹³ Read पृथ्व



ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 2 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 4 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 6 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 8 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 10 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 12 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 14 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 16 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 18 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்
 20 ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம் ப்ரதேசத்தாப்தேசம்

- 9 तोषणाय¹ दिजन्मनाम् । प्राञ्च गृध्रपुरात्² काञ्चीपुरात्
 10 प्रत्यञ्चमुत्तरम् [॥*] कैदडुप्पूरुतो ग्रामात् शिरुनन्ने-
 11 च दक्षिणम् । वेगवत्युत्तरतटिसि³मारासैकमण्डन-
 12 म् [॥*] नाळिकेरांसपनसतालहीन्तालशोभीतम्⁴ । ना-
 13 नाभूरुहवाटिनाम्⁵ पुष्पसौरभवासितम् [॥*] यैरकोष्ठिय-
 14 मजस्रेन्दुमील⁶कारुण्यरक्षितम् । अंबिकापुरनामानम् ग्रा-⁷
 15 मचिन्तामणीन्दौ⁸ ।(॥) ¹⁰भुमेरस्याः प्रदानेन यावच्चन्द्रार्क-
 16 योगतिः¹¹ । श्रीहस्तिशैलनिलय. प्रियतां परमेश्वरः [॥*] इत्य-
 17 मुत्तुंगया भत्वा¹² नोधाय ¹³मनसिचरे [॥*] देवः[॥*] श्रीगण्डगो-
 18 पालचीळशंकरयोगिने [॥*] ¹⁴भुदानशासनं स्वस्य हस्त-
 19 सलिखिताक्षरम् । अदादुन्नतधम्मस्य¹⁵ लाभाय शुभचेतसा [॥*]
 20 दानपालनयोर्मण्डे दानात्¹⁶ अयोनुपा-
 21 लनम् । दानात्¹⁷ स्वर्गमवाप्नोती पालनादच्युतम् प-
 22 दम् ।(॥)
 23 श्रीविजयगण्डकोपालतेवन्¹⁸

TRANSLATION

(Ll 1 to 15) To the famous (personage) who in the *matha* to the west of the abode of the glorious Lord of the Elephant Hill,¹⁰ clearly explains to (his) disciples the hidden meaning of the Vēdānta and who pleases (the Eternal) Ātman and the Brāhmanas by the routine of daily gifts of food,—(to this) holy teacher Śankarāya in the year named Khara, when the lover of the lotus (i.e. the sun) was in the holy sign of Karkataka (Cancer), in the constellation presided over by the deity Mitra (i.e. Anurādhā), on Monday the tenth day of the bright fortnight, at an auspicious moment—for gratifying daily one hundred and eight Brāhmanas with food appealing to various tastes and resembling nectar—(the donor) gave the most excellent village named Ambikāpura, (situated in) Yarakōshthya, which lies east of Grīdhrapura, west of Kāñchipura (Conjeeveram) north of the village Kardaduppūru and south of Śirunanni, whose chief ornaments are the gardens on the north bank of the river

¹ The first part of the vowel of तो^o is found at the end of line 8

² The termination *pura* applied to this petty village seems to show that it was then in a flourishing condition

³ Read °तडीसीमा°

⁴ Read °केराम° and °हिन्तालशोभीतम्

⁵ Read °वाटीनाम्

⁶ Read यैरकोष्ठि°

⁷ Read °मीलि°

⁸ The ā *mātra* of या is marked at the beginning of the next line

⁹ Read °मणि°

¹⁰ Read भूमे°

¹¹ The first part of the vowel of °द्यौ° is found at the end of l 15

¹² Read मन्त्रा

¹³ Read निधाय मनसीचरम् or निधाय मन ईश्वरे

¹⁴ Read भुदान°

¹⁵ Read °धम्मस्य

¹⁶ Read दानाच्छेद्योत्°

¹⁷ Read दानास्वर्गमवाप्नोति.

¹⁸ Preserving the first three letters the whole of this line is in Tamil

¹⁹ i.e. the temple of Śīva at Kāñchipura of Conjeeveram

Vēgavatī, which is beautified by coccanut, mango, jack, palmyra and *hantāla* (*phoenix paludosa*) (trees), fragrant with the scent of flowers of various groves of trees (and) always protected by the grace of the moon-crowned (Śiva).

(Ll 15-19) By the gift of this land for as long as the Sun and the Moon run on their course may the Supreme God be pleased whose abode is on the Elephant Hill. Thus, with towering devotion resting his mind in God, the glorious chief Gandagōpāla Cūḍa gave the charter (conveying) a gift of land written in his own hand,¹ to Śaṅkara-yōgin, with a pure mind, aspiring for the highest good (*dharma*).

(Ll 20-22) Of gift and (its) maintenance maintenance is more meritorious than gift. By gift heaven is attained, by maintenance undecaying bliss.

(L 23) The glorious Vijaya-Gandagōpāla-Dēva

NO 1. THĀNA PLATES OF THE TIME OF THE YADAVA KING RĀMACHANDRA ŚAKA 1191

By LIONEL D. BARNETT

The record on these plates, which were found, with another set bearing a record of the time of the same king dated in Śaka 1212 current (A D 1289), in digging a grave in the Muslim burial ground at Thāna, the head-quarters of the Thāna District, Bombay Presidency was brought to notice by Mr W H Wathen in 1835, in the *Journ R As Soc*, first series, Vol II, p 388, and a reading of the text, prepared by a pandit, with an abstract in English, was given by him in Vol V, p 183, No 10². The original plates have never been traced again. But Dr Burgess found ink-impressions of three of their four inscribed sides, evidently made by Mr Wathen, in the Branch of the Royal Asiatic Society at Bombay, and made them over in 1902 to Dr Fleet, who has placed them at my disposal. I now edit the record from these impressions, as far as they go. But an impression of the second side of the second plate (lines 46 to 68) being wanting, for my text of that I am entirely dependent on the reading given by Mr Wathen's pandit, and he did not take the trouble to transcribe the whole of it, but omitted the names, etc., of all except the first of the giants³. An appropriate name for the record would be "the Vaula grant," as it registers an assignment of a village named Vaula but the plates have always been known as a set of "Thāna plates," as which they are entered as No 370 in Professor Kielhorn's List of the Inscriptions of Southern India,⁴ and it is convenient to retain the latter designation.

The plates were three in number, the first and third of them being inscribed on one side, and the second on both sides. Judged by the ink-impressions, the size of the plates was between 11 and 11½ inches in width, and about 9 inches in height, and the second plate seems to have been made slightly smaller than the other two, and also without raised edges, so as to fit in between them. The illustration of them is from Mr Wathen's impressions and these being very brittle, a few pieces broke off and were lost before the photographs were made, with the result of causing some small gaps in lines 7, 16, 20, 43 and 44, and a large one between lines 42 and 45. There is no information as to whether the rug on which the

¹ This may only mean that the donor affixed his signature, found in l 23, to the grant.

² The other record, of A D 1289, is in No 9 on p 178.

³ See, more fully, note 1, p 203 to the Text below.

⁴ Vol VII, above, appendix the other set of plates, dated in Śaka 1212 (A D 1279), is entered as No 370 in the same List.

plates must have been strung bore any seal —The character is a good Nāgari of the period. The letters are about $\frac{1}{16}$ " in height —The language is Sanskrit, partly in verse, partly in prose, the grammar and orthography call for no special remarks, and the only rare words are *sarīṭṭa*, 'good to all' (l 42, cf Pāṇini V 1 10, vārtt 1), and *vantakī*, 'a share'

The subject of the record is a grant of the village of Vaula under the Yādava king Rāmachandra of Dēvagiri. It contains a genealogy of the latter's dynasty, in verse (ll 7-31) and prose (ll 31-34), naming and extolling Bhallama (v 4), Jaitrapāla (the Jaitugi of other records) (v 5), his son Singhana (vv 6, 7), Krishna (vv 8-10),¹ his younger brother Mahādēva (vv 11-13), and his son Rāmachandra (ll 26-31), who is said to have defeated the Mālavas (ll 29, 37), the Gūjjaras, and the Tēlingas (l 36). It then relates that in the reign of Rāmachandra, while Hēmādri, the superintendent of all the elephant-riders (*samasta-hastipak-ādhyaksha*), was acting as chief minister of the kingdom (ll 39-41), the village of Vaula was granted to thirty-two Brahmins by Achyuta Nāyaka, governor of the Konkan. After a specification of the boundaries, etc, comes a list of the beneficiaries, with the names of their fathers and *Gōtras*.

The minister Hēmādri of this inscription is plainly the famous author of the commentary *Āyur-vēda-rasāyana* upon the *Ashtānga-hrīdaya*, the commentary *Kavalya-dīpikā* upon the *Muktā-phalā*, and—most important of all—the encyclopædic *Chatuṣ-varga-chintāmanī*. In the metrical preface to the *Pañcīśha-khanda* of the last work (ed Bibl Ind, p 3 ff) we have a good deal of information concerning him, from which we learn, *inter alia*, that he was the son of Kāmadēva, and held office under the Yādava king Rāmachandra and his predecessor Mahādēva.

The details of the date (l 1) are the Śaka year 1194, being the cyclic year Anguas, the fifth day of the bright fortnight of Āśvina, and *Ravan*, i.e. *Ravīrāre*, "on Sunday". Dr Fleet gives me the following remarks —"This Anguas *samvatsara* was the Śaka year 1194 expired, and began on 2 March, A. D. 1272. The given *tithi* Āśvina śukla 5 ended at closely about 47 minutes after mean sunrise (for Ujjain) on Thursday, 29 September, and cannot in any way be connected with a Sunday, which is the weekday specified in the record. Accordingly this date is an irregular one. In connection with the terms in which it is stated a incidental remark may be made, as follows. On the strength of the reading published by Wathen, this date has been quoted as containing the expression *Śālivāhana-Sakā*, and as giving the earliest instance of the connection of the name Śālivāhana with the Śaka era. See Professor Kielhorn's notes on this matter in *Ind Ant*, vol 26, p 150. But it is found from the ink-impression that that is only due to a gratuitous insertion by the pandit who transcribed the record for Wathen, the text says simply *śrī-Śakā*. This fact makes it very doubtful, to say the least, whether the said expression was really used in the Thāna record of A. D. 1289, mentioned above, Wathen's No 9. Further, it is known now that the dates of the two Kurgōd inscriptions of Śaka 1095 and 1103 (A. D. 1173 and 1181) do not include the name Śālivāhana.² Also, I learn from Mr Narasimhachar that the date of the Śravana-Belgola inscription of Śaka 1200 (expired), in A. D. 1278, also does not really contain any mention of Śālivāhana.³ In these circumstances the earliest reliable instance that we can quote, of the connection of the name of Śālivāhana with the era, is the date in the record on the Harihar plates of

¹ His father, Jaitugi II, son of Singhana, is not mentioned in this record.

² See footnote to the entry of these two records under No 253 of Professor Kielhorn's List of the Southern Inscriptions.—J. F. F.

³ This record is *Ep. Carn*, vol II, SB, 137, entered as No 976 in Professor Kielhorn's List of the Southern Inscriptions. The published reading is —*Śrī śrī vijay ābhayādāya Śālivāhana śaka varṣam 1200-veya*, etc. Mr Narasimhachar tells me that the true reading, as shown by an ink impression, is —*Śrī śrī vijay ābhayādāya śaka-varuṣam 1200-veya*, etc.—J. F. F.

Bukkarīya I of Vijayanagara dated in Śālivāhana śaka 1276 (corrupt), with details falling in A D 1354¹

As regards the places mentioned in this record, Vaula, the village which was granted, is described as being in Śānati. This last-mentioned is the present Sashī, Salsotto, the island which forms the *tāluka* of which the head quarters station is at Tāga. Its name is found as Shatshashti in the Bhūndūp plates of A D 1626 (see Vol. XII above, p. 257). Vaula still exists, and is shown in the Indian Atlas sheet 25, N E (1905), in lat 15° 16', long. 73° 1', about five miles north-by west from Thāna. The village of the god Kāmāvara, on the east, is plainly the "Kavesvar" of the map, about a mile east-south east from Vaula. The Sāmbhavaraja river, on the north, must be the lower part of the Ulhās river, which there develops into the Bassin Creek. The map does not show any names answering to Śitala, on the south of Vaula, and Sāmbhavajī, the hamlet of the god Kṛpāvara, on the west.

TEXT.²

First plate

- 1 Ōm³ Svasti śrī-Śākē⁴ 1104 Amgirā-namvatsarō || Āśvina śuddha 5 Ravana |
Grāma-sānam sa
- 2 mahālikhyate yathā | ⁶Pāda-nyāsa-bhar-ātirāka-vinamat-prithi-⁷mithah sammitat-sept-
ām-
- 3 bhōdhi-payah-pravāha kalanā-vitrasta-viśva-troyah | chamchat-kautaka lamdoh⁸ kṛita-
kula-
- 4 kshōnidhara-śrīnayo Hōramkasya jayanti dāna-rabhāsa-bhūrit-ūlayah kṛityat || 1⁹
Bibhrāpa-
- 5 s-tahin-ādī mauli-vilasa-nil-ūbhra-lilām bhuvam dāmsht[r]¹⁰ āgrāna jyat-troyah
avata sa kridū varā-
- 6 hō Harih | yasy-ūnga-vyatishamgīnī prasimarā sō kṛāpī sapthannavi navy-
dandratama-siam āmba-ka-
- 7 nīkā-sandēham-abhyasyati || 2 ⁸Āstō payadhi pratimō Yadūnām vamsah pratitō
bhuvana-trayā-pi |
- 8 yad-udbhavar-bhūpati-ratna-jātair-amamdi prithivī mṛga-lōchan-ōva || 3 ⁹Vam-
tasminn-avaui-vanitā-mau-
- 9 li-nōpathya-ratnam jūtah śitadyuti-sita-yaśā Bhīllamā kshōnipūlah | arthi-śrīni-
sura-vita-
- 10 pinō yasya vidvōshī-bhūpūh śōpa-śrikam pada-kṛa(śa)lagam nityam-uttamsa-
yamti || 4 ¹⁰Divam gatō ta-
- 11 tra oharitra-dhūmmi mahi-mahi(hō)mdrō guṇa-ratna-sindhau | anantaram
bhū-valay-āka-jatrah śrī-Jaitrapālō nṛi-

¹ No. 455 in Professor Kielhorn's List of the Southern Inscriptions — J. F. F.

² From the ink-impressions, and as regards the third side, from the published text.

³ Denoted by a symbol

⁴ Not *śrī Śālivāhana śakē* as given in Watken's text. See Dr. Fleet's remarks above.

⁵ Metre: Śārdūlavikrīḍita, the same in verso 2.

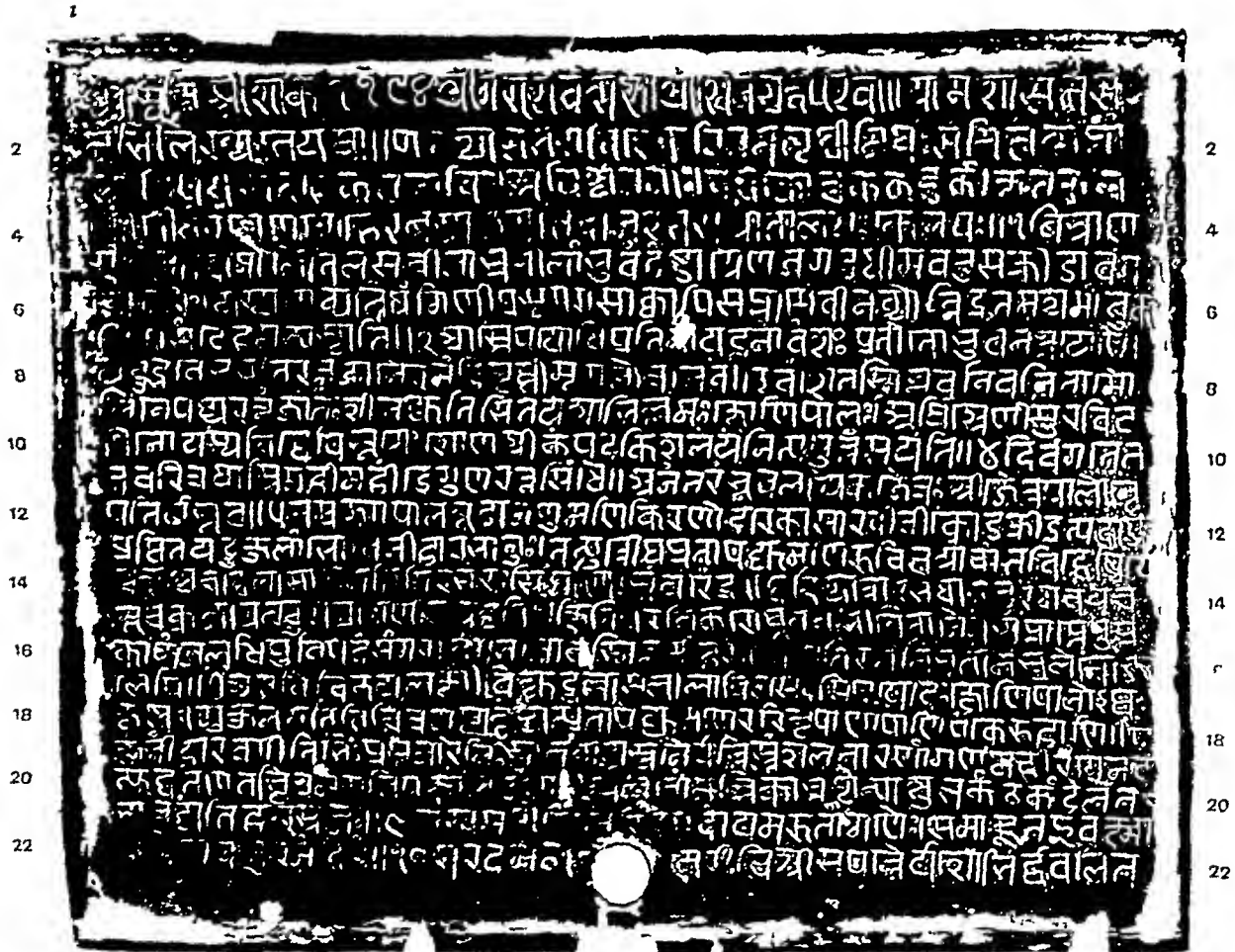
⁶ The verses are numbered on the original plates.

⁷ The *r* is not visible on the ink impression but is given in Mr. Watken's text.

⁸ Metre: Trishubh upajati, pādas 1, 2 being Indravajrā and 3, 4 Upōndravajrā.

⁹ Metre: Mandākṛāntā.

¹⁰ Metre: Trishubh upajati, pādas 1, 3 being Upōndravajrā and 2, 4 Indravajrā.



[illegible][illegible]

- 12 patir=babhūva || 5 ¹Namra-kṣhmāpāla-chūd-ānanu-manī-kīan-ōdāra-kāsāra-vichi-
krōda-krīdat-pad-ābjah²
- 13 prāthita-Yadu-kul-āmbhōdhi-nihāra-bhānuh | tat-putrō=tha pratāpa-dyumanī-ruchi-
chay-āchāmta-vidvēshi-yō-
- 14 shich-chakshuś-chamchad-vilās-āmjana tīmīra-bharah Simghanō ³bhūn=narēmdrah || 6
Dig-yātr-ārambha-dhāvat-turaga-chaya-cha-
- 15 mū-chakra-jāgrat-khur-āgra-śrēni samghatta-pishit- kshītīdhara-nīkar - ō[d*]dhūta-dhūli-
vitānāh | samprāptīshu pra-
- 16 kāmam jaladhishu vipadam samgarād=bhamga-bhājām yasmīnn=ast=īha rushtē
sthiti=avanibhritām na sthālō nō ja-
- 17 lē=pi || 7 ⁴Ajanī vijaya-lakshmī-vidyud-ullāsa-līlā-vilasat-asī-payōdah kshōnīpālō ⁵stha
- 18 Kṛishnah | mukulayati vichitram yasya drīpyat-pratāpa-dyumanīr=arī-nrīpānām
pāni-pamkērnānī || 8
- 19 ⁶Kumbhīmdr-āīava-gitibhiḥ prasrīmarai[r*]=nīhsvāna -vādyā-svananī=yau-nīstrī(stri)mśa-
latā ran-āmgana-mahī-rangō nata-
- 20 ty=uddhatam | ētach=chitram=arātī-pakshmalā-drīsām dhammīlatō mallikā
bhraśya(śya)mty=āśa cha kamtha-kamdala-ta-
- 21 lāt=trutyamtī hāīa-srajah || 9 ⁷Makha-samprīṇitair=Indra-padāya Marutām
ganāh | samāhūta iva kshāmā-
- 22 pah sa prāpa sura-mamdiram || 10 ⁸Śarad-amala-marīchi-śī sapatnair=yaśōbhī-
ddhavalita-

Second plate, first side

- 23 nikhil-āsā-chakravālō nrīpālāh | nrīpa-kula-kāmal-augha-dhīmsa-nihāra-pētas=tad-anu
tad-anu-
- 24 jaumā śīi-Mahādēva āsīt || 11 ⁹Yasy=ōdāīa-yaśas-tushāīa-mahasī prāpt-ōdayō
samītatam śī-
- 25 tāmś-ūpala-mamdalāyitam=arī-stri-lōchana-śrēnībhīh | chētōbhīh kumudāyitam cha
jagatām dhvāmāyitam v¹⁰-ā-
- 26 rthīnām dārdryāna samamtatah sukavībhīś=chamchach-chakōrāyitam || 12
¹¹Vīṇītya pāthōnidhi-mēkhalāyās=talam
- 27 dharitryā nikhilam sa bhūpā(pah) | kramēna Sutrāma-jigīshay=ēva svargga-
prayān-ābhīmukhō babhūva || 13 ¹²Unmī-
- 28 lad-Yadu-vamśa-mauktika-manīh kshōnīmdra-Nārāyanah prith[v]ipāla¹³-Pitāmahō
nīja-bhūja-prākāra-Bhīm ō-

¹ Metre Mandākrāntā, the same in verse 7

² Mr Watlen's text gives 'ābjah', but there is no clear visarga on the ink impression

³ The avagraha is written here, in practically the modern form

⁴ Metre Mālīnī

⁵ The avagraha is written here again, in practically the modern form

⁶ Metre Śārdūlavikrīdita

⁷ Metre Ślōka (Anushtubh)

⁸ Metre Mālīnī

⁹ Metre Śārdūlavikrīdita

¹⁰ Mr Wathen's text has ch=, but the ink impression shews a letter much more like v. The use of vā samuchchayē is quite justifiable

¹¹ Metre Trisṭubh nṇajāti, pādas 1 3 being Upēndravajrā and 4 Indravajrā

¹² Metre Śārdūlavikrīdita

¹³ The v is not visible on the ink impression, but is given in Mr Wathen's text

- 29 dayah | khclm-Mālava-mōdini-parivṛdha praudh ābha-pamchānanaḥ sūnuḥ Kṛishna-
mahipatīr-vijayatō śrī-Rāma-
- 30 ohamdrō nripah || 14 ¹Sara-guṇim-adhūrūdhō pūrva dik-parvat-ābham lalita-
dinakara śrī-sundarō yatra dikshu | kira-
- 31 ti kara-sarūddhi-spariddhinim bāpa-pamktim pratilala-timir-anglah kāmādikō na
kō=bhūt || 15 Aṭha khara-
- 32 tara-pratāpa-tapana-śoṣhit-ārāti-narṣa-yaśah palvalah | vimala nija-guṇa maṇṭṭika-maṇi-
srūi sama-
- 33 lamkṛita-dig-anganā-valayah | praudha-rip ūrah-kapāṭa tata-pātana-piaktita-Nṛsimha-
dambarah | Śr(Śa)mbara-matha-
- 34 na-taralātara-nayan-ūnchala-chamcharika-chumbita-mukh āmbujah | śva-bhūja-sam-
upārjit-Akṛimgavir-ābhidhāna-sa-
- 35 kala-guṇa-nidhāna-ripa-Danuja-Vira-Nūrūyana-nij āyui-avadhṛita-Pitūmaha-rūya-Pi-
- 36 tāmaha-Dvāravatīpura-parivṛdha-Gūjara kumjara dalana kamthiavah | Tēlimga-
tumga-tar-ūnmūlana-damtā-
- 37 vala || Mālava-pradīpa-śamana-pralay-ānilah | dāna guṇ ālvi(nvi)ta²-) alpā-
mahirubah | ity-ādi-samasta-
- 38 birud-āvali-virāja-nānō sakala-bhū-val iyam-anuśāsati Yadu-kula-kurandā-chamdrō
śrī-Rāmachamdra-
- 39 narēndrō tath=aitat-prasūd-āvāpta-nikbala-ījya-dhurinatām vahatī samasta-ha-tipak-
ādhyakshṛ nija-ga-
- 40 na-subhagam-bhāvukō bhāvakē³ samasta-karau ādhipatyam=amgikurvārē cha
nirjita Jhādī-mam[da*]lō mamtri-
- 41 chādīmanau guṇa-ratna-Rōhan-ādran śrī-Hēmādrau [1*] ⁴Śīmad Gautama-gōtri-
mamdanī-manih⁵ śrī-Jalha-
- 42 nah pūrvajah sarvviyō dvija pumgavas=tad-ānu cha prēmkiad-gaṇō
Mūdhugih | tat-sūnuh śruti-śāstra-
- 43 sastra-kaśalas=tasy-āmgajah sad-guṇah śīmān=Achyuta-nāyakah samājani śrī-
Rāmachamdr-odayi || 16
- 44 Yasminu=Achyuta-nāyakō virachitō(ta) praudha-pratīpō varō⁶ lāvany-aukasi
bhūri-dātari dharā-bhāra-ksha-
- 45 mō vādhāsā | sūryah kim ghatitah kim=ūsha vihitās=chamdrāḥ samantpāditaś=
chintā-ratnam=ahō mudh=aiya kim=ami

¹ Metre Mālinī

² The ink impression seems to show *lvi*, but with the upper half of the shaft of the *l* written by error, Mr Wathen's text gives *lpi*

³ This is corrupt. Apparently the sense demands something like *subhagatra bhāvuka bhāvakē*, and I have ventured to translate accordingly. [But *subhagam bhāvuka* would be correct — F W T]

⁴ Metre Sīrḍulavikṛīḍita the same in verse 17

⁵ The ink impression reads apparently *manih*. Mr Wathen's text has *manih*

⁶ *Varē* is given in Mr Wathen's text, the ink impression is illegible.

Second plate, second side¹

- 46 srishtāh kula-kshamābhritah || 2² || Yaś=cha mamdalika-Pitāmahah ||
mamdalika-bhāra-samkharuh³ || mamdalika-
- 47 dhādhi-tadakah⁴ || paśchima-iāya vibhāda āhō⁵ || ⁶Tēna śri-Rāma-lōsh-āhita-niya-
padavim bhumjāfā
- 48 Kaumkanē=smin dvātrimsad-brāhmanēbhyō nava-nidhi-sahitō=dāyī Vaul-ābhīdhānah
||⁷ grāma[h*] svīy-āshta-sim-āvadhi
- 49 vara-vidhinē Sāsātār=madhya-bhāgē bhōktavyah svairam=ōtai=drīya-vara-vrīshabhair=
āsishō=smai dadadbhih || [18*]
- 50 Tasya āghātāh || pūrvatō dēva-śri-Kāmēśvara-grāmah dakṣhiṇatah Śitalē-
śvarah paśchimatō dva-śri-
- 51 Khōpēśvara-pallī Sāmbhavajā uttaratah Sāmbhavaja-nadi [i*] cvari chatur-
āghātāh[i*] sva-simā paryamtas=irina-
- 52 lāsht-ōdak-ōpētah sa-vrīksha-māl-ākulāh khārī-vōra-vēdhi⁸ sahito Vaul-ibhīdhānō
grāmah śri-Achyuta-nāyakna
- 53 dvātrimsad-brāhmanēbhyō dattah [i*] tē cha b-āhmanih Gārgya-gōtriyah
Vishnu-dikshita Bhānu-suta vamtakah ēkah 1
- 54 }
to } These lines are wanting
68 }

Third plate⁹

- 69 Jāmadagna-Vatsa-gōtriya Śrā(Ā²)u-prabhu Vishnu-prabhu-suta vam 1 Atri-
gōtriya Būchhūm¹⁰-nāyaka Rā-
- 70 ghavā-nā[ja*]ka-suta vam 1 Jāmadagna-Vatsa gōtriya Vāsudē-bhatta Mainasimha-
pamdita-suta vam 1 Vāsī-
- 71 shtha-gōtriya Khētāmūchōrya Krishnāchōrya-suta vam 1 Jāmadagna-Vatsa-gōtriya
Nāgadē-bhatta Mādhava-bhatta-
- 72 suta vam 1 Gautama-gōtriya Śrā(Ā²)ū-bhatta Sōmanātha-ghaisāsa-suta vam 1
Bhāradvāja-gōtriya Nāgadē-bhu-
- 73 tta Purushōttama-bhatta-suta vam 1 Bhāradvāja gōtriya Ramēsva(śva)ra-bhatta
Pō(Sō²)madē-bhatta-suta vam 1 Chamdrātrēya-

¹ For the text of this side I am wholly dependent upon that given by Mr Wathen, which is not very correct, and has no division of lines. Moreover Mr Wathen's pandit, after copying the name of the first Brāhman in the list, has suppressed all the other names, writing instead the words *aparē śkatrimśat samkhyāṭāh*, ('thirty-one other persons'), and then proceeding to the words *evam brāhmana* *pradatt[i*]a* on ll 78 of the next face, which he copied out, but incorrectly. It being desirable always to have the texts of records in lines, numbered, for purposes of reference, I have arranged this text here, as far as we have it, in that way. But my division of the lines is only conjectural, because Mr Wathen's pandit did not show the record in that form, and so there is no plain guide, after line 46, as to the exact syllable with which each line began.

² Apparently a mistake for 17

³ Corrupt

⁴ Corrupt; perhaps we might read *dhādhi tādakah*.

⁵ Probably a blunder for *astī*. Singularly enough, *āhē* is the Marathi for *astī*, and Mr Wathen's pandit may have unconsciously translated *astī* into *āhē*.

⁶ Meur Sraglharī

⁷ Probably we ought to write a single *danda*.

⁸ I give these words with due reserve, see below, p. 206 note 2, for the translation.

⁹ For the contents of this face we have the text mostly of the ink impression, supplemented by Mr Wathen's text for the last five lines (see above, note 1).

¹⁰ The *chhū* is rather uncertain and the *anustāra* may be due to an accident.

- 74 gōtriya Kānhupādhye Dāmōdara-upādhyām suta vam 1 Kāśyapa-gōtriya
Tivikāma ghaśāsa Vāsu-
- 75 dē-ghaiśās suta vam 1 ēvam brāhmana 32 [||*] Śīi-Laśhmi-Nūiyanūya dvā-
trimsat(d)-brāhmanaih vamtaka-
- 76 ś=ch=aiśah | 1 piadat[t*]ah [||*]

TRANSLATION

(Lines 1-2)—Ōm ! Hail ! In the Śaka year 1194, the cyclic year Angiras, on Sunday, the 5th day of the bright fortnight of Āśvina, a giant of a village is drawn up, as follows —

(Verse 1)—Victorious are Hērāmba's sports,¹ in which the three worlds tremble on (seeing) the streams of water from the Seven Oceans mutually combining on the earth as the latter sinks down under the intensely heavy steps of his feet (in dancing), the lines of the primitive mountains become balls for his brilliant amusement, and bees lose their way in the hot flow of his rutting ichor

(Verse 2)—May Hari, in sport (*assuming the form of*) a boar, and the three worlds, he who bears on the tip of his tusk the earth, which has the graceful appearance of a swarthy cloud conspicuous on the crown of the Mount of Snows, attached to whose body the Seven Oceans, spreading out in some corner, constantly suggest the idea that they are drops of newly arisen sweat

(Verse 3)—There resides the race of the Yadus, resembling an ocean, famed through the three worlds by the multitudes of the jewels that are the kings sprung thence the earth has been adorned like a deer-eyed damsel

(Verse 4)—In this lineage was born Bhullama, a gem for the decoration of the diadem of the Lady Earth, having glory white as the cool-rayed (*moon*), a celestial tree to troops of suppliants, one whose sprout-like foot, brilliant in its dark-red hue, hostile monarchs ever placed on their heads as an ornament

(Verse 5)—When this Mahēndra of the earth, a home of good deeds, an ocean for the jewels of virtues, had gone to heaven, after him the fortunate Jaitrapāla, a unique conqueror of the circle of the earth, became king

(Verse 6)—Then his son, whose lotus-foot sported in the bosom of the waves of the noble lake (*consisting*) of the rays from the huge jewels on the crests of bowing monarchs, a sun to the mists upon the ocean that is the famous Yadu race, drinking up by the fullness of the radiance of the sun of his majesty the mass of darkness (*consisting*) of the collyrium of elegant sport on the bright eyes of his foes' mistresses Singhana, became king

(Verse 7)—As, when he was wroth, the ocean readily fell into misfortune owing to the canopies of dust thrown up from the multitude of mountains pounded down by the trampling of the lines of unscoping hoof-tips in the circles of his army, wherein squadrons of horses galloped forward to undertake campaigns in (*all*) quarters, the monarchs of earth, defeated in battle, had no rest here either on the dry land or in the waters

(Verse 8)—Then was born king Krishna, who bore a cloud (*consisting*) of a sword brightly shining with the sportive play of the lightning that is the Goddess of Victory, the sun of whose haughty majesty, strange to say, causes to bud the lotus hands of hostile kings,²

(Verse 9)—whose sword blade dances vehemently, on the stage that is the ground of the battle-field, to the accompaniment of songs (*consisting*) of the hollowings of lordly elephants

¹ Hērāmba is another name for Gaṇēśa

² That is to say, he caused them to clasp their hands in supplication

and of spreading music (*consisting*) of noises this wonder (*happened*), that the jasmynes fell from the locks of the tressed faces of his foes, and the necklaces were quickly broken off from the surface of their throats and heads¹

(Verse 10)—This king arrived at the dwelling of the gods, being as it were summoned by the troops of the Maruts who were delighted by his sacrifices

(Verse 11)—After him his younger brother Mahādēva became king, whitening the whole sphere of the skies with glories rivaling the brilliance of the stainless rays of the (*moon of*) autumn, and casting mists of destruction on the multitudes of lotuses of royal races

(Verse 12)—When the joyful rising of the moon that was his noble glory happened, the multitudes of the eyes of his foes' women became constantly moonstones,² the souls of living beings became night-lotuses and the poverty of the needy everywhere farad like the darkness (*when the moon rises*), and worthy poets became bright *chakōras*

(Verse 13)—This king, after conquering the whole surface of the ocean-girdled earth, in due course prepared to depart to paradise, as though from desire to overcome Indra

(Verse 14)—A precious pearl from the opening (*shell of the*) Yadu race,—a Nārāyana to the lords of earth,—a Grandsire [Brahman] of kings,—having the exaltation of a Bhīma in the rampart of his own arm,—a lion to the mighty elephants of the province of the wavering Mālavas,—the king Rāmachandra, son of the monarch Krishna, is victorious

(Verse 15)—When he, beauteous in the possession of the sun's splendour, has ascended the Gods' Mount,³ which is like the Eastern Mountain, and has scattered in every direction a line of arrows rivaling the abundance of (*the sun's*) rays, what mass of darkness (*consisting*) of enemies has there been that is not eager to flee?

(Lines 31-39)—Now while king Rāmachandra, moon to the lotuses of the Yadu race, brilliant with the series of all titles such as "he who dries up the pools of hostile monarchs' glory by his most fierce heat [*or, majesty*], who adorns the girdles of the ladies of the quarters of space with lines of precious pearls of his own stainless virtues, who displays the awfulness of a Nṛsiṃha by tearing open the surface of mighty foemen's breasts, whose face-lotus is kissed by the bees which are the restless eye corners of Śambhu's slayer [Kāma], who by his own arm has won the name Ēkāṅgavīra, who is a treasury of all virtues, who is a Vira-Nārāyana to the demons his enemies, who by his life makes light of the Grandsire [Brahman], a Grandsire of monarchs, who is the lord of the city of Dvāravatī, a lion shattering the elephants of the Gūrjara, an elephant in uprooting the tall trees of Tēlinga, a blast of the Day of Doom in extinguishing the lamps of the Mālavas, a tree of desire possessing the virtue of liberality," is reigning over the whole girdle of earth,

(Lines 39-41)—And while Hēmādri, superintendent of all the elephant-riders, inspiring men to appreciate the fineness of his virtues,⁴ conqueror of the province of Jhādī, crest-jewel of ministers, a Rōhana Mountain⁵ of the gems of virtues, is exercising the administration of the whole kingdom which has been obtained by his favour and controlling the whole treasury —

(Verse 16)—The fortunate Jalhana, a gem adorning the members of the blessed Gautama gōtra, a noble Brāhman, good to all, (*was*) the ancestor, after him (*was*) his son Mūdhugi,

¹ *Kandala* apparently in the sense of *kapāla*, the reference seems to be to the wearing of pearl strings on the parting of the hair [I would translate *arāti-pakṣmaladrīṣām*, of the enemy ladies who have long eyelashes —S K]

² That is to say, their eyes were always raining tears

³ *Sura giri*, i.e. Dvāgiri, the residence of the dynasty The comparison of the king to the sun is worked out in detail

⁴ See note 3 on the text, above, p. 202

⁵ Literally, "Mount of Ascent" Mount Rōhana is Adam's Peak in Ceylon On its mythical wealth of jewels see ref. in P. W. and Col. Jacob's *Laulākanyāyāgali*, pt. 3, p. 121

brilliant of virtue,¹ skilled in the weapons which are the Śrutī and the Śāstras, to him was born a virtuous son, the blessed Achyuta Nāyaka, who has the fortunes of the blessed Rāmachandīa

(Verse 17)—While this Achyuta Nāyaka has developed mighty radiance [or, majesty], is an excellence of beauty, a giver of much largesse, a person able to bear [or, rule] the earth, why has the Creator framed a sun? Why is this moon created (*by him*)? Alas! the wishing-gem is produced in vain! Why are these primitive mountains made?

And he, who is a Grand sire among governors of provinces, , a conqueror of western kings,—

(Verse 18)—he, who occupies in this Konkan his seat established by the pleasure of the blessed Rāma, has given by a goodly dispensation to thirty two Brāhmins the village named Vaula, with the nine forms of treasure, as far as its eight boundaries, in the interior of Sāsata, to be enjoyed freely by these most noble Brāhmins, who give him blessings

The bounds thereof (*are*) on the east, the village of the god Kāmēśvara, on the south, Śītālēśvara, on the west, the hamlet of the god Khōpēśvara (*called*) Sāmbhavaajā, on the north, the Sāmbhavaaja river. Thus the four bounds. The village called Vaula, as far as its proper limits, together with grass, wood, and water, with trees and vegetation, with *khāri*, *īṭi*, and *īḍhī*,² has been given by Achyuta Nāyaka to the thirty-two Brāhmins

And these Brāhmins (*are*) Vishnu-dikshita, son of Bhānu, of the Gārgya *gōtra*, 1 share³ Āu-prabhu, son of Vishnu-prabhu, of the Jāmadagna-Vatsa *gōtra*, 1 share, Bāchhū-nāyaka, son of Rāghava-nāyaka, of the Atri *gōtra*, 1 share, Vāsudē-bhatta, son of Marasimha-pandita, of the Jāmadagna-Vatsa *gōtra*, 1 share, Khētamāchārya, son of Krishnāchārya, of the Vāsishtha *gōtra*, 1 share, Nāgadē-bhatta, son of Mādhaba bhatta, of the Jāmadagna-Vatsa *gōtra*, 1 share, Āu-b'atta, son of Sōmanātha-ghaiśāsa, of the Gautama *gōtra*, 1 share, Nāgadē bhatta, son of Puriushōttama-bhatta, of the Bhūiadvāja *gōtra*, 1 share, Rāmēśvara-bhatta, son of Sōmadē-bhatta, of the Bhūiadvāja *gōtra*, 1 share, Kānhupādhye, son of Dāmōdara-upādhyāya, of the Chandrātreyā *gōtra*, 1 share, Tivikīama ghaiśāsa, son of Vāsudē ghaiśāsa, of the Kāśyapa *gōtra*, 1 share. Thus the 32 Brāhmins. And the thirty two Brāhmins have given one share to (*the god*) Lakshmi-Nāyaka

NO 18—THREE COPPER-PLATE GRANTS OF THE TIME OF THE CHAHAMANA KELHANA

By M B GARDE, B A, GWALIOR

I edit the three subjoined inscriptions from four sets of impressions kindly placed at my disposal by the late Rai Bahadur V Venkayya, two of which had been sent to him by Mr D R Bhandarkar and the other two by Pandit Gaurishankar H Ojha. A brief summary of the contents of these records by Mr Bhandarkar has appeared at page 53 of the Progress Report of the Archaeological Survey of India, Western Circle, for the year 1908-09

The copper-plates on which the inscriptions are engraved are now in the Rājputānā Museum of Ajmer, and Mr Ojha has kindly supplied the following information about their find spot—"The Chāhuāna plates . . . were found at Bārnērā (in the Jōdhpur State)

¹ *Prārit hant gurō*, literally, "having swinging virtues"

² Mr Wether explains the three terms thus: the "*khāri* (and t of the sea, river, etc.), the streams and rivulets." I rather incline to explain *khāri* as salt beds. *Pēdhī* is probably connected with the Marathi *pedh*, "salt."

³ The names etc., of twenty one of the grantees are wanting here—see remarks above

about 7 miles from the Bimpurā Railway Station, while the foundations for a building were being dug . . . and I secured them from a Brāhmana of the place, named Rāmā."

A—BĀMNĒRĀ PLATE OF KĒLHANA · [VIKRAMA-] SAMVAT 1220

The inscription is on a single plate inscribed on one side only. Judging from the impressions, the plate varies from 7½" to 8" in length and from 4¼" to 5" in height. In the middle of the topmost line there is a hole meant for a ring to hold the seal. Nothing, however, is known about the ring or the seal.

The inscription consists of 2 lines of well preserved writing and with the exception of two customary verses it is in prose. The characters are Nāgarī, and the language is incorrect Sanskrit, mixed with local words. The rules of *Samhitā* have not been observed in many places, these and other mistakes occurring in the text are collected in the foot-notes. Instances of Prakritism are seen in the forms of the proper names -*Kumaraśīha*, l 3, *Ajayasīhna*, ll 3 f, -*Pumacīha*, l 5, and perhaps in *asī*, l 4 (Skt *asī*). The following rare words may be noted — *dāhalikā*, l 2, is a local word meaning 'a piece of land granted to Brāhmanas, Sāmāns Sādhus and others'. *Ugamanyā*,² l 4 is also a local word which means 'on the east'. *Vadatarā*,³ l 5, is probably a form of the Mārwaṇī word *badār*, which signifies 'an old man'. *Āsādīta*, l 4 (Skt *Āsāditva*), and *Vaida*, l 5 (Skt *Vaidya*), appear to be proper names. The abbreviation *dū*, l 9, stands for *dātuh*. As regards orthography it is sufficient to note that the sign for *v* is used to represent *b* also, *ri* is once used for the vowel *ri* in *riśa-katīā*, l 7.

The inscript on opens with the benedictory syllable *om* and refers itself to the reign of Kēlhana, the son of *Mahārājādhirāja śrī Ālhanadēva* [of the Chāhamāna line of kings]. The object of the inscription is to record a grant of land made to a Brāhmana named *Nṛsiṅga*, son of *Samdhirana*, on the occasion of a solar eclipse, on Wednesday, the 15th of the dark fortnight of Śrāvana in the year [Vikrama-] Samvat 1220. The grant was made at Kōrētaka by *Ajayasīha*, son of the great Rājput (*mahārājaputra*) *Kumaraśīha*. The specification of the boundaries of the land granted is given in lines 4 and 5 and is followed by two customary verses. The last line records the approval and sign-manual (*śahasta*) of prince (*Rājaputra*) *śrī-Kīrtipālādēva* and gives the name of the messenger (*dūta*) as *Chāmumdarāja*.

The inscription is of some historical importance inasmuch as it informs us that the Chāhamāna prince Kēlhana was reigning in the month of Śrāvana of the year V S 1220. The earliest record of Kēlhana that has hitherto been published is dated on the 2nd of the dark half of Māgha of V S 1221.⁴ The present record thus gives us a date for Kēlhana about a year and a half earlier than any known hitherto. *Śrī Kīrtipālādēva* referred to in the last line of the inscription is doubtless the same as the younger brother of Kēlhana who is already known from his Nadol plates⁵ dated in V S 1218 as well as from other inscriptions of the Chāhamāna dynasty. From the present inscription it appears that Kīrtipāla enjoyed a share

¹ See Bhandarkar, *loc cit*, p 53

² For the meanings of this and some other words peculiar to Rājputānā occurring in these three inscriptions I am indebted to Mr D R Bhandarkar

³ Cf *radhikaśa*, above, Vol XI, p 27

⁴ Also c, Vol XI, p 46 f

⁵ The Nadol copper plate inscription tells us that twelve villages appertaining to [the] Nad'ū'ī [district] were assigned to Kīrtipāla by his father Ālhanana and his brother Kēlhana (above, Vol IX, p 63, text line, 17 and 18). In the Śūnālī hill inscription Kīrtipāla is described as having defeated a Pāṇḍya chief named Śūnālī and routed an army of Turuṣi as at Kāsahraḍa (above, Vol IX, p 77, v 36). He was the founder of the Sōmgar branch of the Chāhamānas (above, Vol XI, p 73).

in the administration of the kingdom during the reign of his brother Kēlhana, since his sign-manual and approval are specified in the grant. Nothing is yet known about Ajayasiha,¹ the donor of this grant, or his father Kumarasiha, and it is uncertain whether they were in any way connected with the ruling family of the Chāhamānas. Only one place-name, *m̃* Kōrētaka,² occurs in this inscription. Kōrētaka survives in the modern village of Kōrtā (Jodhpur State, Rājputānā), which lies a short distance to the north of Bāmnērā. Mr Bhandarkar³ observes, "Kōrtā is no doubt the same as the ancient Kōramtaka which has given its name to a Jaina *gachchha* and which formerly not only included the present village of Kōrtā, but had spread as far south as Bāmnērā. The whole ground between Kōrtā and Bāmnērā is artificial and was doubtless the site of an ancient city, Kōramtaka by name, as said above."

TEXT⁴

- 1 श्री⁵ ॥ संवत् १२२० आवण वदि १५ वु(वु)घे रविग्रहणे ब्रा(ब्रा)ह्मण-
- 2 संधीरणसुतनारायण⁶ डोहलिका दत्ता महाराजाधिराजश्री आ[ल्लणदे]व-
- 3 कुमरकेल्लणराज्ये कोरेटको महाराजपुत्र⁷ [श्री]कुमरसोहपुत्रेण अजय-
- 4 सिद्धेन [१*] आदीत(दित्य) जगमणियो [३]सीचेत्र(त्रं) वीजी सीम
आसादीतचे[त्रं] वीजी
- 5 सीम वडहरापुंनसीहचेत्रं चतुर्थसीम वडदचेत्रं ॥ व(व)हुभिर्वसुधा भुक्ता
- 6 राजभि(भिः) [स]गरा[दि]भिः⁸ [१*] यस्य यस्य यदा भूमि⁹ तस्य¹¹ तस्य
तदा फ[लं] ॥१ गोह-
- 7 त्या ब्र(ब्र)ह्मह[त्या] च वा(वा)लहत्या तथैव च [१*] विप्रहत्या¹⁰ रिषिहत्या-
वभंजकः
- 8 [तेन] लिप्यते [॥२*] लिखितमिदं हीनाक्षर¹¹ अधिकाक्षर वा प्रमाणमिति ॥
- 9 राजपुत्रश्रीकीर्ति(र्ति)पालदेवमतं स्वहस्तश्च ॥ दू० चामुडराजः ॥

B—BĀMNĒRĀ PLATE OF KĒLHANA-DĒVA [VIKRAMA-] SAMVAT 1223.

This inscription is engraved on one side of a single plate which, as the impressions show, measures $6\frac{7}{8}'' \times 5\frac{7}{8}''$. The letters are well engraved and are on the whole in a good state of preservation. A hole for the ring holding the seal is seen in the middle of the first two lines of the inscription. Neither the ring nor the seal has been preserved.

¹ This Ajayasiha is the same as the donor of grant C, below.

² The name of Kōrētaka appears in slightly different forms in all the three inscriptions of this group. Our record has Kōrētaka in ll. 3, Kōramtaka is to be inferred from the *Taddhita* form Kōramtākīya, a resident of Kōramtaka, in ll. 3 f. of record B, below, p. 210, and Kōrēṇṭhaka occurs in ll. 2 f. of record C, below, p. 211.

³ *Loc. cit.*, p. 52.

⁴ From impressions.

⁵ Expressed by a symbol.

⁶ Read नारायणाय

⁷ The first vowel in पुत्र is not engraved in its proper place.

⁸ There is a redundant upright stroke after दि. ⁹ Read भूमिस्तस्य

¹⁰ Read विप्रहत्यर्षिहत्या स्वभंजकसेन. The second line of this verse appears to be corrupt.

¹¹ Read हीनाक्षरमधिकाक्षर

2

4

6

8

B — Samvat 1223

2

4

E

3

1

1

[illegible]

The epigraph consists of 13 lines of writing, the whole of which is in prose. The characters are Nāgarī. The language is Sanskrit. As regards orthography it is worthy of note that a separate sign for *b*, resembling the modern Nāgarī *b*, occurs in one place, l 4, but in two other places in the record, viz l 7 and l 8, where *b* occurs, it is denoted by the sign of *p*.

A palatal sibilant is once used for a dental sibilant in *śāsanam*, l 3, but in several other places where the dental *śa* occurs in this inscription it is denoted by its proper sign, e.g. in *samāt*, and *śōmē*, l 1, in *-Sāmdhīraṇa-sūta-*, l 4, in *-sējāyām*, l 5, and so on. *V* is doubled after *r*, e.g. *pūrvasyām*, l 7. But the surd *h* is not doubled after *r*, e.g. *-ārhi-*, l 6. The word *śāsanēna* is written as *śāsamnēna*, l 5, and the word *Mahāśāyāmudēva* is written as *Mahāśāyāmudēva*, l 9. There are many instances of the violation of Saṃdhi rules, e.g. *-dēvō śāsanam*, l 3, *-Nārāyanasya a-*, l 4, *pūrvasyām asya*, l 7, *-rikhamālāhulō pradattāh*, ll 10 f, and so on. Other serious mistakes occurring in the text are corrected in the foot-notes. As to the meanings of the unfamiliar words in this inscription, the word *sējāyām*, l 5, is probably equivalent to the Sanskrit word *bhuktan*, property, which is usually met with in this connection in grants. The word *dhīkuan*,¹ l 6, and its allied forms *-dhīkah*, l 7, *-dhīmōdau*,² l 8, and *dhīmakaḥ*, l 9, all mean the same thing, viz 'a well,' as distinguished from *araghata*,³ l 8, which means 'a machine well or a well with a wheel to raise water.' *Satha*,⁴ l 7, means 'belonging to.' *Narap(b)rahma* and *Dūdādāu*, l 8, are proper names, the former of a *Vyāsa* (= a Brāhmaṇa who reads the Parāṇas in public) and the latter of a well.⁵ *Mahāśāyām* (*Mahāśāyāmī*), l 9, i.e. 'the great lord,' on "the analogy of *Jagat-svāmī*, by which (name) the Sūrya of Śīmāla (Bhīmāl) was known"⁶ most probably refers to the Sun-god (Sūrya) of Bāmnārā.⁷

This epigraph registers a grant by *Mahārājādhirāja śrī-Kēlhanadēva* [of the Chāhamāna family] ruling over the Nadūla mandala, made on Monday, the 12th of the dark half of Jyēsthā of the year [Vikrama-] Samvat 1223. The grant consisted of a well⁸ with its treasures and its trees, situated in the property (*sējā*) of the Rājput (*Rājaputra*) Ajaya[rāja] in the same, i.e. the Kōramtaka village. The donee is the same as in the preceding and succeeding grants, viz the Brāhmaṇa Nārāyaṇa, son of Sāmdhīraṇa and a resident of Kōramtaka (*Kōramtakīyah*). Lines 12 and 13 have "this is the sign-muneral of *Mahārājādhirāja śrī-Kēlhanadēva* himself." The closing portion of the last line is not intelligible to me.

The *Rājaputra* Ajaya[rāja], in whose property the well granted lay, was probably the same as Ajayasīha, son of *Mahārājaputra śrī-Kumarasīha* of inscription A above and as Ajayasīha, son of *Rāja*⁹ Kumvarasīha of inscription C below. As regards the locality Kōramtaka remarks on that name on p 208, note 2, above may be referred to. In this inscription, however, the place is described as a *grāma*, l 5, which may show that at the time of this record it was only a village.

Attention may be drawn to the late Professor Kielhorn's remarks⁹ on the date of this record. "This date works out satisfactorily only for the *amānta* Jyāishthā of the current *Chaitradī* Vikrama year 1223, for which it corresponds to Monday the 7th of June, A D 1165

¹ See foot note 2 on p 207, above

² Compare the Mārwārī word *dhīmā* or *dhīmā*

³ Above, Vol XI, p 49, and n 1

⁴ Above, Vol XI, p 27

⁵ Above, Vol XI, p 49

⁶ *Proc Rep Archaeol Surv Ind*, W Circle, for 1908-09, pp 52 f

⁷ An old temple of Sūrya at Bāmnārā is referred to in the passage cited in the preceding foot-note.

⁸ A well in Southern Rājputānā means a well together with the land irrigated by it. Cf above, Vol XI, p 49, and foot note 1

⁹ Above, Vol IX, p 68, foot note 1.

TEXT¹

- 1 श्री² ॥ संवत् १२२३ वर्षे ज्य(ज्येष्ठ)वदि १२ सीमे³ अद्येह श्री-
- 2 नडूलमण्डल⁴ विभुज्यमानमहाराजाधिराजश्रीके-
- 3 ल्हणदेवी(वः) शास(स)नं प्रयच्छति यथा कीरटकी-
- 4 यः⁵ ब्राह्मणसांधीरणसुतनारायणस्य अस्मि-
- 5 [स्ने]ष⁶ ग्रामे राजपुत्र⁷ अजयराकीयसेजायां शास(स)नेन
- 6 प्रदत्त(त्तो) दीकुअउ १[१*] आचट्ठार्ककाल यावत् प्रदत्तः [१*] अ-
- 7 स्याधाटा पूर्वस्था⁸ अस्य प्रा(ब्रा)ह्मणसत्कटिकः [१*] उत्तरस्यां
- 8 व्यासनरप्र(ब्र)ह्मदिव[डउ] [१*] पश्चिमायां डूदडाउअ अरघटः [१*]
- 9 दक्षिणस्यां⁹ मन्त्रस्वा[स्वि]देवदिकः [१*] एवं चतुराधाटो-
- 10 ¹⁰पलक्षितस्य[म]वनिधानसहितः¹¹ सवृक्षमालाकुलो¹²
- 11 प्रदत्तः [१*] शासनमेनं अस्मद्वज्रैः¹³ विभोक्तृभिः
- 12 व्यापरे¹⁴ के¹⁵पि न परिपथनीय¹⁶ ¹⁰स्वर्हस्तोयं महा-
- 13 राजाधिराजश्रीकेल्हणदेवस्य । ¹⁷नालवाउ पि न लोप्य ।

C—BĀMNĒRĀ PLATE OF KĒLHANA-DĒVA [UNDATED]

This inscription is on a single plate inscribed on one side only. To judge from the impressions, the plate varies from 7½" to 8" in length and from 4½" to 5" in breadth. In the centre of the top line there is a ring-hole. Nothing is known about the ring or the seal.

The record contains 9 lines of writing. The characters are Nāgarī, and the language is Sanskrit prose with the exception of two customary verses in the *Anuṣṭubh* metre. In respect of orthography it is to be noted that *v* and *b* are both denoted by the sign for *v*. In one place, however, viz *pa(ba)hubhik*, l. 7, the sign for *p* is employed to represent *b*. The dental sibilant is repeatedly used for the palatal sibilant in lines 4, 5 and 6. The sounds *t* and *k* and the labial *v* are doubled after a preceding *v*, e.g. *pravarṭtamānē*, l. 2, *āchamārākha-kālam*, l. 4, and so on. Once *jā* is substituted for *yā*, as in *jāvat*, l. 4. The abbreviation *rāja*° l. 2 denotes *rājaputra*. Instances of peculiar spelling are *mahārājāhūja*, l. 1, for *mahārājāhūja*, *vijayarāyya*,

¹ From impressions.² Expressed by a symbol.³ Read सीमे इयेह⁴ Read 'अण्डज विभुज्यमान'⁵ Read कीरटकीयब्राह्मण°⁶ Read 'स्वस्मिन्नेव'. The first letter in l. 5 was originally engraved as स्ने, but afterwards the upright stroke above the loop which distinguishes स् from न was cancelled by engraving a horizontal line upon it.⁷ Read अजयराजकीय°⁸ Read पूर्वस्थाय⁹ Read महास्वामिदेव°.¹⁰ Read 'पलक्षितोयम°'¹¹ 'वनिधान' seems to mean 'treasures buried under ground'.¹² Read सवृक्षमालाकुल¹³ Read शासनमेनम्-वज्रैर्विभोक्तृभिर्व्यापरे¹⁴ The two angular marks between the *aksharas* के and पि on the impression indicate the omission of the letter म which has been supplied below the last line. The corrected word thus reads केनापि. Read वेरपि.¹⁵ Read परिपथनीय. After परिपथनीय there is, on the impression, an ornamental sign of punctuation.¹⁶ Read र-ह-ति¹⁷ I do not understand this expression. [*ālarā* perhaps corresponds to Hindustani *ā'ār*, a channel, and the whole might be translated 'also the channel should not be damaged'—S. K.]

l 1, for *vyayarājyē*, *Kumvara*-, l 2, for *Kumara*-, *tasyāghātā*, l 5, for *tasyāghātā*. The form *siha* in *Kumvarasiha*- and *Ajayasihēna*, l 2, is perhaps a Prakritism. Rules of *Samdhi* are violated in *-dēva-utthāpanī*-, l 4, *-paruvani āchamdrārkkakālam*, l 4, *-vamsajō kōpi*, l 6, *pa(ba)hubhikhrvasudhā*, ll 7-8, and so on. The unfamiliar words to be noted in this inscription are *dhikō*, l 3, *-dhiku*, l 5, and *-dhiku*, l 6, all of which mean 'a well'. *Rāurala*-, l 6, appears to be the name of a *dhiku* or well.

The inscription opens with the benedictory words *ōm svasti* and refers itself to the victorious reign of *Mahārājādhirāja Kēlhana-dēva* [of the *Chāhamāna* dynasty]. It records the grant of a well¹ (*dhikō*) to a Brāhmaṇa named *Nārāyana*, son of *Sāmdhirana*, at *Korēntaka-sthāna*. The grant was made by *Ajayasiha*, son of *Rāja*² *Kumvarasiha*, on the holy occasion of a *dēva-utthāpanī* *ēkādaśī*³. The epigraph closes with the auspicious expression *Mangalam Mahāsrīh*.

The date of this grant is suggested by the words *ēkādaśī dēva-utthāpanī-paruvani* as being the eleventh day of the bright half of *Kārttika*, but the year is not given. The donor, the donee and the locality of this grant are the same as those in the grant of inscription A above. The remarks on the word *Mahāśām* in inscription B above hold good also in the case of the word *Mahāśām* occurring in l 5 of this inscription.

TEXT³

- 1 श्री⁴ ॥ स्वस्ति श्रीमहाराजाहि(धि)राजकेल्लह[दि]वविजयराय(ज्ये) त-
- 2 स्मिन् काले प्रवर्तमाने । राज० कुम्बरसीहपुत्रेण अजयसीहेन को-
- 3 रेणहकस्थाने ब्रा(ब्रा)ह्मणसांधीरणसुतनारायणस्य टीको प्रदत्तः ।
- 4 एकादसिदेवउत्थापनीपर्वणि⁵ आचंद्रार्ककाल जावत्⁶ प्रदत्तः ॥
- 5 तस्याघाट[र]⁷ पू[र्व]दिसि(शि) नदी [१*] दक्षिणदिसि(शि) महास्वामिटीकु
[१*] पश्चिम[दि]-
- 6 सि(शि) [रान्]लट्टिकु [१*] उत्तरस्यां नदी ॥ अत्योन्यवंसजो⁸ कोपि ।⁹
यो राजा
- 7 भविष्यति । तस्याह¹⁰ करल(त)ले ल[ग्नी] मया दत्तं न चालयेत् ॥ १
[प](व)[ह]-
- 8 भिः¹¹[र्व]मुधा मुक्ता राजि(ज)मिः सगरादिभिः । यस्य यस्य यदा भू-
- 9 मिस्तस्य तस्य तदा फल ॥ २ मंगलं महाश्रीः [॥*]

¹ See foot-note 1 on p 209 above

² *Dēvottlāp* or *Prabōdhi* *ēkādaśī*, as it is called, falls on the eleventh day of the bright half of *Kārttika* and is so called because (Hindu) gods are supposed to wake up from their four months' sleep on that day. They go to sleep on the eleventh day of the bright half of *Āshāḍha*.

³ From impressions.

⁴ Expressed by a symbol

⁵ Read *स्वोत्थापन्यादधीपल्ल्याच*⁶

⁶ Read *यावत्*

⁷ Read *तस्याघाट*

⁸ Read *अत्योन्यवसज*.

⁹ This upright stroke is redundant.

¹⁰ Read *एतस्याह करे लगी, etc.* The text of the second half of the verse as it stands offends against metre.

¹¹ Read *भिः*मुधा

No 19—SIDDHANTAM PLATES OF DEVENDRAVARMAN

By G RAMDAS PANTULU, B A, JEPPORE

The subjoined plates were given to me by Tripuniam Paparao, a native of Siddhāntam, a village near Chicacole, in the Ganjām district. It is stated that the plates were discovered while digging foundations for a new building. They are three in number and measure $7\frac{1}{2}$ by $3\frac{1}{4}$ inches. The margins of the inscribed inner side of the first and third plates and both sides of the second plate, are raised for the protection of the writing. The latter is in a good state of preservation. The ring on which the plates are strung was not cut when the plates were first acquired by me. It is $\frac{1}{4}$ inch thick and 4 inches in diameter. The two ends of the ring are secured at the bottom of an oval seal ($1\frac{1}{4}$ by $1\frac{1}{2}$ inches in diameter), which bears on a counter-sunk surface a bull couchant facing the proper right with a crescent above and a floral device below. The weight of the plates with the ring and seal is $98\frac{1}{2}$ tolas.

The characters, which are a variety of the South-Indian alphabet, belong to the same stock as those used in other grants of the Gāṅga kings. They do not resemble the characters of the Chicacole plates,¹ presumably, of the same king, but are rather allied to those of the Alamanda plates² of Anantavarman, and of the Vizagapatam copper-plate grant³ of Dēvēndravarmān, son of Anantavarman. Of palæographic interest is the conjunct *akṣhara na*. This is made up of the letter *na* with a *na* written under it, just as in the Chicacole grant. The two other grants referred to above show correctly the two *nas*, one below the other.

The following remarks may be made about the orthography of the grant. The employment of the *visarga* is arbitrary. It is omitted in ll 5, 7, etc, and inserted unnecessarily in ll 6 and 12. The *jhiāmūliya* and the *upadhmanīya* are both expressed by the symbol representing the letter *sha*, e.g. in ll 2, 8, 16, 20 and 23. In the middle of a word the *anusvāra* is converted to the class nasal of the consonant which immediately follows it, for example, in *-sankshobha-* (l 6), in *sankhara-* (l 29), etc. Before liquids it is changed into *m*, e.g. in *-dattām=vā* (l 25) and in *-samvachhara-* (for *samvatsara* (l 28)). The conversion of the *anusvāra* into *n* before the palatal sibilant *ś*, e.g. in *-mstīnsa-*, l 5, and in *chaturthōnsō*, l 14, is probably a reflex of the local pronunciation of the sound. Before the dental *s* the *anusvāra* is changed into *n* in *-pūriṇan=sampratta-* (l 14). Consonants preceding or following directly upon *r* are as a rule doubled, see ll 1, 3, 5, 9, 10, etc. The following are some of the exceptions to this doubling: l 1, *-sannaritu-*, l 7, *-chakra-*, l 10, *-nur=mahā-*, l 17, *garta-*. *Ohha* is not doubled in *-brahmachārīchhēdē* in l 11, even though the doubling is required by phonetic rules, and in *dānān=chhīēyō=* in l 25. No distinction is made between *b* and *v* (ll 10, 12, 13, 15 and 22), the only exception, perhaps, being *-brahma-* in l 11.

The plates record the grant of a plot of ground equal to one *hala* in extent, in the village of Siddhārtthaka, to Tamparaśarma-Dīkshita, a resident of Īrandapali, who was a student of the *Riqiēla* (Bahvricha), well versed in the Vēdas and Vēdāṅgis, and belonged to the Udavāhi gōtra (ll 11-13). The donor was the king Dēvēndravarmān, son of Guṇānava, a member of the Gāṅga family and a devout worshipper of Mahēśvara (l 9). The passages which eulogise the king and his family are almost identical with those of the Chicacole plates⁴ and do not require further comment.

The grant was made during the Dakshināyana (Winter Solstice) on the 5th day of the dark fortnight of the month of Śrāvana, in the 195th year of the victorious reign expressed both in words and numerical symbols. If this refers to the Gāṅga era, in which almost all

¹ *Fp Ind*, Vol III, p 130 f² *Fp Ind*, Vol III, p 17 f³ *Ind Ant*, Vol XV III, p 161 f⁴ *Lp Ind*, Vol III, pp 131 f

the Eastern Gāṅga copper-plate grants are dated, the date of the Siddhāntam plates would be twelve years later than the Chicacole plates of the same king.

The writer or composer of the grant was Madanānkura-Pallava, son of Mātrichandra of the Apūrvanata family, living in Ērandapali. He may possibly have been a brother of Pallavachandra of the same family who wrote the Chicacole plates. The *purōhita* Chharam-panandīśarman, who communicated the order of the king, perhaps corresponds to the *ājñapti* of other grants.

With respect to the localities mentioned in the plates, it is to be remarked that the village Siddhārtthaka, like Tāmaracheru (or Tāmaracheruva) of the other Gāṅga plates, is mentioned as being situated in the district of Varāhavartanī. Dr. Sten Konow in his paper on the Madras Museum Plates of Vajrahasta III says that Tāmaracheruva and its hamlet Vātaka "should be looked for in the neighbourhood of Chicacole"¹. In that case, the village Siddhārtthaka, which is referred to also in the Achyutapuram plates of Indravarmā,² may be identified with Siddhāntam near Chicacole, where the plates were discovered. The district Varāhavartanī is probably the region between the Vamśadhārā and Nāgavali.³

The word *adhikṛita* applied to the writer and the *akhaśālīn* would point to the fact that there were special officials entrusted with the work of drawing up these documents and engraving them.—The parenthetical clause *grīshma-ūdakam*, etc., in l. 12, is interesting as indicating how much the farmers depended upon irrigation works. The plot of land which is the subject of the grant is stated to have included a water course and a house site.

TEXT⁴

First Plate

- 1 श्री⁵ स्वस्ति [॥*] सकलवसुमतीतलतिलकायमान⁶सर्वर्तुसुखरमणीयाद्विजयव-
- 2 तक्षनिङ्गनगरवासकाग्रहेन्द्राच⁷लामलशिखरप्रतिष्ठितस्य चराच-
- 3 रगुरो[*] सकलभुवननिर्माणीकसूचधारस्य भगवतो गोकर्ण⁸स्वामिन-
- 4 चरणकमलयुगलप्रणामादिगलितकलिकलङ्घो गाङ्गामलकुल-
- 5 तिलको निज[नि]स्त्रि⁹धारोपार्जितसकलकलिङ्गाधिराज्य[*] प्रविततचतु-
- 6 रुदधितरङ्गमालामेखलावनितलामलयशः(ः) अनेकाहवसङ्घो[भ]ज-
- 7 नितजयशब्द[*]¹⁰ प्रतापावनतसमस्तसामन्तचक्रचूडामणिप्रभामञ्ज-

Second Plate, First Side

- 8 रीपुञ्जरञ्जितचरणक्षेममाहेश्वरो मातापितृपादानुध्यातो नयविनयदय[ः]-
- 9 दानदाक्षिण्यशौच्यै¹¹दार्ढ्यसत्यत्यागादिगुणसम्पदामाधारः श्रीगुणार्णवसु-

¹ *Ep Ind*, Vol IX, p. 95

² *Ep Ind*, Vol III, p. 128, l. 8 of the text

³ See also Mr. G. V. Ramamurti's paper on the Nādagam Plates of Vajrahasta (*Ep Ind*, Vol IV, p. 183 f.), which contains valuable information on the localities mentioned in the grants of the Gāṅga kings of Kalinga.

⁴ From the original plates and a set of ink impressions supplied by Mr. H. Krishna Sastri.

⁵ Expressed by a symbol in the original.

⁶ In his article on the Chicacole plates (above, Vol III, p. 130 f.) Prof. Hultzsch inserts unnecessarily the ablative case ending *āt* after *tīlakāyamaṇa*.

⁷ Read °चक्र°.

⁸ Read गोकर्णस्वामिन-

⁹ Read °निस्त्रि°.

¹⁰ Read °शब्द°.

¹¹ Read °गुणार्णवसु°.

- 10 नुर्महाराज[:*] श्रीमान्देवेन्द्रवर्मा वराहवर्त्तन्यां सिद्धार्थकग्रामे सर्वसमवेता-
न्कुटुम्बिन¹-
11 स्समाज्ञापयत्यस्ति²[1*] विदितमस्तु ³भवतामस्माभिर्न⁴ चचारिच्छेदे⁵ हलस्य भूमि-
12 ⁶दकस्यार्गं(:)निवेशनसहिता ग्रीष्मोदकं कुटुम्बै⁷स्तुल्यमेरण्डपलिवास्तव्यायो-
13 द्वाहिसगोत्राय वेदवेदाङ्गपारगाय ⁸वह्वृजसत्रज्ञचारिणे तम्परशर्मदीक्षिताय
14 दक्षिणायने ⁹उदकपूर्वन्ममत्तस्तेनापि प्रतिगृह्य भाते यज्ञशर्मणे ¹⁰चतुर्थोद्गो द-
15 त्तस्तदेव¹¹ ज्ञात्वास्योपभुञ्जत¹² क्षुरिवाधा¹³ न ¹⁴कार्य्या[त्स]मन्ताङ्गमेस्मीमालिङ्गानि¹⁵ लि-

Second Plate, Second Side.

- 16 ख्यन्ते [1*] पश्चिमोत्तरकोणे ¹⁶वाय[व्याम्याषा]ण[:] पूर्वे तूर्ष्कङ्करकवृक्षस्ततो[क्ते]-
दस्य¹⁶ पू-
17 वै दक्षिणेन गता गर्तास्ततो¹⁷ पाषाणोपरोपि पाषाणस्तस्य दक्षिणे द-
18 क्षिणपूर्वकोणे पाषाणस्तस्य पश्चिमे चिञ्चास्ततो पश्चिमे पश्चिमादक्षिण-
19 कोणे¹⁸ पाषाणस्तस्योत्तरीत्तरं पाषाणो¹⁹स्ततो तद्वाकालीमूले पाषाणेति²⁰ ॥
20 भविष्यतश्च²¹ राज्ञ²²ज्ञापयति [1*] मा भू [वि]फलशङ्का क्षुरदत्ते-
21 ति पार्थिवा[: 1*] स्वदानात्फलमानन्त्यम्यरदानानूपालने²¹ । व्यासगीता-
22 श्चात्त श्लोकानि²³ भवन्ति ॥ ²⁴बहुभिर्वसुधा दत्ता²⁵ राजभिस्सगरादिभि[1*][1] य-
23 स्य यस्य यदा भूमिस्तस्य तस्य तदा फलं [॥*] ²⁶प्रष्टिस्वर्षसह[सा]-

Third Plate.

- 24 णि स्वर्गे मोदति भूमिद[: 1*] आक्षेप्ता चानुमन्ता च तान्येव नरके
वसेत् [1] स्वद-

¹ Read °कुम्बिन-

² Read भवताम°.

³ Read °रिच्छेदे

⁴ Read कुटुम्बै°

⁵ Read उदकपूर्वं सम्भत्°.

⁶ Read °देव

⁷ Read कार्य्या । सम°.

⁸ Read वायव्या पा°

⁹ Read गर्ता तत

¹⁰ Read पाषाणस्ततस्तटाकपात्री°. For the term तटाकपात्री see the Achyutapuram plates (Ep Ind, Vol III,

p 128, ll 15, 16)

¹¹ Read पाषाण इति.

¹² Read श्लोका

¹³ Read दत्ता

² The syllable त्य is corrected from त्वि Read °ज्ञापयति

⁴ Read °न्रक्ष°

⁶ Read °दकस्यार्गंनिवे°

⁸ Read वह्वृजसत्रज्ञ°

¹⁰ Read चतुर्थोद्गो

¹² Read पाषा.

¹⁴ The syllable गा is inserted below the line

¹⁶ Read ततोच्छेद°

¹⁸ Read पश्चिमदक्षिण°.

²¹ Read °नुपाखने.

²³ Read भविष्य° Read बहु°

²⁵ Read षष्टिय°.

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11 a

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 14

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11 b

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- 25 तां परदत्ताम्बा¹ यत्राद्रक्ष युधिष्ठिर [I*] मही² महिमताङ्गेष्ठ³ दा[ना*]ङ्गेयो-
 26 नृपालनमित्येरण्डपल्यामपूर्वनटान्वये माहचन्द्रसुनुधिक्त⁴-
 27 तन्मोमदनाङ्गुर(स्य)पलवेन⁵ लिखित⁶ पुरोहितकरम्यनन्दि-
 28 शर्मङ्ककधित्तान्नया प्रवर्द्धमानविजयर[I*]ज्यसम्बकरशते⁷ पञ्च-
 29 नवते 100 90 5 आवणकण्णदिने पञ्चमे [द*]तः ॥ ¹⁰शङ्करसुनु उ-
 30 क्तीर्ण¹¹ शासन ¹²अधीकृतनगनअखशालिभोडना इति(°) ॥ ६ [II*]

TRANSLATION ¹³

(Line 1) 'Om Hail' From (*his*) victorious residence (*vāsaka*) at (*the city of*) Kalinganagara, which is the ornament of the whole earth (*and*) which is pleasant on account of (*the simultaneous existence of*) the charms of all seasons,—the illustrious *Mahārāja Dēvēndravarmān*, son of the illustrious *Gunārṇava*,—from whom the impurities of the Kali (*age*) have disappeared by (*his*) obeisance to the two Lotus-feet of the divine (*god*) *Gōkarnnasvāmīn*, the lord of the animate and inanimate (*creation*), the sole architect for the creation of the whole universe, who is established on the spotless summit of mount *Mahēndra*; —who is the ornament of the spotless race of the *Gāngas*, who has acquired by the edge of his own sword the overlordship (*ādhirājya*) of the whole (*country*) of *Kalinga*, whose spotless fame is spread over the surface of the earth,¹⁴ girt by the waves¹⁵ of the four oceans, who had caused the cry of 'Victory!' (*to resound*) in the turmoil of many battles, whose feet are reddened by the dense clusters of the light of the crest jewels of the entire circle of feudatories, who have been prostrated by his prowess, who is a devout worshipper of *Mahāśvara*, devoted to the feet of (*his*) parents, and a receptacle of a wealth of virtues like prudence, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness and liberality,¹⁶—addresses the (*following*) order to all the assembled cultivators of the village *Siddhūrthaka* in (*the district of*) *Varābhavartanī* —

(1 11) Be it known to you that we have given with (*libations of*) water one *hala*¹⁷ of land, including the water course and the house site, (*situated*) in the *Brahmachārīn* quarter (*śikhēda*) (*of this village*)—the water during the summer (*months being enjoyed*) equally with the (*other*) families—during the (*sun's*) progress to the south (*dakṣiṇāyana*), to *Tampai-śārma Dikṣita*, resident of *Ērandapālī*, belonging to the *Udāvāhī-gōtra*, a student of the *Rig-Vēda* (*Bahuricha*) and well versed in the *Vēdas* and *Vēdāngas* And he having received it, has assigned a fourth share to (*his*) brother *Yajñasārman* Having known this, therefore, there should be no obstacle put in (*the way of*) his enjoyment (*of the same*) The marks of the

¹ Read °दत्ता वा² Read °मताङ्गेष्ठ दागाङ्गेयो°.³ Read सुनुधि°⁴ Read लिखित⁵ Read °सर्वसर्°⁶ Read °हकीर्ण°⁷ By Dr V Sukthankar, Ph D⁸ The word *mālā* only denotes *bāhulya*⁹ Thus far the contents of our grant are almost identical with the beginning of the Chincacole Grant (*Ep Ind*, Vol III, p 130 f)¹⁰ The word *hala* means a ploughshare, but is also used to denote a measure of land In the latter case it represents the amount of land which can be conveniently ploughed or rather cultivated with the help of one plough¹¹ Read मही°¹² Read °पालनमित्ये°¹³ Read °पलवेन¹⁴ Read °शर्मङ्ककधित्तान्नया°.¹⁵ Read °सुनुना¹⁶ Read अधि°.¹⁷ *Ep Ind*, Vol III, p 131, note 10

boundaries on all sides of the (*piece of*) land are (*here*) written (*down*) In the north-western corner in the north west a stone, in the east a . *karaka* tree, thence to the east of the *chhēda*,¹ the trench running towards the south, then a stone and (*then*) another stone, to the south of it, in the south-eastern corner, a stone, to the west of it tamariud trees, thence to the west, in the south-western corner, a stone, (*then*) after that stones in constant succession,² then at the foot of the bund (*pālī*) of the tank, a stone

(1 20) And (*the king*) makes the (*following*) request to future kings Cherish not, ye Kings, the illusion that it is useless (*thinking thus is*) the gift of another¹ The merit of protecting the gift of others is infinitely greater than that of one's own gift¹

(1 21) There are the following verses sung by Vyāsa on this point

[Three of the customary verses]

(1 26) This (*edict*) was written by the officer, the illustrious Madanānkura Pallava, son of Mātichandra, of the family of Apūṣṣmatī (*living*) in Ērandapālī by the order (*of the king*) communicated by the Parōhita Chharampauandī-śarman, (*given*?) in the year one hundred and ninety-five—(*in symbols*) 100 90 5,—of the victorious and progressive reign on the fifth day of the dark fortnight of Śrāvana

(1 29) (*The edict*) was engraved by the keeper of records (*akhaśālīn*) Nagana Bhōi, son of Śankara

NO 20—GAGAHĀ PLATES OF GOVINDACHANDRA OF KANAUJ SAMVAT 1199

By LIONEL D. BARNETT

These plates, of which the contents are here published for the first time, were obtained by Mr A C L Carlleyle at the village of Gagahā, and passed from him in 1887 to the Trustees of the British Museum, where they are now preserved in the Department of Oriental Printed Books and Manuscripts, with the number 'Indian Charters 17' A cursory account of them is given by Mr Carlleyle in vol xxii of the *Archæological Survey of India*, p 59 f, and a paper on their date by Professor Kielhorn appeared in the *Indian Antiquary*, vol 18, p 20 f (cf his *List of Northern Inscriptions* in this journal, vol 5, App No 119) Mr Carlleyle describes Gagahā as lying on the western side of the river Rāptī, about twenty-one miles south of Gorakhpur This rather vague specification seems to suit best the village of that name situated in the *tappā* of Gagahā in Bānsgaon *tahsīl*, which is served by the post-office at Kōi-Rām—The record consists of two copper plates, with their edges turned up, and with holes for a ring, which is now wanting, evidently they were intended to fit one into the other They are fairly well preserved One of them measures about 17¼ inches in width and 10½ inches in height, the other is slightly smaller, so as to fit into the larger The writing is on one side only of each plate—The character is an early Nāgarī, very similar to that given in Buhler's Plate V, col xx The letters are well shaped, their height is from ⅔ inch to ⅞ inch—The language is Sanskrit As the nine introductory stanzas are known from the Kamahā plates published in this journal (vol 4, pp 100, 118), nothing need be said of them In the remaining part there are a few points of interest From a lexical point of view we may

¹ This must refer to the *Brahmachārī(c)chēda* mentioned in l 11 of the text.

² This is, I suppose, to be understood in the sense that from the point last mentioned the boundary line was marked by a regular succession of stones.

notico *kāchha-bhūmi* and *vāgara-bhūmau*¹ (both in l 14), *nālu*, a measure of land² (ib), and *pāmcha*, also a measure of land (ib) In respect of orthography we may remark a very frequent confusion between *s* and *ś*, besides some other irregularities due to vernacular pronunciation, such as *v* for *b* (throughout), *liṣhita* for *likhita* (l 17), *śēsharam* for *śekharam* (l 21), *jāchatē* for *yāchatē* (l 23), *tāmura* for *tāmra* (l 34) The grammar in the prose portion is sometimes irregular, thus in ll 22-23 we have a dative singular in apposition with a locative plural (*Śrīvatsa-gōtrāya* [°]*triprararāya* . . . [°]*sākhinē* [°]*paurāya* . [°]*putrāya* . . . *āshu vrākmanēshu*), as the indirect object of *pradattō* (l 24)³

This irregularity is partly explained by the fact that the names of the donees in l 23, as they now stand on the plate, are not what was written there in the first instance the original writing has been punched out, and the present three names substituted The nominative [°]*nadē* in l 20 for the locative is a mere blunder

The contents of the inscription are, as usual, a grant of an estate to Brāhmins, and may be analysed as follows First after the opening verse come nine stanzas (ll 1-10) praising Yaśōvigraha (v 2), his son Mahichandra (v 3), his son Chandradēva, a mighty warrior, who possessed himself of the monarchy of Gādhīpura (Kanauj), protected Kāśī, Kuśika, Uttara-Kōsala, and Indrasthānīyaka, and bestowed very many *tulā-purushas* on Brāhmins (vv 4-5), his son Madanapāla, likewise a great man of war (vv 6-7), and his son Gōvinda-chandra, who captured the elephants of "nine kings" (vv 8-9)⁴ Then follows the grant proper, in prose (ll 10-25), which informs us that in the reign of the above mentioned Gōvinda-chandra, with his approval the *maharājaputra* Rājyapālādēva granted certain estates in the Hathanda pattalā, in the Samvat year 1199, to three Brāhman brothers, Dēvarāma, Bhūpati and Śrīdhara, while he was in his camp at Gumjhadagrāma Then come eleven verses exhorting to the maintenance of this grant (ll 25-34), and a final statement that the document was drawn up by the *karanika* Vivika, or Sibika (l 34)

The details of the date (l 19) are Samvat 1199, the eleventh *tithi* in the bright fortnight of Phālguna, and *Śanau*, "on Saturday" Professor Kielhorn has shown that the year is Vikrama-samvat 1199 expired (either northern or southern), when the given *tithi* Phālguna śukla 11 ended at about 13 hours after mean sunrise (for Ujjain) on Saturday, 27 February, A D 1143⁵

None of the places mentioned in the document can be identified with any approach to certainty, unless it be Gumjhada, which may be the same as the modern Gunjhai, in the *tappā* of Kaimant, *tahsīl* Bānsgaon, near Belghāt

TEXT⁶

First plate

- 1 Ōm⁷ [°]Akunth ōtkantha-Vaīkuntha-kantha-pītha-luṭhat-kanaḥ | samambhah sura-
ārambhiḥ sa Śvī(Śrī)yah śvī(śrī)yaś=stu vah || [1"] [°]Āsīd=aśīta dyuti-
vamsa(śa)-jāta-kalmāpāla-mā-

¹ *Kāchha* may be connected with *kachchha*, and mean "riverside", *vāgara* is possibly the same as the Hindi *bāgar*, "hedger"

² See above, vol V, p 113, vol VII, p 87, vol X, p 19

³ On the use of the locative after verbs of giving, see Speyer, *Vedische und Sanskrit Syntax*, § 81 b

⁴ The nine kings are not named very likely the text only means the kings of the *nava khanda* or *nava rājya*, the nine divisions into which Jambūdvīpa was divided by the Hindu geography

⁵ See his examination of this date in *Ind Ant*, vol XVIII, p 21, and vol XIX, p 23, No 7

⁶ From the original plates

⁷ Denoted by a symbol

⁸ Metre Ślōka (Anushtubh)

⁹ Metre Trishṭubh Upajāti, of the Indravajrā order throughout

- 2 lāsu divam gatāsu | sākshād=Vīvasvān=iva bhūri-dhāmā nāmū Yasō(śō),
vīgraha ity=udārah || [2*] ¹Tat-sutō=²bhūn=Mahichandraś=chandra-dhāma-
nibham nījam | yēn=āpāram=akūpā-
- 3 ra-pārē vyāpāritam yaśah || [3*] ³Tasy=ābhūt=tanayō nay-aika-rasikah krānta-
dvishan-mandalō vidhvast-ōddhata-vīra-yōdha-tūmīra[h*] śrī-Chandradēvō nripah
|| (l) yēn=ōddāratara-pra-
- 4 tāpa-sa(śa)mit-āsēsha-praj-ōpadravam śrīmad-Gādhīpur-ādhirājyam=asamam dōr-
vīkramēn=ārjūtam || [4*] ⁴Tīrthānī Kāsi-Kusik⁵-Ōttara-Kōśa(sa)l-Ēndra-
sthānīyakānī pari-
- 5 pālayat=ābhigamya [l*] hēm-ātma-tulyam=anīsa(śa)m dadatā dvijēbhyō yēn=ānkītā
vasumati satasas⁶=tulābhīh || [5*] Tasy=ātma-jō Madanapāla iti kshītīndra-
chūdāma-
- 6 nī=vvijayatō nīja-gōtra-chandrah | yasy=ābhishēka-kalas(ś)-ōllasitāh payōbhīh
piakshālītām Kale(lī)-raja-patalam dharitryāh || [6*] ⁷Yasy=āsīd=vi-jaya-
prayāna-śa(sa)-
- 7 mayē tung-āchal-ōchchais-chalan-mādyat-kumbhī-pada-kram-āsama-bhara-bhrasya(śya)n-
mahī-mandalē | chūdā-ratna-vibhūna-tūlu-galita-styāt(n)-ās[rī*]g-udbhāsītah Śēshah
pēsha-yasā⁸-
- 8 d=iva kshāpam=asau krōdē nilīn-ānanah || [7*] ⁹Tasmād=ajāyata nīj-āyata-
vā(bā)hu-vallī-va(ba)ddh-āvaruddha-nava-rāja-gajō narēndrah | sāndr-āmrita-
drava-muchām prabhavō gavām yō Gō-
- 9 vīndachandra iti chandra iv=āmva(mbu)rāsēh || [8*] ¹⁰Na katham=apy-
alabhanta rana-ksh[a*]mās=tisrīshu dīkshu gajān=atha Vajrīnāh | kakubhī
vabhīyamur¹¹=Abhramu-vallabha-pratibhatā iva ya-
- 10 sya ghatā-gajāh || [9*] Sō=yam ma(sa)masta-rāja-chakra-samsēvita-charanah || sa
cha paramabhāttāraka-mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-nīja-
bhūj-ōpārjīta-śrī-Ka-
- 11 nyakuvj(bj)-ādhipatyā-śrī-Chandradēva-pād-ānudyātā- | pa[īa*]mabhāttāraka
mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-śrī - Madanapālādēva - ī-ād-
ānudyātā- | paramabhāttāraka-
- 12 mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)r-āsya(śva)patī-gajapati-narapati -
rāja-tray-ādhipatī-vividha-vidyā-vichāra-Vāchaspati-śrīmad-Gōvīndachandradēva-
- 13 pāda-padma-sammatyā samasta-rāja-prakriy-ōpōta-mahārājaputra-śrīmad-Rājyapālādēvō
vijayī || Hathaunda-pattalāyām | Kundalagrāma-pāśchimō Vichhīāmtilā-
- 14 pūrvvō madhya-kāchha-bhūmī | pā[m*]cha-chatushtayam=adhika-nālu pāmcha=
ānkē=pī nālu 5 | Luthā¹²-Gaggōtā¹³-pūrvvō uparī-vāgara-bhūmau pāmcha-
dvādaśam=ānkē=pī pāmcha 12 grāma-kshētrayōr=nī-
- 15 vāsīnō akhīla-janapadān=upagatān=apī cha rāja-rajūī-yuvarāja-mamtri-parōhita-
pratīhāra-sēnāpati-bhāndāgārik-ākshapatalika-

¹ Metre Ślōka (Anuṣṭubh)

² The *avagraha* is written, in a form resembling the numeral 3.

⁴ Metre Vasantatilakā, the same in verse 6

⁶ Read *satasas*=

⁸ Read *-vasā-*

¹⁰ Metre Dratavilambitā

¹¹ Read *babhrāmur* [For *Lakulha abhramur* (cor)?—F W T]

¹² A stroke has been recently added at the bottom of the *f*, converting it into a *h*, apparently in order to identify the name with that of Gaggā

³ Metre Śārdūlavikrīditā

⁵ Read *Kāsi-Kusik*-

⁷ Metre Śārdūlavikrīditā.

⁹ Metre Vasantatilakā

¹³ Cr perhaps *Luthā*.

- 16 bhishag-naimittik-āntahpurika-dūta-kari-turaga-pattan - ākara - sthāna - gōkul - ādhikāri -
purushāu=ājñāpyati vo(bo)dhayaty=ādīsa(śa)ti yathā vidita-
- 17 m=astu bhavatām yath=ōpari-līhita¹-grāmah sa-jala-sthala-lōha-lavan-ākara-sa-
matsy-ākara-sa-garīt-ōshara-sa-madhūka-chūta-vana-vitapa-vātaka-tṛi-

Second plate

- 18 na-yūti-gōchāra-paryantah s-ōrddh[v*]-ādhas chatur āghāṭa viśuddhah s[v*]a-simā²
paryantah || sam(m)vatsarēshv=ēkādaśa-sa(śa)tēshu nava-navaty-adhikēshu
Phālgunō mā-
- 19 si su(śu)klī-pakshō ōkādasāyām³ tithau Sa(śa)nādinō yatr=ānkō=pi
sam(m)vat 1100 Phālguna su di 11 Sa(śa)nau || ady=ēha
Gumjhadagrām-āvāsita-śi-
- 20 mad-Rājyapālādēva-katakō * * tō Trivēnya-nadi³ snātpā(tvā) vidhivan=mantra-
dēva-muni-manuja-bhūta-pitri-ganāms=tarppayitvā tūmra-patala-pāta-
- 21 na-pātu - mahasam=Ushnarōdi(ch)sham=upasthāy=Anubadhīpati - śakala - śēsha(kha)iam
samabhyāchchya tribhuvana-vrā(trā)tur=Vāsudēvasya pūjām vidhāya havishē
Havi-
- 22 rbhujam hutvā mātā-pitrōr=ātmanas=cha pulya(nya)-yasō(śō)-bhivriddhayō⁴ ||
Śiratsa-gōhāya | Gargga-Bhāggava-Ch[y*]avana-tripravarāya | Yajurvēda-
sā(śā)khinō Thakura-śi-Mahī-
- 23 dhara-pautrāya | Thakura-śi Jasarāma-putrāya | Thakura-śri-Dēvarāma-Thakura-
śri-Bhūpat[ī*]-Thakura-[śri*]Śrīdhara | ēshu vrā(brā)hmanēshv=asmābhīr=
ggōkarṇa-kūśalatā-pūta-karatal-ōdaka-pū-
- 24 rna(rvva)m=ā-chandr-ārkkam yāvat(ch)=chhāśa(sa)nikṛitya pradattō matvā yathā-
diyamāna-bhāgabhogakara-pravanikara-jalakara-gōkara-turushkada(da)mda - prabhriti-
samast-ā-
- 25 dāyān=ājñāvidhēyibhūya dāsyath=ōti || Bhavanti v(ch)=ātra dharmm-ānusa-
(śa)msinah ślōkēh | ⁵Bhūmim yah pra[tī*]grīhnē(nā)ti yas=cha bhūmim
praya[ch*]chhati | ubhau
- 26 tau punya-karmānau niyatam svargga-gāmīnau || Sa(śa)mksam bhadr-
āsana[m*] chhatram var āsvā(śvā) vara-vāraṇēh | bhūmi-dēnasya chihnanī
phalam=ētat=Puramdara ||
- 27 Va(ba)hubhīr=vvasudhā bhaktā rājabhīh Sagar ādībhīh | yasya yasya yadā
bhūmis=tasya tasya tadē phalam || ⁶Sarvvān=ētāna(n) bhāvīnaḥ pārtthivēm-
drān=bhū-
- 28 yō bhūyō jā(yā)chatō Rāmabhadrah | sāmānyō=yam dharmma hctū⁷ nripēnām
kālē kālē pālaniyō bhavadbhīh || ⁸Shashtim varsha-sahasrā(srā)ṇī svarggō
vasa-

Read *likhita*. The *ta* is added below the line

[For *Trivēni nadyām*?—F W T]

¹ Metre Ś'ōka (Anushtubh), the same in the following two verses

² Metre Sālūi

³ Metre Ślōka (Anushtubh), the same in the next four verses

² Read *ēkādasāyām*

⁴ This is an Anushtubh line, perhaps by accident

⁵ Read *-sētur*

- 29 ti bhūmi-dāh | ā[ch*]chhet[t*]ā ch=ānumantā cha tāny=ēva narakam vrajēt
 || Gām=ēkām svarnam=ēkam¹ bhūmēr=apy=ēkam=amgulam | haran=narakam=
 āpuṭi yāvad=ā-bhūta-sam-
- 30 plavam || Tadāgānām sahaśrē(srē)na aśvamādhā-sa(śa)tāna cha | gavām kōti-
 pradānēna bhūmi-harttā na su(śu)dhyati || Sva-dattām para-dattām(m)=vā
 yō harēta vasundhāiām |
- 31 sa viśtā(shtā)yām kṛimī[r*] bhūtvā pīṭribhi[h] saha majjati || Vāri-
 hīnēshv=aranyēshu śushka-kōtara-sā(śā)yinah | kṛishṇa-sarppās=cha jātā(ya)ntō
 yē syu[r] vra(bra)hma-sva-hā-
- 32 rinah || ²Yān=iha dattāni purā naiēndrar=ḍānāni dharmmāni yasā(śa)skarāni |
 ni[¹*]mālya-vānta-pratimāni tāni kō nāma sādhuḥ punar=ādadita ||
- 33 ³Vāt-ābhra-vibhramam=idam vasadh-ādhipatyam āpāta-mātra-madhuṇi vishay-
 ōpabbhōgāh | pr[ā*]nās=trin-āgri-jala-vi(bi)ndu-samā narānām |⁴ dharmmah
 sakhā param=abō
- 34 para loka-yānēti⁵ || Likhitam ch=ēdam tāmra-pattakam karanika-Thakura-srī-
 Vivikēn=ēti ||⁶

No 21 —SRIRANGAM PLATES OF MADHAVA-NAYAKA SAKA-SAMVAT 1343

By T. A. GOPINATHA BAO, M. A., TRIVANDRAM

The subjoined inscription is engraved on three copper-plates which, though all of them have a hole in the middle of their left margin, have no connecting ring. The plates belong to the Ranganātha temple at Śrīrangam and were obtained on loan by me⁷. From an impression taken under my supervision the inscription is edited below.

The preservation of this document is good, it is written in the Telugu alphabet but the language is Sanskrit. It belongs to the time of Mādhava Nāyaka (l. 39) or Rājārāja Mādhava-Bhūpāla (l. 16 f), son of Śingabhūpāla by his wife Annamāmbā (ll. 10-12), and is dated in the Śaka year 1343, corresponding to the cyclic year Plava (ll. 2-5). On the second *tithi* of the dark fortnight of the month Śrāvana, Mādhava Nāyaka granted the *agrahāra* of Torlūri under the name of Śrīrangapura to the god Ranganātha of Śrīrangam. Regarding the date the Honourable Diwan Bahadur Mr. L. D. Svāmikkannu Pillai writes: "The date Ś. 1343, Śrāvana bahula 2 Budhavāra = Wednesday, 16th July A. D. 1421, the cyclic year Plava = Ś. 1343 (expunged), on which day Śrāvana bahula 2 ended at about 42 *ghaṭikās* after mean sunrise. There were two Śrāvanas in this year, and the present date fell in the first or *adhika* Śrāvana, while the bahula 2 of *nija* Śrāvana fell on Friday, 15th August A. D. 1421."

The name of Mādhava Nāyaka's father Śingabhūpāla is known from other sources. In his report on the search for Sanskrit and Tamil manuscripts for 1896-7 the late Professor M. Śeshagiri Śāstri, M. A., while describing the Sanskrit work on *Alamkāra* named *Rasārṇava-sūdhākara*, writes that "It was composed by Śingabhūpāla, who was called Sarvajña on

¹ Unmetrical, the usual form is *Svarnam=ēkām gām=ēkām*

² Metre Triśtubh Upajāti, of the Indravajrā order throughout.

³ Metre Vasantatilakā

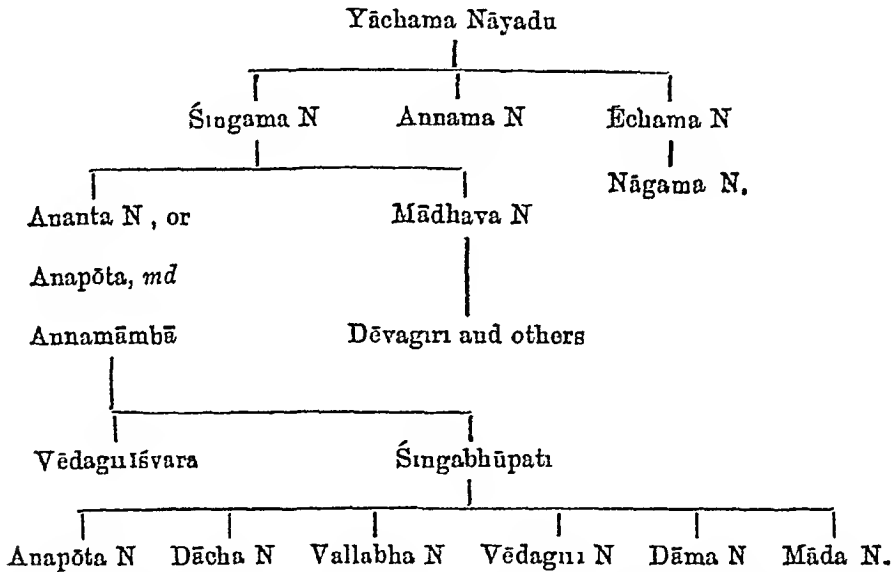
⁴ The *danda* is superfluous

⁵ Read *-yāna itī*

⁶ Here follows on the plate an ornamental design, a double *danda*, the curved symbol sometimes representing *ōṃ*, and another double *danda*

⁷ It forms No. 24 of Appendix A of the Assistant Superintendent of Archaeology's Annual Report for 1905-6,

account of his great scholarship¹ In the Rēcharla family there was a prince named Yāchama Nāyadu, who was learned and wealthy. He fought a battle with the Pāndya king and became victorious. He was styled Khadga-Nārāyana on account of his prowess. His wife was called Pōchamātā. He had three sons named Śingama Nāyaka, Annama Nāyaka and Ēchama Nāyaka. While the eldest brother was ruling over the kingdom very ably and powerfully, the youngest, Ēchama Nāyaka, distinguished himself for his courage and got a son named Nāgama Nāyaka, who acquired the titles of Rāhuttarāya and Kathānriya. Śingama Nāyadu had two sons named Anapōta, called also Ananta Nāyadu, and Mādhava Nāyadu, the latter of whom had many sons, of whom Dēvaguṇi was the most important. The elder (son Anapōta of Śingama) succeeded to the throne and on account of his valour obtained the title of Sōmakula-Paraśurāma. He constructed steps over the mountain Śrīśaila for the benefit of the pilgrims (going) to the sacred shrine of Śiva under the name of Mallikārjuna situated on (its) summit. His wife was called Annamāmbā, and she gave birth to two sons, who were named Vēdaguṇīśvara and Śingabhūpati.



The king Śingama Nāyadu lived prosperously with his six sons and settled in a town called Rājāchala (Rācha-Londa), which was the capital of his ancestors, and ruled over the country between the Viudhya mountains and the hill Śrīśaila, which is situated in the Kurnool District²

Later on, he adds that "Śingama Nāyadu flourished about 1330 A D and was called Sarvajña on account of his vast learning and was a great patron of learning. He also patronised Telugu poets, such as Bammara Pōtarāzu who translated the Sanskrit *Śrībhāgavata* into Telugu, and Śrinātha, who translated the *Narashadha* into the same language. The latter composed a poem called *Bhōgūnīdandakamu* in honour of the Rāja"

¹ इति श्रीमच्छलाधीश्वरश्रीन्नपोतनरेन्दनन्दनयलमुजवलभीमश्रीशिवभूपालविरचिते रसार्णवमुधाकरनावि
नाय्यालक्षारमाश्वे
is the colophon of one of the chapters of Śingabhūpāla's work.

² Prof M Seshagiri Sastri's Report on the search for Sanskrit and Tamil Manuscripts for the year 1896-97, pp 79

"In a Vaishnava sectarian work called *Guṇaparamparāprabhāra* Nainārāchārya, the son of Vēdānta-dēśika, is stated to have gone, as already stated, to the court of Śingama Nāyadu and defeated Śākalyamalla, who was the author of the *Udānarāghava*, and established the Vaishnava religion. In the commentary called *Ratnapēṭikā* on the *Subhāshitanivī*, a didactic poem which, it is said, Vēdānta-dēśika composed in imitation of the *Subhāshitatrīṣaṭī* of Bhartṛhari, the author says that the poem was composed for Śingama Nāyadu and, after finishing the poem, the author of the work sent it as a present to the king."

The *Vēdāntadēśika-vaibhava-prakāśikā* written by Chandaṁmārutam Doddayāchārya of Chōlaśingapuram asserts that Śingama Nāyaka, the son of Mādhava, was a contemporary of Dēśika (c. 120). This fact is borne out by the very words of Dēśika, in the colophon to his *Rahasyasandēsa*, written especially for Sarvajña-Simha Nāyaka, he says "to the son of Mādhava this fact was communicated by Nigamānta-Dēśika (i.e. Vēdānta-dēśika)."¹ Mādhava and his son Śingama belonged to Rājāchala, a name which subsequently became corrupted into Rēcharla, which became the family name of the descendants of Śingama Nāyaka. In our document the place is called Rājādri, and Mādhava Nāyaka is said to be ruling over it.

We are told in the Śrīvaishnava chronicles that Vēdāntadēśika died in the Śaka year 1293 (A.D. 1371),² the year in which Śrīrangam was freed from the Muslims and the image of the god Ranganātha was reinstated therein by Gōppanārya.³ Most likely the Mādhava Nāyaka of our record, the same as Māda of the genealogical table, was a contemporary of Nainārāchārya, the son of Vēdānta-dēśika.⁴ The subjoined inscription, however, mentions one Venkatāchārya, son of Rāmānujāchārya of the Śrīśaila-vamśa,⁵ as the guru of Mādhava Nāyaka. The lists of succession of the Vadagalai and Tengalai Tātāchāryas are so defective that my attempt at identifying the āchārya of Mādhava Nāyaka has proved futile.

TEXT ⁶

First Plate, Second Side

- 1 श्रीमते रामानुजाय नमः ॥
- 2 स्वस्ति श्रीमज्जयाभ्युदयशक्त-
- 3 वर्षेषु त्रिचत्वारिंशत्त्रिंशत्युत्तरस-
- 4 हस्तगणितेषु गतेषु प्लवसवत्सर-

¹ *Idam ite Nigamānta Dēśikēna pratisamadyata Mādhavātmapasya, etc.*

² लक्ष्मणायै शके प्रायात् सौम्यादि परम पद *Vēdāntadēśika vaibhava-prakāśikā*, p. 129

³ *Ep Ind.*, Vol. VI, pp. 322-330. The verses composed in praise of Gōppanārya by Vēdānta-dēśika on the occasion are engraved on the east wall of the second *prākāra* of the Ranganātha temple at Śrīrangam and the date 'bandhupriyē', Śaka 1293, is prefixed to them.

⁴ The *Periya tiru mudiyadaivu*, a work which gives in an extremely brief form the lives of the Śrīvaishnava āchāryas, mentions one Rāva Mādhava Nāyakan as the disciple of Periya Jiyai, better known by his real name Maravālmūnnigal. We know that this āchārya and Nainārāchārya were almost contemporaneous with each other and therefore the Mādhava Nāyaka mentioned in the *Periya tiru mudiyadaivu* might quite likely be the donor of our document.

⁵ Śrīśaila is the Sanskritised form of Tirumalai nambi, an āchārya of Rāmānuja, and his descendants are therefore said to belong to the Śrīśaila-vamśa, but they are at present better known by the name of Tātāchāryas. The origin of this word is explained by me elsewhere.

⁶ From the original and the inked impressions prepared under my supervision.

- 5 आवणवहळ¹द्वितीयावधवास-
- 6 रे स्वस्ति श्रीमत्सकळ्लोकेश्वराय
- 7 श्रीमन्नारायणाय उभयका-

Second Plate, First Side

- 8 वेरिमध्यवासिने उभयविभूतिना-
- 9 थाय श्रीरंगनाथाय भव-
- 10 दिव्य²दासानुदासेन श्रीशिगभू-
- 11 पालनंदनेन श्रीमदन्नमांवा-
- 12 गर्भरत्नाकरपरिपूर्णचद्रेण
- 13 श्रीवेंकटगिरिनिवासश्रीनिवासचंर-
- 14 णारविद्द³सेवाहेवाकश्रीशैलभवदन्व-

Second Plate, Second Side

- 15 यतिलकश्रीरामानुजार्यपुत्रश्री-
- 16 वेंकटाचार्यप्रियसिष्य⁴श्रीमद्राज-
- 17 राजमाधवभूपालेन साष्टाग प्रण-
- 18 म्य समर्पितस्याग्रहारस्य शासनपत्रिका-
- 19 क्रमः [1*] आपत्सखाय अ[रिथि]कल्पकाय
- 20 दयासागराय त्रिविधचिदचित्सेषिणे⁵
- 21 [अ]खिलहेयगुणप्रत्यनीकानतकल्या-
- 22 णगुणैकतानाय अतसीकुसुमसमा-

Third Plate, First Side

- 23 नकांतिमते लक्ष्मीकांताय⁶ तुभ्यं
- 24 राजाद्विशेषभूतजनपदे ⁷तोलूरिना-
- 25 मधेयश्रीरगपुरापराभिधानो-
- 26 अहारः नित्यनैवेद्यांगरंगभोगजीर्न⁸
- 27 प्रासादगोपुरोपवनाद्यनेकसमुचित-
- 28 कैकर्यार्थ⁹ धारापूर्वकमष्टभोगते-
- 29 जस्त्राम्यचतु.शीमासमेत¹⁰ समर्पि-

¹ Read °वहळ°

² Read भवदीय°

³ Read °रविन्द°

⁴ Read °शिष्य°.

⁵ Read °चिदचित्सेषिणे [The full significance of the words शेषिन् in l 20 and शेष in l 24 has not been brought out in the translation. The first word means 'that which includes (the parts), i.e. the lord', and the second 'that which is a part thereof (i.e. the world)'—H K S]

⁶ Read °कान्ताय

⁷ [The plates actually have तो रि—with two (rough) rs—H, K S]

⁸ Read °जीर्ण°

⁹ Read °कार्य°.

¹⁰ Read °चतुष्शीमा

30 त. [॥*] स्त्रीकृत्याचंद्रार्कमनुभूयतां [॥*]

31 तत्र देवनाक्षगजेनाणि पूर्वमर्याद-

Third Plate, Second Side

32 या पालनियानि¹ ॥ अस्मिन्नर्थे² माक्षिण.

33 ³आदित्यचंद्रावनिलोनलस्य द्योर्भूमिरापो इद-

34 य ग्रमस्य । अक्षय रात्रिष्य उभे च मध्ये ध-

35 मीस्य जानाति नरस्य वृत्तं ॥ 'सामान्योयं ध-

36 [र्क्ष]सेतुर्नृपाणां काले काले पालनीयो भवद्भिः ।

37 सर्वानितान् भाविनः पाणि⁴ [र्क्ष]वेदान् भूयो

38 भूयो याचते रामचंद्र । [॥*] इदं लिखितं

39 साधवनायकस्य ॥

TRANSLATION.

Salutation to the blessed Rāmānuja! Be it well!

The document (concerning) the *agrahāra* which was granted after one thousand followed by three hundred and forty-three of the fortunate, victorious and prosperous Saka years had expired, on a Wednesday (corresponding to) the second *1/16* of the dark (fortnight of the month) Śrāvana of the (cyclic) year Plava,—by Rājānaga Mādhava, your devoted slave, son of the glorious Śingabhūpāla and the full moon (that rose out) of the sea (which was) the womb of the glorious Annamāmbā—who is the beloved disciple of Śrī Venkatācharya, son of Śrī Rāmānujārya the forehead ornament of the family of Śrīnūla and the devout worshipper of the lotus feet of (the god) Śrinivāsa residing on (the hill called) Śrī Venkatagiri,—having prostrated with the eight parts of the body⁵ to (the god) Śrī Rāgarātha, who is the glorious lord of all the universe, who is the blessed lord Nīrāyana, who resides between the two (branches of the river) Kāvēri⁶ and who is the master of the two *chāṭis*, runs as follows.—The *agrahāra* of Torlūri, which has another name Srirangapura, in the country known as Rājādri has been granted along with the eight enjoyments and powers and the four boundaries,⁷ by the pouring of water, to you,—who are a friend in (times of) distress who are like the *kūṭapa* (tree) to supplicants, who are an ocean of mercy, who are the cause of the universe constituted by the *chit* and *achit* (or conscient and non-conscient) things,⁸ who are the enemy of all that is discardable (unworthy) and the abode of all virtues, whose brightness is equal to that of the *ataśi* flower and who are the husband of Lakṣmī,—for the daily offerings the *anjaranagabhūṭa*, (repairs to) the dilapidated temple and *gōpura*, for the garden and many other works. May this (village) be taken possession of (by you) and enjoyed as long as the moon and the sun (last)! In that (village) the lands (belonging to) the gods and brāhmanas shall be protected according to the previously subsisting conditions

¹ Read पालनीयानि.

² Metre Upajāti.

³ The *anusāra* stands at the beginning of the next line

⁴ The word *sāstāṅgam* is used to denote profound obeisance

⁵ The temple of Rāganātha is situated on the island of Srirangam, formed by the two branches of the river Kāvēri

⁶ *Chaturśīmāsamam* evidently means that the boundaries of the village were clearly defined

⁷ See *Talindra mata dipikā*, ch. IX.

⁸ Read 'द्वे'

⁹ Metre 1. Sūhri

In witness whereof (the following are cited) —the sun, the moon, air, fire, Heaven, the earth, water, the heart, Yama, day and night, the two *sandhyās* (dawn and dusk) and *dharma*, witness a man's doings

(The verse describing lord Rāmachandīa's advice to the sovereigns about the protection of charity is next quoted)

This is the writing of Mādhava Niyaka

NO 22.—TWO GRANTS OF VENKATAPATI I SAKA 1508 AND 1535

By LIONEL D BARNETT

The two records which are here published formerly belonged to the collection of Sir Walter Elliot, and were presented by him in 1887 to the British Museum, where they are now deposited in the Department of Oriental Printed Books and Manuscripts, the first of them, which I call A, bears the register-number "Indian Charters 31," and the second (B) the number "Indian Charters 29"

A.—OF SAKA 1508

This document consists of five copper plates, of the shape usual at this period in the Carnatic, for examples I may refer to this journal, vol III, p 236, vol IV, p 269, and vol XI, p 326. It is in good preservation, and has the usual ring with seal bearing the device of a boar. The maximum height is $9\frac{1}{2}$ ", and the width is $6\frac{1}{3}$ ". The character is the peculiarly hideous Nandināgarī usual in records of this region and date, the letters are about $\frac{1}{4}$ " in height. The language, with the exception of a few Kanarese *brūdas*, is Sanskrit, and has been already reviewed by Dr Hultzsch in his paper on the Vilāpaka grant (above, vol IV, p 269), the historical prelude of which is almost identical with that of the present record. It is in metre throughout.

The document refers itself to the reign of Venkatapati I, Mahārāja of the Carnatic. After two introductory verses thirty eight stanzas are devoted to the glories of his lineage and himself, on which see above, vol IV, p 270. We are then informed that he granted two villages to the Brāhmaṇa Kalimili Krishnam-bhatta, son of Viram-bhatta and grandson of Mālagam-bhatta, of the Kauśika Gōtra, the Kātyāyana Sūtra, and the *sākhā* of the White Yajurvēda.

The poet who composed the record (or, more correctly, the part of the record subsequent to the *prasaṭi*), was Krishna, son of Kāmakoṭi and grandson of Sabhāpati (I 154). The engraver was Gaṇapayāchārya, son of Virana (I 155). On these families see above, vol III, p 237.

The date of the grant is the twelfth day, a *mahā tithi*, in the bright fortnight of Kārttika of the Śaka year 1508, the cyclic year Vyaya. On this Mr Robert Sewell has kindly sent me the following observations: "The date corresponds to 14 October A.D 1586. This was a Friday. As regards its being a *mahā-tithi*, I believe that technically it was not one of those days, that is to say, it was not a *mahā-drādaśī* in the language of the Pañchāngas. But Kārttika śukla 12 is always an important *tithi*, as it is the end of the Chāturmāsya-vrata, and is the occasion of the Prabōdhotsava festival, when the awakening of Vishnu is celebrated, as also his marriage to the Tulasi plant, the Tulasi-vivāha. Moreover, the forenoon marks a Manvādī day see Kielhorn in *Ind Ant*, 1897, p 185, and Swamikannu Pillai's *Indian Chronology*, p 51. Kielhorn quotes (footnote 23) an inscription in which the *tithi* is described as *punya utthāna-drādaśī-tithi*, so I think the date may be accepted, so far as it goes. According to Swamikannu

Pillai, a Kārttika śukla 12 is a *Mahā-dvādaśī* when either it or the previous *tithi* is current on two successive sunrises. But this was not the case in this year, so it was not a *Mahā-dvādaśī*. But it might have been called a *Mahā-tithi*, for the reasons given above (ceremonial). On the other hand, I have a note that Albōrūni says that Kārttika śukla 12 was an 'unlucky' *tithi*!"

A considerable amount of topographical detail is given. The villages granted are Yampēdu, otherwise known as Venkaṭamahārāyasamudram, and Battulappalli, also styled Venkaṭēndramahārāyasamudram. From ll 130-137 we learn that Yampēdu lay in the Pada-nādu, and in the *māgānti-sthāna* of Gudaliśva[ram], and that it was situate east of Vēlagampādu, south-east of Timmavaram, south of Inagalūr, south-west of Pōli, north-west of Gangalapūndi, north of Pallam, and north-east of Vāgavidu or Vāgavēdu (the plate has the erroneous spelling *Vāgidoś*, l 135). We may therefore conclude with certainty that Yampēdu is the modern village of Empēdn, in the Kālahasti *tāluka* (Zamindāri) of North Arcot District. The Indian Atlas sheet 77 (1828) shews "Impedoo"—i.e. Empēdu—about 2½ miles north of Pallam (or "Pullum," as it calls it), and places the latter in about lat 13° 40½' and long 79° 39'. Vēlampādu, evidently the ancient Vēlagampādu, is in lat 13° 52', long 79° 37½'. Inagalūr, Timmavaram, Pōli, Gangalapūdi, and Vāgavēdu (to give them their modern names) are enumerated as adjacent villages of the same *tāluka* in the Lists of Towns and Villages constituting the Registration Sub-districts of North Arcot. Gudaliśvaram is perhaps the Kumdaliśvara mentioned in l 90. As regards the second village, it may be identified with the modern Battulapalle, also in Kālahasti *tāluka*. We are told in ll. 137-141 that it was in the *rājya* of Chandragiri, and in the *sīma* of Vēlampādu (obviously a mistake for Vēlagampādu, i.e. Vēlagampādu), lying east of Kalavālpūndi, south-east of Mannavaram, west of Vēlagampādu, and north of Yārlapūndi. Now Yārlapūdi, as it is now called ("Yaerlapoondy" on the old Indian Atlas), lies in about lat 13° 51½' and long 79° 36', and Mannavaram is in lat 13° 53' and long 79° 35'. It is impossible on these data to identify the Kalavālpūndi of l 138 with the "Kalavālapūdi" or "Culwulapoondy" of the maps, which is about 7½ miles east by south-east from the modern Vēlampādu, whereas according to our grant it should be to the west of it, but it is possible that the author of the document made a blunder in his geography.

TEXT.³

First plate

- 1 Śrī-Venkaṭēśāya namaḥ | ³Yasya samparka-puṇyēna nā-
- 2 rī-ratnam=abhūt=śilā⁴ | yad=upāsyam sumanasām tad-vastu-
- 3 dvamdvam=ās[r*]ayē | (||) [1*] Yasya dvirāda-vaktr-ādyāḥ pārishadyā[h*]
- 4 ppa(pa)raś-śatam | viḡhuam niḡh[n*]amtī bhajatām Viśhvakṣēnam tam=ā-
- 5 śrayē | (||) [2*] Jayatī kṣhīra-jaladhōr-jātām sav[y*]-ēkṣhaṇam Harēḥ | ālam-
- 6 banam chakōḥāpām=amar-āyushkaram ma[ha*]h | (||) [3*] ⁵Paṇtras=tasya
- Purūra-
- 7 vā Budha-sutas=tasy=Āyur=asy=ātmaajah | samjajūḥ Nahushō
- 8 Yayātīr=abhavat=tasmāch=cha Pūrus=tatah | tad-vamśē Bharatō
- 9 babbhūva nripatis=tat-samtatau Śamtanus=tat-turyyō Vijayō-
- 10 bhīmanuyur=udabhūt=tasmāch=cha Pūrus=tatah⁶ | (||) [4*] ⁷Namdas=tasy=āshta

¹ See ch 77 fin in Sachau's edition. It is there stated, on the authority of the "Sṛūdhava" (? Sāṁdadhīra) ascribed to Mahādēva, that the twelfth days of both halves of Kārttika are unlucky.—L. D. B.

² From the plates

⁴ Read *abhūch=chhīlā*

⁶ Read *tasrāt=Paikshī=tatah*

³ Metre Ślōka (Anushtubh), the same in verses 2 & 3

⁵ Metre Śūrdulavikrīḍitā

⁷ Metre Śtagdhārā

- 11 mō=bbūt=sa[ma*]janī navamas=tasya rājñāś=Chalikka-kshmāpas=ta-
 12 t-sṛptama[h*] Śrīpati-ruchir=abhavat=Rāja-pūrvō narēmdrah | ta-
 13 sy=āsī(sid) Bijjalēmdrō dāsama iha nripō Vīra-Hemmalī-
 14 rāyas=tarttī(yi)kō Murārau kṛta-natir=udabhūt-tasya Mā-
 15 yāpur īśah | (||) [5*] 11at-turyō=janī Tāta-Pimnamā-mahipālō
 16 nij-ālōkṛta-trast-āmitrī-ganas=tatō=janī haīam(n) du-
 17 rgāni sapt-āhitāt | aṇh(hn)=aikēna sa Sōmudēva-nripatī-
 18 s=tasya=iva jajñō sntō vīrō Rāghavadēvarād=itī tātā[h*]
 19 sri-Pimnamō bhūvanripah² | (||) [6*] 12Aravīta-nagari-vibhōr=abū(bhū)-

Second plate first side

- 20 d=asya Bukka-dharaṇipatis-sutah | yēna Sāluva-Nri-
 21 simha-rājyam=apy=ōdhamāna-mahāsā stī(sthī)rikṛitam | (||) [7*] 13Srah kā
 22 mui[v*] sva-tanu-kāmtibhir=āksh[ī*]pamtīm Bukk-āvanipa tulakō
 23 budha-kalpa śākhī | Kalyāṇini[m*] Kamalanābha 14=Ābdi kanyām
 24 Ballāmbikām=udavaha[d*] bahu-mānya ślām [||* 8*] 15Sut=ēvī Kalas ām-
 25 budhēs=Surabhī-āsugam Mādhavāt=Kumāram=iva Śamkarāt=Ku-
 26 la mahibhrītaḥ kanyakā | Jayamtam=Amala-prabhōi=apī Śach=ī-
 27 va Bukk-ādhipach=chbrutam jagatī Ballam=ālabhīta Rāmarājam
 28 sutam | (||) [9*] 16Sahasīs=saptatyā sahītam=apī yas=Simdhu-janushām
 29 Sapādasy=ānikam samitī bhūja-sauryyōṇa mīhatā | vi-
 30 jity=ādattē=smād=avaṇi-guī durga[m] vibhutaṇyā vidhūt-ēm-
 31 draḥ Kāsappodayam=apī vidrāvya sahasā | (||) [10*] 17Kamdanavōhī-
 32 duṅgim=aru kamdīlād abhyudayō bihu-balēna yō bahutāē-
 33 na vijitya Harēh | sannihitasya tatra charaṇ āmbushu bha-
 34 kīatayā jñātibhir=apītam sudhayatī sma nishēvyā vi-
 35 sham | (||) [11*] 18Śrī-Rāmarāja-kṣhitīpasya tāsā(sya) chintīmanā=anīthi-
 36 kadambakānām | Lakshmir=iv=Āmbhōruha-lōchanasya Lakkā[m*]-
 37 bik=āmushyī mahīshy=alāsīt | (||) [12*] 19Tasy=ādīkās=samabhīava-
 38 t=tanayas=apōbhī[s*] śrī-Ramgarāja-nripatī[s*] Śāsī-vamsa-dī-
 39 pah | āsan samullasatī dhāmāni yasya chitra[m*] nītrāni
 40 vaṇī sudrīsām cha nīramjanāni [||* 13*] 20Satī[m*] Tūmalāmbī-
 41 kām charīta-līlay=Arundhatīm¹¹ | Himāmśur=iva Rōhinīm

Second plate second side

- 42 hrīdaya-bhāṇīm sad gunair=amōdatī sadharmīm=a-
 43 yam=avāpya vir-āgranīhī | (||) [14*] 21Rachīta-naya vichāram Rā-
 44 marājam chā dhīram vara-Tirumalarāyam Vemkatādri-kṣhī-
 45 tīśam | ājanayata sa yī(c)tān=ānupūrvyā kumārān=īha
 46 Tirumaladēvyām=eva rājā mah-aujāh | (||) [15*] 22Sakala-bhuvana kam-

¹ Metre Sīrūlavakṛīdita

² Metre Rathōddhātā

³ Metre Pṛithvī

⁴ Metre Śulāsīkṣhā

⁵ Metre Vāsantatīlakā

⁶ Metre Vāsantatīlakā

¹¹ There is a gap here the text should read thus —charīta līlay=Arundhatī prathām=apī tī kanyā
 cūsumatī yasō rundhatīm |

¹² Metre Pushpitagnī

² Read bhūvanripah

⁴ Metre Vāsantatīlakā

⁵ Metre Śīharinī

⁶ Metre Trīshṭībhī, Indrā rājā

¹⁰ Metre Pṛithvī

¹³ Metre Māhī

- 47 talān=arātin samiti nibatya sa Rāmarāja-vīrah | Bha-
 48 ratam=anu Bhagirath-ādi-rāja-pratibha-yaśāh prasāsāsa cha-
 49 kram=urvyāh | (||) [16*] ¹Vitāna-paṇipātim yasya vidyā-dhūrīnām na-
 50 khara-mukhara-vīnā-nāda-gitām nīsamya | anukalam=aya-
 51 m=āval-āmbu-bimb āpadāsād=amara-nagara śākhī lajja-
 52 yā majjat=iva | (||) [17*] ²Vyarājata Śrī-vaia-Vemkatādrirāja[h*] kshī-
 53 tau Lakshmana-chāru-mūrtih | jyā ghōsha-dūrikṛita-Māghanā-
 54 dah kurvan Sumitr āsaya-harsha-pōsham | (||) [18*] ³Trishu śrī-Ramga-
 kshma-
 55 parivridha-kumāīcshv=adhi-ranam vijity=āni-kshmaṇpān
 56 Tirumalamala⁴-mahārāja-nripatih | mah-anjah sū(sū)mmrā-
 57 jic sumatir=abhishikṛō nirupamō prasāstrarvīm⁵ saivām=a-
 58 pi trishu mūrtishv=iva Harh | (||) [19*] ⁶Yaśasvinām=agraśāsa
 59 jasya ya⁷ pattābhishēkō(kō) satī pāthiv-ēmdōh | dān-āmbu-pūrai-
 60 i=abhishichyamānā dēvi-padam bhūmi=iyam dadhāti | (||) [20*] ⁸Anam-
 61 tram tat-tanayāh pratīś=chakāsti hast-āpāṇa-dvi(dyū)-sā-
 62 kḥi | sī Vemgalāmbā-chua-punya-rāśi[s*] śrī-Ramgarāja[s*] śrī-
 63 ta bhāgadhīyāh | (||) [21*] ⁹Yathā-vidhī mahisur-ōttama-kṛit-ābhu-

Third plate first side

- 64 shēk-ōtsavē yadiyya kara-vāri-dō kanaka-vrīshṭi-dō
 65 sarvatah | yaśō-maya-taramgīnī dāśa-dig-amtāō jīm-
 66 bhatc satām p[r*]aśamitō=bhavat=kṛipānat-ōu-dēvānalah | (||) [22*] ¹⁰Ni-
 67 ty-āmrastā[n*] dīnapō sapatnān sambhūtya samīakshita-sorva lō-
 68 kō | śrī-Ramghu(ga)rāja-kshīpālākō=smimn pada[m*] Murārēh pūra-
 69 mam prapannē | (||) [23*] ¹¹Vidvat-tiāna-parastadas¹²=ind-anuja[s*] śrī-
 Vemgalāmbā-
 70 purā- | puny-ōtkarsha-phal ōdayas=Tirumala-śrī-dēva rāy-ā-
 71 tmabhūh | samitāna-dhū(dū)=iva sthitas=Sura-girau sāmnrājya-sim-
 72 hāsān | sarvām sūsti nayēna Vemkatapati-śrī-dēva-rāja[h*]
 73 kshāmām | (||) [24*] ¹³Yathā Raghu-kal-ōdvaha[s*] svayam=Arumdhātī-jāni-
 74 nī sv-gōtra gurunā sudhī-tilaka-Tātayāryyēna yah | ya-
 75 thā-vidhī yaśasvinā vrachit-ābhishēka[h*] kshanūd=vibhūdyā
 76 Yāvan-āsaiān=vijayatc prasāsan mahīm | (||) [25*] ¹⁴Śrī-Vemkatām-
 77 bā vā(va)ia-Rāglavāmbā | Pedōbamāmbā cha¹⁵ Pīnavōbamāmbā |
 78 mtyā samōtā iv śāktayō yam dōvyō=anrumddhamti pavī-
 79 tra śilīh | (||) [26*] ¹⁶Yasy=ātiprīthit-anjasau(sō) rana-mukhō sēnā bha-

¹ Metre Mīlmi

² Metre Trishubh Upajāti, pāda 1 being Upēndravajrā and 2-4 Indravajrā

³ Metre Śiṣṭa nī

⁴ Delete the second mala

⁵ Read prasāsty=vrīm.

⁶ Metre Trishubh Upajāti, pāda 1 being Upēndravajrā and 2-4 Indravajrā

⁷ Delete this syllable

⁸ Metre Trishubh Upajāti, pādas 1-2 being Upēndravajrā and 3-4 Indravajrā

⁹ Metre Pīlavī

¹⁰ Metre Trishubh Upajāti, pādas 1-3 being Indravajrā and 4 Upēndravajrā [The first quarter of the verse is not noticeable. I would suggest the reading nītvā nāstī=ādī arīpō — H-K S.]

¹¹ Metre Śārdūlavikṛīṭa

¹² Read -parāyanas=

¹³ Metre Pīlavī

¹⁴ Metre Trishubh Upajāti (pādas 1 and 3-4 Indravajrā, 2 Upēndravajrā)

¹⁵ This syllable is superfluous

¹⁶ Metre Śārdūlavikṛīṭa, the same in verse 27

- 80 tair=ndbhaṭa[^{s*}] a-āṭop-āhṛita-Saundhava-dvīpa-ghatā-sast¹-ātapa-
 81 tr-ādimah | nirvṛṇḍ Malukībharāma²-tanubhūṣ=samprāpya gō-
 82 ham mahar=mamda[^{s*}] sam(n) Mahamamda-śahur=ayatē s-ārth-ābhīdhā-
 83 m=anv-aham | (||) [27*] Yasmīn=amgada-nirviśṣham=akhlām=urvim bhu-
 84 jō bibhrati | prītāh pannaga-mamdal-ādhipa-kula-kshōni-

Third plate second side

- 85 bhrītō nirbharāh | yasmai bhū-valay-aika-dhūr-vaha-kalām=ā-
 86 śamsamānās=sadā sūvamtō vṛisha-sailatām³andhigatā[^{s*}] śri-
 87 Vemkatādr-iśvaram | (||) [28*] ³Vārāśi-gāmbhīrya-viśēsha-dhuryyaś=chaurāśi-du-
 88 rg ai[ka*]-vibhāla-varyyah | par-ūshṭa-dig-rāya manah-prakāma-bhayamkarah Śā-
 89 rṇgadhar-āmtaramgah | (||) [29*] ⁴Sāra-vira-ramayā samullasam=Āraviti-pu-
 90 ra-hāra-nāyakah | Kumdalīśvara mahā bhujā[^{s*}] śrayan mamdalika-
 91 dharaṇi-varāhatām | (||) [30*] ⁵Rājñām varō rana-mukha-Rāmabhadra iti śru-
 92 tah | varni(rni)ta-birudō nānā varna(rna)-śri mamdalika-gamda iti | (||) [31*]
⁶Ā-
 93 tiśya-gōtra-jānām=agrasarō bhūbhujām=ndūra-yaśāh | ati-
 94 biruda-turaka(ga)-dhaṭtō mati-guror=ā-Ratta-Magadha-mānya-padah | (||) [32*]
 95 Śāly-āri-niti-śālī Kalyānapur-ādhipah kalā-chaturah | Chā-
 96 likka-chakravartti māṇikka-mahā-kṛita-mahānyah | (||) [33*] Ēbi-
 97 ruda-Rāya-rāhuta-vīśy aika-bhujamga-biruda-bharita-śrih | ra-
 98 myatara-kirttir=Oddiya-rāya diśā-paṭta-biruda-ghō[shō*]na [||* 34*] ⁷An-
 99 shadhi-paty-upamāi(yi)ta gamdas=tōshana-rūpa-jit-āsama-lāmdah |
 100 bhāsha(sha)ge tappuva rāyara gamdah pōshana-nirbhara-bhū-nava-kham-
 101 dah | (||) [35*] ⁸Rājādhirāja birudō Rājarāja-sam-āmhātih⁹ | mūru
 102 rāyara gamd-āmkō Mēru-lamghī-yaśō-bharah | (||) [36*] Para dārēshu vi-
 103 mukhah para-rāya-bhayamkarah | śiṣṭa-samrakshana-parō dushta-
 104 śā[r*]dūla-mardauah | (||) [37*] Ar-ibha-gamda-bhērumdō Hari-bhakti-sudhā-
 105 nudhuh | ity-ādi-birudair=vamdi-tatyē nityam=abhishtutah | (||) [38*]

Fourth plate first side

- 106 Jaya jiv=śti vādinyā janit āmjali-bam-
 107 ddhayā | Kāmbō(bhō)ja-Bhōja-Kālmga-Karahāt-ādi-
 108 pāṛthivaih | pratihāra-padam prāptaih prastuta-stuti-ghō-
 109 shanah | (||) [39*] ¹⁰Sō=yam niti-jit-āri(di)-bhūpati-tatis=Sutrāma-śā-
 110 khi sudhi- | sārthānām bhujā-tējasā svavaśayam(n) Karnāta-si[m*]-
 111 hūsanam | ā Sētōr=api ch=ā-Himādri vimatān sa[m*]hṛitya
 112 sūsan mudā | sarv-ōrvim¹¹ prachakāsti Vemkatapati-śri dō-
 113 va rāy-āgranah || [40*] ¹²Vasu-ambara-bān-ēmdu-ganītō Śaka-va-
 114 tsarē | Vyaya-samvatsarē khyātē . Kārttikō māsi śōbhanō | (||) [41*]
 115 Pakshō valakshē punyāyām ¹³dvādassyū(syū)m cha mahā tithau | Svāmī-

¹ Read *sastr*² Metre Trishṭubh Upajāti (pādas 1 2 Indravajrā, 3 4 Upēndravajrā)³ Metre a half-Anushtubh followed by the first half of an Āryā⁴ Metre Giti, the same in verses 33 34⁵ Metre Slōka (Anushtubh), the same in verses 37 39⁶ The Vilāpāka grant has *āmhātih*⁷ The scribe by an error has written two vertical *mātrās*, instead of one, after the first *v*⁸ Metre Slōka (Anushtubh), the same in verses 42 61.⁹ Elsewhere spelt *Muli*^o¹⁰ Metre Rathōddhatā¹¹ Metre Dōdhaka¹² Metre Sardūlavikrīṭita¹³ Delete the *dayās*.

- 116 puṣhṭa[?] * nī tīnī Vemkatāśvara-sannidhan | (|) [42*] Śīmat-Kauśika-
 117 gōtīāya Rāma dhyaṇ-ōmnata-śrīyē | Kātyāyana-susūtrā-
 118 va sāvā(śva)t usavāya śālinē | (||) [43*] Khyaṭa-Śukla-Yajuś-śākh-ādhyē-
 119 1(yi)nāmi=avanitāt | bhāma-vāchasa-sāmmrāṇya²-Śrī-svayam-
 120 vāra gāminē | (|) [44*] Sarva-dhāma-rahasy-ātha-sāra-vijñāna-vē-
 121 dīnī | samgīta-sāhiti-pūva-saiva-vidyāka-bamdhavē | (||) [45*] Pu-
 122 sht īś-cha dīpāmdrīya mṛṣht-ānna-pratipādinē | ashtādaśa
 123 pūṇṇānām=abhiyāt ātha samānē | (||) [46*] Snōh-ābhishōkāt=saka-
 124 la dchīnām dīha-pāshānam | tann īc tātavāt=Sauri-vāsirē-
 125 shu yaśasvinē | (||) [47*] Paṇḍapākāra śilāya Parāśara-sam-ō(au)ja-
 126 c | agrī nripīnām vān-mātīād=śīvamādhā-vidhā(yi)nē | (||) [48*] Daśā-
 127 vāśāyāyāyā cha dhyaṇ śū(śu)ty-amā-gāminē | Kalimāli-
 128 śrī-Mahārājan-bhāta-paṇḍīya dhīmatē | (||) [49*] Vīram-bhat[t*]a-sudhīmdra-
 129 sya sūnavē dīpti bhānavē | Vemkatādrīśā³-bhaktīya Kṛṣṇam-

Fourth plate second side

- 130 bhāta-manishinē | (|) [50*] Śrī Chamdragiri-ījya-stham Pada-
 131 nādu-susīma-gam | prakhyāta-Gudaliśva[rā*]-māgāni-
 132 sthāna-śōbhita | (||) [51*] Vēlagampāti-prāchya stham Timmavarād=ā-
 133 gnēyākam | Ingali(lū)rōr=dakṣiṇa-stham Pōligrāma⁴ nairra(rri)tam | (||)
 [52*]
 134 Gamgalappūmḍi-vāyayam Pallagrāmās(t)=tadh(th)=ōttaram | prakhyāta-
 135 Vāgi[vī*]dōś=cha śānīm dīsam=āśritam | (||) [53*] Śrī-Vemkatamahā-
 136 rāyasamudra-patīnāmakam | Yampēdu⁵-mahā-grāmam grih-ā-
 137 rām-ōpasābhita | (||) [54*] Śrī-Chamdragiri-ījya-stham Vēl[g*]ampā-
 138 ti-susīma gam | Kalavālpūmḍi-prāchya-stham Mannavarā-
 139 d=āgnēyākam | (||) [55*] Vēlgampāti-ppa(pa)śchīma-stham Yārlapūmḍyād=u-
 140 dag-bhavam | Vemkatēmdramahārāyasamudr-āpāna-nāmakam |
 141 Battulappalli-nānāmam grāmam=āiāma śōbhita | (||) [56*] Sarva-mā-
 142 nyam chatus sīmī-sabita cha samanītatah midhi-nikshēpa-
 143 pāshāna-siddha-sādhyā-jal-ānvita | (||) [57*] Akṣhiṇy-āgāmī-
 144 sai(sam)yuktam yē(ō)ka-bhōjyam sa-bhūruham | vāpi-kūpa-tatākai-
 145 ś=cha kaśchih-āiāmaś=cha samyutam | (||) [58*] Putra-pautr-ādibhir=bbōjyam
 kra-
 146 mād=ā chandra-tārakam | dān-ādhamana-vikriti-yōgyam vi-
 147 nimay-ōchitam | (||) [59*] Paritah prayatai[s*] smgāhah purōhita-
 148 purōgamah | vīdhair=vibudhai[s*] śrāuta-pathikair=adhikar[r*] gi-
 149 iā | (||) [60*] Śrī Vīra-Vemkatapati-mahārāya-mahipati[h*] | sa-hi-
 150 ranya-pryōdhāi-pūrvakam dattavān=mudā || [61*] Śrī ||

Fifth plate

- 151 Śrī-Vemkatapatirāya-kṣhīpati-varyasya kīrti-
 152 dhīyasya | sūcanam=idam sudhī-jana-kavalaya chamdrasya bhū-

¹ [This is still the name of one of the sacred *tīrthas* on the Tirupati hill.—H K S] ² Read *sāmrājya-*

³ [The word *drīśā* as it stands does not give any sense. Perhaps the poet intended *drīśā*, thereby meaning that “(his) eyes were broad and his (his) wisdom reached the end of the *śruti* (also ear)”—H K S]

⁴ The scribe has written both a long and a short :

Unmetrical, probably we should read *grāmāch=cha*

⁵ Apparently a syllable, such as *śrī-*, has been omitted at the beginning of the line

⁶ Metre Giti, the same in verse 63.

- 153 mahāmdraśya | (||) [62*] Vemkatapatirāya-kṣhmāpa midṣā-vaal-slōl ā-
 154 n | Kṛishna-kavi[h*] Kāmakoṭissaram²=abhārit=Saṁlāpatēh pautiah | (') [63*]
³Vem-
 155 katēmdra-mahārāya-sāsanād=Vīra-ātmapah | śrīmad-Ganapa-
 156 yāchāryō vyālikhat=tāmra-sāsanam | (||) [64*] Dāna-pālanāyōr=madhyē
 157 dēuāch=chhrēyō=nupālanam | dānāt=svargam=avāpnōt. pālanād=a-
 158 chyutam padam | (||) Sva-dattā[d*] dvigunam puṇyam para-datt-ānupālaram
 159 para-datt-āpahārēna sva-dattam nishī(shpha)lam bhavāt | (||) Sva-dattām p-
 160 ra-dattām vā yō harēta vasumddhaiām | shashitū=vaishīva-sahasrā-
 161 m vishitā(shthā)yām jāyatē kri(kri)mih | (||) Ek=eva bhaginī lōkō sa-
 162 rvēshām=eva bhābhujām | na bhōjyā na kārā-grāhyā vipra-dittē
 163 vasumddhaiā | (||) ⁴Sāmānyō=yam dharmā-sctū[i*] nripānā n kāl
 164 kālē pālanīyō bhavadbhīh | sarvān=ūtān bhāvīnah
 165 ppā(pā)rtivēmdrān bhāyō bhāyō yāchatē Rāmachandiah || Śrī ||
 166 Śrī-Vemkaṭṣa⁵

B—OF ŚAKA 1535

This record is engraved on five well preserved copper plates, similar in shape and in the character of the alphabet to A, and with a similar ring and seal. Their maximum height is 9 $\frac{1}{8}$ ", and their width 6 $\frac{3}{8}$ ". The size of the letters is about $\frac{1}{4}$ " —The language is Sanskrit and metrical throughout. Vv 1-38, with the exception of v 28 are all found in A, and hence the language need not detain us, but we may note a sprinkling of Tamil words in the subsequent verses, viz *nādu*, 'county' (l 103), *puttu*, a local group of villages (ib), *kāṭṭu* 'brook' (l 134), *kōṇi*, 'share in an estate' (l 134, etc), and *im* (l 134), *ṭuṭṭu* 'square foot' (l 137), besides proper names.

The document refers itself to the reign of Venkatapati I, and vv 3-38 consist of a panegyric upon him and his ancestors, while the remaining verses record the grant of a village to a number of Brāhmanas (see the table on pp 225-237). As 37 of the first 38 stanzas are contained with little variation in A, it is needless to reprint them here. Vv 1-16 of A correspond to vv 1-16 of B, vv 18-22 of A to vv 17-21 of B, vv 24-25 of A to vv 22-23 of B, v 26 of A to v 24 of B, but with the difference that B gives the names of the queens as *Vonkatāmbā*, *Peḍōbamāmbā*, *Kṛishnamāmbā*, and *Kondemāmbā*⁷, vv 27-28 of A to vv 25-26 of B, v 30 of A to v 27 of B, and vv 31-40 of A to vv 29-38 of B. V 28 of B is not found in A, and is as follows: *Vēṅga-tribhuvānī-malla[h*] Samkhya-kelūti-kal-Ārjunah | Uṅgōla-sūratīrṇō Hārī-gōcharamānasah |* (ll 77-78), on this see above, vol IV, p 270.

The composer of the verses subsequent to the *prasasti* was Chidambara-kavi, the nephew or Sivasūrya-kavi (l 160), and the engraver was Kāmāyachārya, son of Ganapaya and younger brother of Vīraṇa (l 161). On the latter's family see above, vol III, p 237.

The date is given as Śaka 1535, Pramādīcha, Śrāvana, the twelfth of the bright fortnight, a *mahā-tithi*. On this Mr Sewell has kindly sent me the following remarks: "Śaka 1535 expired was Pramādīn ('Pramādīcha' is a common South-Indian error in naming this year),⁸ i.e. A.D. 1613-14. The date was, so far as can be gathered, 18 July, 1613,

¹ Corrupt perhaps we should read *kṣh nāpati nirdṣṭāna sāsana ślōkān*

² Corrupt apparently we should read *Kāmakoṭi putra*, see sup, p 225

³ Metre: Ślōka (Anushtubh), the same in the next four verses

⁴ V. 11, 12, 13

⁵ Written in large Telugu characters

⁶ [The frequency of occurrence in Tamil inscriptions for a 'sub channel' of irrigation *ṭuṭṭu* is literally 'a river (flowing) from an orifice'. *Kāṭṭu* may here stand for the measure of land, i.e. 'the *ṭuṭṭu* of *Kāṭṭu*'.]

⁷ V 24 of B runs thus: *Śrī Vemkaṭṣāmbā eka Peḍōbamāmbā śrī-Kṛishnamāmbā eka Kondemāmbā bhāgyēnā dē-ya mī dharmānā śrī-ṭuṭṭu yān* (ll 11-14). A (v 28) gives the names as *Vemkaṭṣāmbā*, *Rāghavāmbā*, *Peḍōbamāmbā*, and *Pindavāmbāmbā*.

⁸ See above, vol III, p 255 n

- 107 dīśi sthitam | Dhārāpadavidu grāmād=īśāna-harid-āśrayam | (||) [45*]
Kṛṣṇamja-
108 masamudra-srī pratīnāmā samanvitam | grāma-ratnam Kātrapādi-China-
109 timmāpur ābhīdham || [46*] Sarva mānyam chatu[s*]-simā-sahitam cha
sam(sa)mamatah |
110 nidhi-n[ī*]kshēpa-pāshāna siddha-sādhyā-jal-ānvitam | (||) [47*] Akshun-āgāmī-
sa[m*]ju-
111 ktam gana bhōjyam sa bhūnuham | vāpi-kūpa-tatākāś=cha kachchh āramāś-
cha svayn-
112 tam¹ | (||) [48*] Putra-pantr-ādibhir=bhōjyam kāmād=ā chamdra-tārakam |
dān ādhamana-vikṛiti-
113 yōgyam vimamāy-ōchitam | (||) [49*] Paritah prayata[s*] snigdhaih puiṣṭha-
puiṣṭgamah |

*Fourth plate *first side*

- 114 vividhair=vibudhai[s*] śrauta pathikair=adhikair=girā ||[*] [50*] Śrī-Vi[ra*]-
Venkata-
115 pati mahārāya mahīpatih | sa huanya-paṣṭhāi-pūrvakam
116 dattaiśu=madā || [51*] Śrī || Vṛttimamto=tra likhyamto viprā vādānta-
pāragūh. |
117 atr=auka vṛttimān=ardha-vapushā purusho grihi | (||) [52*] Urasā griha-
mēdhi cha pura
118 shō=tr=auka-vṛttimān | vādānta-mukharē grāmō vēda-vṛttir=ih=aukākā | (||)
[53*] Āpastam
119 bō Yājushikah Śrīvats āvaya-bhāshanam | vṛtti-trayam Gōnapal[l*]y=Appā-
bhatṭa²
120 m=ih=āśnūt | (||) [54*] Śīmān Mūrāsahūyō=Yyā-dikshito Viśvanāthayah |
tad-vamś[ā*]-
121 s=tatra yē tē=tra prithak(g)=ēkaika-bhāginah | (||) [55*] Tad-vamśa jō
[Ti*] ruputir³=Annā(ṇṇō)=py=atr=ārdha-vṛttimā-
122 n | Ātrōya-gōtr ābharanam Kṛi(Kṛi)shūyā[s*] Śrīnivāsayah | Nāgāyō=pi cha
yē tē=tra prī-
123 tha[g=ō*]kaika bhāginah | (||) [56*] Śrīnāmas=Tirumalayō Lōkam bhattō=pi
tē trayah | tad-vamśa-
124 jā[s*] svayam t=tra dvō dvō vṛtti[m*] prithak prithak | (||) [57*]
Ēk-ārdha-vṛttimān=atra Samkaras=ta-
125 t-kulō bhavah | ētat-kaniyān=Kōnappō=py=asminn=ōk-ārdha vṛttimān | (||) [58*]
Yallāvadhā-
126 nī Malyāla-Raghunātha-Ganēśvarāh | Harī(rī)ti-vamśi jā yē tē prithak(g)=ēkaika-
127 bhāginah | (||) [59*] Kaumīdīya gōtri-jānūmas⁴=Tīmā-Nāgāya-Vallabhāh |
Samkarō Nara-
128 sās=ch=aitē grāmō=tr=aukaika-bhāginah | (||) [60*] Tad-gōtrās=Challa Nāissō
bhāga-dvayam=ih=āśnu-

¹ Read *amyutam*

² The reading of this name is uncertain, as the compound letter which I read as *pp* is scored through in order to make some correction, the metric may be emended by reading *Gōnapalliy=* For *ōbhāṭṭam* read *bhāṭṭa*

³ A syllable is wanting, probably *Ti*.

⁴ Read *gōtra janmānas=*

- 129 tē | Bhāradvājō-pi Vcdānttam Vemkatādr̥=dr̥i vṛttimān | (||) [61*] Tad-
gōtra-jā Rāma-Vom-
130 katādry-Ahō[ba*]ṛ Rāghavāh | yō(ē)kaika-bhāgino-mi tad-gōtra-jā Chakravarty-
api | (||) [62*]
131 Tiruvemgalayō-py-atr=atr̥i vṛttimān tu chatuṣṭayam | Appa-Komdō-tra tad-
vam
132 si(s̄i) vṛttim=ckām=ih=āśnūtē | (||) [63*] Atr=ārdha vṛttimān Sonnavannō=tr̥i-
vamśa-sam-
133 bhavah | Akāragannū=apy=ardha-vṛttimān tat-kul-ōdbhavah | (||) [64*] Deva-
Lakṣmanā-
134 kannaṛu-piāchi(chyam) samdūch=cha dāśhinam | prathamam kām=ckām ch=
ōbhaya samdū-
135 ch=cha dāśhinam | (||) [65*] Ardha-ā(ō)ttaram kām=api punah Śittiri-
dāśhina[m*] | Pīdā-
136 ri dōvā bhavanād=nttar c̄sāna dik-sthātān | (||) [66*] Dvāvimā[ti*] samkhyayā
yuktī-
137 n asyair=ādhyaṇ kul-vrajān | yō(ē)tad-ardha-vṛtti yōgyān pūjā ārama-

Fourth plate second side

- 138 gr̥i idhmān | (||) [67*] Sv̄r̥thya-bhōdān-atra viprah carvatr-āpi yath-ānśa-
139 kām, Āpasambā Yājushikah Bhāradvāja-kul-ōdbhavah | (||) [68*] Śrautī-
Nam
140 di somayājī-śekhara[s*] svayam=āśnūtē | Kāsyā(-yā)pā Vēl[ā*]mū[r*]-Kṛishna-
Suvā-Vom-
141 katra-Lakṣmanāh | (||) [69*] Yē(ē)kaika bhāgino Virabhadro=py=atr=auka-
vṛttimān | s ā-
142 idha dvīlam Pāsupala-Vemkatādr̥[s*] samāśnūtē | (||) [70*] Yē(ē)tad-gōtrō=py=
An[n*]is=s-ārdha-vṛttī-
143 r=Vājo-m̄yākah | bhokt[=ai*]tad-gōtra-jō yajvā Vemkatō tr=auka-vṛttimān |
(||) [71*] Vā-
144 si(n)kthō Lakṣmanō Bokkasam-Śēshas=tat-kul-ōdbhavah | yō(ē)kaika vṛtti-
māntu tu Kā-
145 -yā(śvā)u-ānvaya-sambhavah | (||) [72*] Atr=auka-vṛttimān=Amrapalli-Māchana-
dikshitah | Śi-
146 sula-vamsa-jah Kṛishnaś-Śāthamarshana gōtra-bhāh | (||) [73*] Atr=auka-vṛttimān
Pārā
147 saiyō Lakṣmanā-pāmditah | Gārgyas=Śarv-āvadhūy=cka vṛttimān Haṇi pāmdī-
148 tahi | (||) [74*] Mandgalayō-yō=tr=r=auka-vṛttim=vyatō Sūrapō dvijah |
Vīśvāmīto dvikam tv=atr̥i
149 piāpnōty=ctat-kul-ōdbhavah | (||) [75*] Bhamdūram-Nāruappūryyah bhajatē
vṛttim=ckakām | Vā-
150 dhivāśi-kula-sambhūto yajvā Kadiri-nāmakah | (||) [76*] Atr=auka-vṛttim=vyatō
Kausi(s̄i)-
151 k-ānvaya-vardhanah | Nakshatrāla-kulō jātō Vemkatādry-ī(a)bhūdhō budhah | (||)
[77*] Yē(ē)ta-

¹ Read *śrāṣṭya*, meaning "landed property", cf C P Brown's *Three Treatises on Mirasi Right*, p 96, note

- 152 d-gōtro Vemkatādrī-Namār=Kṛṣṇayō=pi cha¹ | Rām-āvadhēni tad-gōtra yē(ē)ta
yē(ē)kai-
153 ka-bhāginah | (||) [78*] Sā[m*]dīya gōtra sambhūtō yajvā Yajñōsava(śva)ras=
tathā | Garimā-
154 l-Vemkatādrīs=cha yē(ē)ta yē(ē)kaika-bhāginah | (||) [79*] Pamgulūr-
Nārāyaṇākhyah Kāsi(śi)-
155 Timmaya-nāmakau | yē(ē)kaika-bhāgināv=ētan grāmē=smin sūri-rājite || [80*]

Fifth plate

- 156 Śrī-Vemkatapatirūya-kṣhīpati-vargyasya kirtti-dhuryya-
157 sya | śāsanam=idam sūdhī jara kuvalaya chamdrasya bhū-mahēmdra-
158 sya || [81*] Śrī³ Vemka[ta*]patirūya-girā Śivasūrya-kavimdra-bhāginēyata-
159 yā | kalit-ōnnati[s*] Chudambara-kavir=avadat=tāmra-śāsana-ślōkān | (||) [82*]
160 Śrī-Vemkatapatirūya-kṣhmāpa tī(nī)dēśēna Kāmāyāchāryyah | Ganapa-
161 ya-tanayaś=śāsanam=alikhad=idam Viran-ānūjas=tāmram | (||) [83*] ⁴Dāna pāla-
162 nāyōr=madhyē dānāt=srōyō⁵=nupālanam | dānāt=svargam=avāpnōti pālanā-
163 d=achyutam padam | (||) Sva-dattā[d*] dvigunam punyam para-datt-ānupālanam
para da-
164 tt-āpahārūna sva-dattam nishphalam bhavēt | (||) Sva-dattām para-dattām vā yō ha-
165 rēta vasumdhārām | shashtir=varsha-sahasrāni vishthāyām jāyatō kri(kri)mih |
(||) Yē(ē)-
166 k-aiva bhāginī lōkē sarvōshām=ēva bhūbhujām | na bhōjyā na kara grāhyā
167 vipra-dattā vasumdhārā | (||) ⁶Sāmānyō=yam dharma-sētum(r) nripānām kālō kālō
pāla-
168 niyō bhavadbhūh | sarvān=ētan bhāvīnah pāthivōmdrān bhūyō bhūyō yāchatō
169 Rāmachandrah || Śrī ||
170 Śrī-Vemkatāsa⁷

LIST OF DONEES IN THE SECOND GRANT.

Line	Donee's Personal Name	Family, Local Name, or Title	Gōtra	Sūtra	Shares
119	Appā bhatta	Gōnapalli	Śrīvatsa	Āpastamba	3
120	Mārgasahāya		"		1
"	Ayyā-dikshita		"		1
"	Vīśvanāthaya		"		1
121	Anna	[Tī]ruputūr	"	"	1
122	Krishṇaya		Ātrīya		1
"	Śrīnivasaya		"		1
"	Nāgaya		"		1

¹ This line as it stands is a syllable short, and may be emended by reading *Nayinār*

² Metro Giti The same in verses 82 83

³ This syllable is *extra metrum*

⁴ Metro Ślōka (Anushtubh), the same in the next 3 verses

⁵ Read *dānāch=chhryō-*

⁶ Metro Sālinī

⁷ Written in large Telugu letters

LIST OF DONEES IN THE SECOND GRANT—continued

Line	Donee's Personal Name	Family Total Share of Share	Given	Received	Share
123	Śrīrāma		Āśvīya		2
"	Tirumalaya		"		2
"	Lakṣmībhāgā		"		2
124	Śankara		"		12
125	Kōṇappa		"		12
"	Yallānāthācin		Narāya		1
126	Malyāla		"		1
"	Rāghunātha		"		1
"	Gaṇḍarāma		"		1
127	Tiruma		Kaṇḍarāya		1
"	Nāgaya		"		1
"	Vallabha		"		1
"	Śankara		"		1
"	Naraya		"		1
128	Challa-Naraya		"		2
129	Venkaṭādiri	Vēṭṭā-tam	Pāṇḍarāya		2
"	Rāma	"	"		1
"	Venkaṭādiri	"	"		1
130	Abbāla	"	"		1
"	Rāghava	"	"		1
"	Chakravartin	"	"		1
131	Tiruveṅkaṭaya	"	"		4
"	Appa-Konda	"	"		1
132	Sonnavaṇṇa	"	"		1
133	Alāraganī	"	"		1
139	Nandi sōmajāyin	"	"	Āpastamba	2½
140	Kṛishṇa	Vēṭṭā[mū[r*]]	Kāśyapa		1
"	Sarva	"	"		1
"	Venkaṭa	"	"		1
"	Lakṣmana	"	"		1
141	Virabhadra	"	"		1

¹ [This assignment of 2½ shares is not specified in the inscription—H. A. S.]

LIST OF DONEES IN THE SECOND GRANT—*concl'd*

Line	Donee's Personal Name	Family, Local Name, or Title	Gōtra	Sūtra	Shares
142	Venkatādrī ...	Pasupnā	Kāśyapa		2½
"	Anna . . .	"	"	"	1½
143	Venkata yajvan .	... .	"	"	1
144	Lakshmana	"	Vāsiṣṭha	"	1
"	Śeṣha . . .	Bokkasam	"	... .	1
145	Māchana dikṣita ...	Amrapalli	Kāśyapa	"	1
146	Kṛṣṇa	Śrīśaila	Śāthakōpa	"	1
147	Lakshmana-pandita ...		Pārāśarya	..	1
"	Sarvāvadhānī ,	. .	Gārgya	"	1
"	Harī pandita . .	. .	Mandgalya	"	1
148	Sūrapa	"	Vjśvāmītra	"	2
149	Nāranappārya .	Bhandāram	"	...	1
150	Kadiri yajvan . .	"	Vādhryāśa	"	1
151	Venkatādrī . . .	Nakṣatrāla	Kausika	... .	1
152	Venkatādrī Nāyīnār . . .	"	"	"	1
"	Kṛṣṇnaya . . .	"	"	"	1
"	Rāmāvadhānī ...	"	"	"	1
153	Yajūśvara yajvan .		Śāndilya	"	1
154	Venkatādrī .	Garimella	"	... .	1
"	Nārāyaṇa	Pangulūr	... .	"	1
"	Kāśī	"	"	"	1
155	Timmaya . . .	"	"	"	1

No. 23—VEMAVARAM GRANT OF ALLAYA-VEMA REDDI SAKA 1356

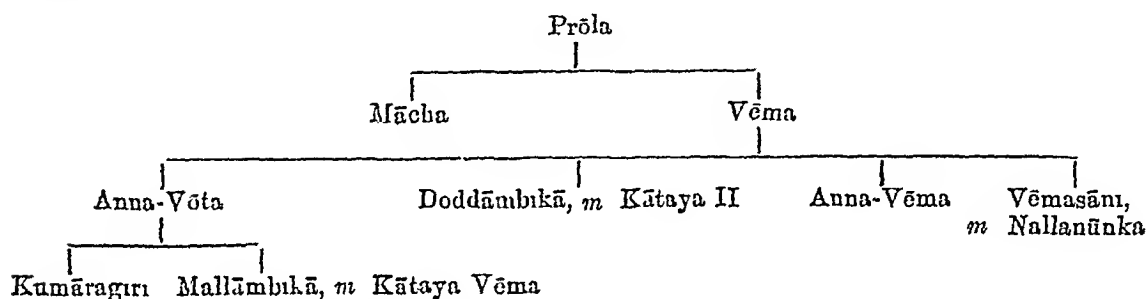
By LIONEL D. BARNETT

This grant was presented by Sir Walter Elliot in 1887 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and Manuscripts, with the register-number "Indian Charters 26". A slip of paper pasted on the back, which gives an abstract of the contents and other notes, states that "it was received from Rajah-mundry. It is unknown from whom received." It comprises eight copper plates, about 9½" in width and 5½" in height, they are very well preserved, except that nos 5 and 6 are slightly cracked on the left side. They are held together by a stout ring, which has been cut, there is no seal. They are numbered on the second face of each.—The character is good.

Telugu, of a type usual in the period, the letters vary between $\frac{1}{16}$ " and $\frac{1}{4}$ "—The language is Sanskrit (all verse) in ll 1-167, ll 168-228 contain a prose Telugu specification of the bounds of the village granted, then comes the Sanskrit conclusion in ll 228-237 (all verse, except a morsel of prose in ll 228-229), with a Telugu subscription on l. 238. The Sanskrit presents no special features of interest, we may note the use of *cha* with omission of a second *cha* (l 14), and the *vā samuchchayē* (l 237). The Telugu on the other hand is quite interesting. It is a loose colloquial, and shews most of the features of orthography noticed above, vol V, p 54. The *ara-sunna* is never used, we have only the *nundu-sunna*, and after the latter, when it comes after a short vowel, consonants are usually doubled in ll 168-187. In this connection we may note the spelling of *dāmkā* (ll 199, 223), *kāmpulu* (l 224), *mīmdam* (l 193), *mrōmdhug* (l 186, but *mrōlug* on l 220, the modern form is *mōduga*), and *rām-gānu*, passim. Occasionally *dh* is written for *d*, e.g. in *āyidhu* (l 184), *dhari* (ll 160, 221, 226), *mrōmdhug* (vide supra). For the modern *s* we find *s* in *kalasi* (l 202), *galasina* (l 227), *sēnu* (ll 203, 206, 209-212, 217, 227) besides occasional mistakes such as *śima* (l 168). A consonant following an *r* is usually doubled in ll 168-187. Initial *u* alternates with *vu*, e.g. *chumta unnadi*, l 196, by *chumta unnadi*, l 193. Final *sunna* alternates with *-mu* and *-nu* e.g. *bolamu lōpalanu*, l 183, beside *bolam-l*, l 178, and *-gām*, l 202, beside *-gānu* elsewhere. There is elision of *a* in *nam-gān(v)* in ll 183, 189, beside *anam-gānu* on ll 175, 178. Of some lexical interest are *gōva*, l 189 (? connected with Tamil *kōvai*), *gundāmu*, l 223 (i.e. *gundamu*=pit?), *kadamu*, ll 207 f, 220 ('*kadamba-tree*'?), *kulayu* and *galayu*, ll 202, 207 ('*join*'?), *lanamu*, l 214 ('*threshing-floor*'?), *kapa*, l 194 (a kind of tree), *kōta*, ll 207 f ('*clump*'), *pāde*, ll 175, 178, 183, 189 (apparently=Kann. *pāde*, '*waste land*'?).

The record refers itself to the reign of Allaya-Vēma Reddī (i.e. Vēma, the son of Allaya) of Rājahmundry, and adds a little to the sum of information derived from the grants and inscriptions of this dynasty and of the parent house of Kondavidu (see *E I* above, vol III, pp 59, 286, vol IV, pp 318, 328-330, vol V, p 53, vol VIII, p 9, vol XI, p 313). It opens with addresses to Vishnu in his Boar-incarnation (v 1), to Ganēśa (v 2), and to Śiva's crescent (v 3), and goes on to glorify the donor's ancestry. There was a famous Śādia family styled the Panta-kula (v 4), in which was born the generous and glorious king Dodda, of the Polvōla gōtra (v 5). His sons were Anna-Vrōla, Kōtaya, and Allaya, or Allāda (v 6). Though the youngest, Allaya was the most important (v 7). He conquered Alpakhāna, made an alliance with the Gajapati who was the lord of Karnāta, defeated Kōmatī Vēma at Rāmēśvaram, and established a powerful kingdom (v 8). His queen was Vēmāmbikā, daughter of the Chōda king Bhīma (v 9), and their offspring were Vēma, Virabhadra (or Vira), Dodda, and Anna (v 10). Vēma and Vira were very glorious (vv 11, 12), and established their capital at Rājahmundry (v 13). Vēma's reign is most brilliant (vv 14-16): he has remitted taxes on the estates of gods and Brāhmins, performed many *gō-sahasra* ceremonies in Dākshārāma, conquered the kings of the Sapta-mādiya, overran Kalinga, and set up columns of victory at Sindhādri and Purushōttama (v 17); he inspires terror in neighbouring kingdoms (v 18). He has given a bell weighing 12,000 *palikās* to the temple of the god Mārkaṇḍēyēśvara (Śiva), who has established him in his sovereignty (vv 19, 20). His brother Vira is also very glorious (v 21). Vēma has married Hariharāmbā, a daughter of Kātaya, the son of the elder Kātaya's son Vēma, her mother was a daughter of Harihara, the lord of the Four Oceans (v 22). Vira has married Anitallī, daughter of the elder Kātaya's son Vēma (v 23). Then begin the details of the grant, by which the village of Allāda-Reddī-Vēmavaram was founded by the fusion of two villages, Vodurupāka and Pinamahēndrāda (vv 24-30), and granted to a number of Brāhmins who are specified (vv 31-114). The bounds of the estate are then specified in Telugu (ll 168-228). After four commonitory verses (ll 228-234), we learn that the composer was Sarasvatī-bhatta, of the Śrīvatsa gōtra (ll 234-236).

Most of the above historical data have already been discussed in this journal, but some of them may be recalled here. As regards the internal relations of the Reddi family, we find (see above, vol IV, p 319 ff) that Vēma, son of Piola, of Kondavidu, was the father of Anna Vōta, Doddāmbikā, Anna-Vēma, and Vēmasāni. Anna-Vōta is mentioned in our record as having made a certain grant of land (l 163). Doddāmbikā married Kātaya II Vēmasāni, who married Nallanūka, and for whose spiritual benefit her brother Anna-Vēma granted the village of Nadupūru in Śaka 1296 (see above, vol III, p 286 ff), is probably the Vēmasānakka after whom the village of Doddavaram, so frequently mentioned in our record (l 168, etc), received its name. Anna-Vōta had a son, Kumāragiri, in whose reign the Rājahmundry branch of the family set itself up under Vēma, son of Kātaya, and a daughter, Mallāmbikā, who married Kātaya Vēma, the son of Kātaya II and her aunt Doddāmbikā. Kōmatī Vēma, who is said in v 8 of our record to have been defeated by Allaya of Rājahmundry, is apparently Peda Kōmatī Vēma, the successor of Kumāragiri and grandson of Vēma's elder brother Mācha (Śaka 1310 37, see above, vol VIII, p 13).



We may take other references *seriatim*. Alpakhāna seems to be Alp Khān, better known as Hōshang Ghōrī, who succeeded his father Dilāwar Khān in 1405 as Sultān of Mālwa, and reigned until 1434¹. The "kings of the Sapta-mādiya" have not yet been identified, see above, vol V, pp 55, 56, n 1². The temple of Mārkaṇḍēśvara is in Rājahmundry, and seems to have been specially patronised by the Reddi family of that town (cf Sewell, *List of Antiquarian Remains in the Presidency of Madras*, vol I, p 22). Harihara, the "lord of the Four Oceans," is probably Harihara I of Vijayanagar.

The details of the date are Śaka 1356, the cyclic year Ānanda, the *darsa-tithi*, or lunar day on which the new moon was first visible, of Jyaishta, Monday, an eclipse of the sun. Mr B. Sewell has kindly examined these data for me, and informs me that they work out to Monday, 7 June, A.D. 1434, when there was an important total eclipse of the sun, recorded in Schram's Table A of the *Indian Calendar*, p 124.

The geographical references in our record are many. The first point calling for notice is the location of the village conveyed by it, Allāda-Reddi-Vēmaṣaram, or more briefly Vēmaṣaram, which had been created by uniting Vedurupāka and Pinamahēndrāda (v 25). The name Vēmaṣaram is quite common, but of this particular village no trace survives on any record. Nevertheless we can locate it fairly closely, chiefly by reference to the Tulyabhāgā (°bhāga in Telugu), on the southern bank of which it was situated (l 163, etc) and by the statement in v 30 that it was situated between Sapta-Gōḍāvara and Tulyabhāgā the

¹ See S. Lane Poole, *British Museum Coin Catalogues: Muhammadan States*, 114, intr. lxxi; Elliot *History of India*, vol IV, pp 41, 60, 79, etc. An inscription of Samvat 1431, Saka 1346, in *Journ. As. Soc. Bengal*, vol 52, pt 1, p 70 ff, speaks of a Ghōrī prince *Ālammaka* (so the text) or *Ālambhaka* (so the editor) as reigning in Mandapapura, i.e. Mandu, perhaps he is the same person, but the reading there needs scrutiny.

² The etymology there suggested does not convince me, I incline to think that the phrase means 'Seven Benāms' (cf Telugu *mādemu*).

former of which is a tank at Drākshārāma. Now the Tulyabhāgā is one of the main channels leading off from the lower Gōdāvarī. According to H. Morris, *A Descriptive and Historical Account of the Godavery District* (1878), p. 142, it "seems to have been originally a natural hollow, of which advantage was taken to form the bed of an irrigating channel by cutting a head to it from the river, and throwing earthen banks across it at various places to raise the water to the necessary height for commanding the adjacent country. It led off from the intended main feeder about a mile below the head-sluice [of the great dam of the Gōdāvarī], and conveyed water to the Kāpavaram, Bikkavōlu, and Rāmachandrapuram taluks, terminating in the salt-water creek which flows in from the sea near Cocanada." The map appended to the *Account* shews that it leads off from the Gōdāvarī a short distance south of Daulēśvarām ("Dowlāishweram" of the old maps), and runs more or less eastwards until it comes a little to the east of Anaparti, from which it proceeds E S E. Hence we know that Vēmavaram must have lain in the Rāmachandrapuram *tāluka* of the Gōdāvarī District, and here we can trace some of the villages mentioned in our record as adjoining it. Pasulapūni (l. 201) is Pasalapūdi, 2 miles W N W of the town of Rāmachandrapuram, Sōmēśvarām (l. 203) is some 4 miles N W from the same, Pemdalapāka (ll. 224, 228), now Pandalapāka, is about 3 miles S W from Bikkavōlu. Hence we may infer with tolerable certainty that Vēmavaram lay a few miles N or N N W from Rāmachandrapuram town. It is possible, to say the least, that soon after its foundation it dissolved back into the two elements of which it was composed, for there still exists a village of Vedurupāka some 4½ miles N N W from Rāmachandrapuram, and some 8 miles N W from the same town is the village of Mahēndravāda, which seems to be connected with the Pinamahēndrāda of our record. Of the other places recorded as adjoining Vēmavaram—Vēmasānakka-Doḍḍavaram (l. 168, etc.), Vēlchūru (l. 191 f.), Tallavaram (ll. 191, 196, 199), Tollimti (l. 177), Nolla (ll. 206, 209), and Ana-Prōlā-Reddi-Komara-giripuram (ll. 211 f., 214)—I can find no trace.

V. 8 mentions Rāmēśvarām as the site of a battle between Allaya and Kōmatī Vēma; this is perhaps Rāmēśvarām in the Gōdāvarī District. In v. 17 we are told that Vēma performed many *gō sahasra* rites in Dākshārāma; this is the correct spelling for the name now pronounced Drākshārāma¹ ("Dracharam" in the old maps), a well-known place lying 4 miles S S E from Rāmachandrapuram town (see *Ind. Ant.*, vol. XIX, p. 424, and Sewell's *List of the Antiquarian Remains in the Presidency of Madras*, vol. I, p. 25). Simhādri (v. 17) is usually known as Simhāchalam, it is a hill in the District and *Tahsil* of Vizagapatnam, where there is a famous temple dedicated to the lion-incarnation of Vishnu. Purushōttama (ib.) is Parī in Orissa.

TEXT²

First plate first side

- 1 ³Lakshmiṁ pakṣmalitām tanōtu bhavatām Lakshmi-patis=samtatam kēli-kōla-
tanus=sama-
- 2 stv-jagatām rakṣhā-vidhan dakṣiṇah | sn̄ch ādrām dharanīm nij-aika-ramanīm
karttūm 1 isā-
- 3 d=ndvahan tat-samslēsha-kutāhalāt=pulakitō ya[s*] stabdha-rōm=ābhavat || [1*]
⁴Asta mahō-

¹ This is an instance of the common tendency in Telugu to insert the letter *r* after a consonant.

² From the plates.

³ Metre Sīdu-vikrīḍita. The verse is preceded by the *śankha* symbol.

⁴ Metre Giti.

- 4 hasti-mukham svasti-karam vas=samasta-jani-hētuh | yat-kata-ratad-ali-mālā vilasa-
 5 ti Hari-nīla-hāra-sama-lakshmih || [2*] ¹Kalā-patēs=tām kalayāmī bālām kalām
 kalamkē-
 6 na vibhūmna-rūpām | yad-amtara-syamdi-sudh-ārdra-maulir=Mrityumjayah pita-
 vishah
 7 Śivō=bbhūt || [3*] ²Asti prasasta-mahimā Purushah purūas=tasya kramān=
 mukha-bhu-j-ōru-
 8 padād=abhūvan | varnuā dvija-prabhritayah pada-padma-jānām vamāśēshv=abhūj=ja-
 9 gati Pamta-kulam prasastam || [4*] ³Tatr=āsiu=mahitō mahipa-talakō
 mānyas=satā-
 10 m=umustas=tyāgi Dodda-mahipatīhs(tas) sukritavān Polvōla-gōtr-āgrapīh | dānair=
 yya-
 11 sya vinirjitō mati-yutais=sāmyāya kalpa-drumō maunī valkala-samvritah sura-ga-
 12 nam bhaktyā bhajaty=ūdaīāt || [5*] ⁴Śriy-Amnna-Vrōla-prabhu-Kōtay-Ālla-
 bhūmīśvarās=ta-
 13 sya sutāh prasūtāh | satyēna sat[t*]vēna jayēna Dharma-tanūja-Bhīm-Ārjuna-
 tulya-rū-
 14 pāh || [6*] ⁵Tēshām kanishthō=pi cha janman=ābhū[j*] jyēsthō gunair=Alla-
 dharātālōmdrah | chamdiō=py=a-
 15 dōshākaratām=upētas=sauṃyō=pi bhū-namdanatām prapamnnah || [7*] ⁶Jitv=
 āualpa-vikalpa-
 16 kalpita-balam tam ch=Ālpakhānam ranō mitrikṛitya samāgatam Gajapatim
 Karnāta-

First plate second side

- 17 bhūpam cha tam | hatvā Kōmati-Vēma-sainya-nikaram bhūyō=pi Rāmēśvarē
 prājyam Rāja-
 18 mahēmdra-rāyam=akarōd=Allāda-bh[ī][mī*]śvarah || [8*] ⁷Śach=iva Śakrasya
 Śiv=ēva Śambhōh Padm=ēva sū
 19 Padma-vilōchanasya | Vēmāmbhū(bi)kā Chōda-kul-ū[m*]du-Bhima bhūp-ātma-j=
 ābhūn=mahit=āsyā jā-
 20 yā || [9*] ⁸Śri Vēma-bhūmīśvara-Virabhadra-bhūnātha-Dodda-kshītīp Āmna-
 bhūpāh | Allāda-
 21 Saurēr=abhavan kumārās=tasyām yathā Pan[k*]tirathasya putrāh || [10*]
⁹Vēma kshamā-nāyaka-
 22 Vira-bhūpau tēshām prabhūtau nitarām=abhūtām | yathā varau Pan[k*]tirath-
 ātmajānām
 23 gunōnatau Rāghava-Lakshmanau tau || [11*] ¹⁰Taruna-sarasī āsyau tāv=
 abhūtām prasasyau sa-
 24 kala-nripa-varēnyau saj-janānām śaranyau | iavi-himakara kalyau Rāma-
 25 Saumitri-tulyau rana-śirasī vibhāngau rāja-vēśyā bhujāngau || [12*] ¹¹Rājñōs=
 ta-

¹ Metre Trishtubh Upajāti, pādas 1-3 being Upēndravajrā and 4 Indravajrā

² Metre Vasantatilakā

³ Metre Śārdūlavikrīḍita

⁴ Metre Trishtubh Upajāti, pādas 1 and 4 being Upēndravajrā and 2 and 3 Indravajrā

⁵ Metre Trishtubh, of the Indravajrā order throughout

⁶ Metre Śārdūlavikrīḍita

⁷ Metre Trishtubh Upajāti, pāda 1 being Upēndravajrā and 2 4 Indravajrā

⁸ Metre Trishtubh, of the Indravajrā order throughout

⁹ Metre Trishtubh Upajāti, pādas 1 and 2 being Indravajrā and 3 and 4 Upēndravajrā

¹⁰ Metre Mālū

¹¹ Metre Trishtubh Upajāti, pādas 1 2 being Indravajrā and 3-4 Upēndravajrā

Second plate second side

- 49 m=Anitali-nāma vikhyātām | Kamalām=iva Kamalākshas=tām=ndavahad=Alla-
bhūpa-Vī-ṇin-
50 draḥ || [23*] ¹Tulyabhāgā-tatō Vēma-bhūpālas=samaditsata | agraḥāram
dvijanmabhyas=samagi ā-
51 hāram=agriyam || [24*] ²Ēkam grāmam kritvā grāmau Vedripāka-
Pinamahēmdrādaḥ | kritvā
52 cha Vēma-bhūpō nija nāmn=Ā[11ā*]da-Reddī-Vēmavaram ||³ [25*] ⁴Śrī-Śākē
rasa-bhūta viśva-ganitē ch=Ā-
53 namda-samvatsarē Jyē(jyai)shtbē darsa-tithau Śāśāmkā-divasē punyē cha
sūrya-grihē | tam grāmam ba-
54 hu-sasyam=u[j*]valataram Śrī-Tulyabhāgā-tatō prādād=Allaya-Vēma-bhūmī-ramanō
vi-
55 pi ṣṭtamābhyaḥ mndā || [26*] ⁵Phala bhānta nūlikēra kramuka panasa-chūta-
kadālik-āṇāmam | kala-
56 m-ekshu-sāli-tūla-chaṇa-madg-ādī-samasta-sasva-sampūnam || [27*] Sa-kṛishivalam
57 sa-bhōgam a-āsht aivarṣam sa-ramya-phila-vriksham | ā-chamdr ārka-sthāyīnam=
ana-
58 lpa-dhana-dhānya-dakṣiṇā-yuktam || [28*] ⁶Ēkatra tarkam cha paratra tamtram
vācāntam=anyatā paratā
59 śabdāni | vyābhāṣamānāni kalakāntā-kamitbā[s*] sampōshyatē yō=mbudhivad=
budhēmdrāḥ || [29*]
60 Śrī-Sapta Gōdāvara-Tulyabhāgā-madhya-grihānō mahānīya-sasyaḥ ||⁷ ā-chamdrām=
ā-
61 tūrakam=ā-dinēmdram=ujjimbhātām Vēma-nripīla dharmāḥ || [30*] ⁸Vṛttimantō=
tra ganyamtē
62 bhūsurā bhūsurā gunāḥ | anukta-vṛtti samkhyākās=sai vāc=py=ēkaika vṛttiyah ||
[31*]
63 Brahmā 'Yajushī sāstrānām vyākhyātā rāja-vallabhah | Potnūri-Vallabha-sudhi[h*]

Third plate first side

- 64 Śāmdilyō bhāgya-bhūṣitah || [32*] Vidyā-vinaya-bhāgyānām=āvāsō Vyāsa-sanni-
65 bhah | Potnūri Mamchi-bhattāryah Śāmdilyō rāja-pūjitaḥ || [33*] Vidyā
yasya śrī-
66 yā hridyās(dyā) tarayā vinā-ānvitāḥ | Śāmdilyō viśrutō vidvān Potnūri-Pi-
67 na Vallabhah || [34*] Śāstrānām Yajushām punya-tapasām cha śr.yān=
nidhiḥ | upādhyā-
68 yō Nādhū-bhattō vyākhyātā Kapī-gotra-jah || [35*] Śrī-Rāma-mamtra-
siddha-śrīḥ sāstra-vyā-

¹ Metre Śloka (Anuṣṭubh)² Metre Giti³ After this *danda* is engraved the rosette symbol followed by a *danda*⁴ Metre Sārdulavikrīḍita⁵ Metre Giti, the same in verse 28⁶ Metre Triṣṭubh, of the Indravajrā order, the same in verse 30⁷ A single *danda* only is required⁸ Metre Śloka (Anuṣṭubh), the same in verses 32-36

- 69 khyā-dhuramdharah | Anna-dātā Veunayāryah Kauśikās=chatur-amśa-bhāk ||
[36*] ¹Ramy-āgra-vēda-
- 70 nupunō vyākhyātā sala²-vidyānām | Chaṭakūri-Kēśavāryah Śamkaranāīya-
- 71 nāīya-tanujātah || [37*] ³Adarśās=sarva śāstrānām vyākhyānam yasya nirma-
- 72 lam | Paunāla-Kommaya-sudhis=sa Kaumdiya[h*] śrīy=ānvitah || [38*] Pada-
vākya-piā-
- 73 mānānām pāra-drīśvā Yajuh-patuh | Bhāradvājah Peddi-yajva-sōmayajv=āśra-
- 74 ya[h*] śrīyām || [39*] Vādimdra-gaja-simhasya Rāmavā(yā²)ryasya namdanah |
Haritō Rāmabha-
- 75 diāya[h*] Śīi-Vānyōr=ēka samśīayah || [40*] Tāikikas=tāmtīkas=Sūma-śābdiko
yājñīkah la-
- 76 vih | Atrēya gōtīah Prēkōti-Nāīyana-maghi(khi) sukhi || [41*] Vyākartā
sarva-sāstīānām upa-
- 77 kartā cha Gautamah | rāja-mānyō bhāgya-bhūmih Pūmūdi-magh(kh)-īśvarah ||
[42*] Haris=sā-
- 78 kshād=upādhyāya Harī-bhattō dvi-bhāga-bhāk | Sātō gra-vēdē śāstīānām vyākartā
Lō
- 79 hit-āuvayah || [43*] Sarvajñō rāja-mānya-śīi=Vādhūlas=s-āidha-bhāgavān |
bhāgy-ōnuatō Nri-

Third plate second side

- 80 simhāryō Rāmākrishnāīya-namdanah || [44*] Sāmavēdi Nrisimha-jña-sut-
Āppaya sudhi-su-
- 81 tah | Haritā[h*] śrī-Śimgayāryō vēda-śāstra-nidhis=sudhih || [45*] Malrāv
Appaya-sūimdra-tai a-
- 82 yah Kumdin-ānvayah | Yajuh śātamatī[ś=]*śābīra-vaktā śrī-Mādhavas=sudhih || [46*]
Agranyō vi-
- 83 dnshām=agrabārādō bhāgyavat-sutah | Pārāśarō Gaunayara-Śimgāryas=s ārdha-
bhāga-bhā-
- 84 k || [47*] Vēda-śāstra-puīān-ādi-sarasvatyē vijimbhanam | Sarasvati-
Piōlanāryah Kaumdiyō
- 85 rājī-vaīabbah || [48*] Yajuh śāstra-puīān-ādi-vidyāvān s āidha-bhāga-bhāk |
Haritah Śim-
- 86 garēmi śīi-Nāgayāīyō nripa piyah || [49*] Chitr-āvadhīnō Yajushi śraui
Vyāsa iv=ā-
- 87 parah | Śauniko Mallu-bhattāryas=tarka-tamtra-svātamtīa-dhih || [50*] Vēda-
śāstra-purāṇa-
- 88 jñah Śaiv āgama-viśāradah | Penchōti-Dēvarē-bhattō Bhāradvājah Śiv-āīcha-
- 89 lah || [51*] Sv-ārjitai[s*] svau=bamdhu-pōshi vēda-śāstra-dhuramdharah |
Vādhūla-gōtrih Kamdāla-
- 90 Perumādi-b[u*]dhas=sukhi || [52*] Karpūra-pūra-saurabhya-muchām vūchām
vilāsa-bhū-
- 91 h | Rāli-Kāśīśvara[h*] śīimān Kaumdiyō vēda-śāstra-vit || [53*] Vyākartā
kavitā-s-ānga-Ya-
- 92 ju[h*]-śīvutēshu chitra-krit | Pāīśānō Mamdapāka-Rāmachandra sudhis=sukhi ||
[54*] Kaumdiya-

¹ Metre Giti

² Corrupt, we may conjecture *śāla kalā* [though, as a reading, this will not scan —F W T]

³ Metre S'ōha (Anushubh), the same in vs ses 39-106

- 93 h Komdamimdi-śrī-Rāmāryō rāja-vallabbah | dōvālaya-tatāk ādi sapta-samtā-
 94 navās(n)=sukhi || [55*] Divy ānna-dātā dvādaśyām vāda śāstra-patus=sudhih |
 Dvādaśy-Allā-

Fourth plate first side

- 95 da bhatta[h*] śrī-sampūrṇō Harit ānvayah || [56*] Shattamtri yasya pihv-
 āgra-naitaki vyākriyā-
 96 kriyā | Pedapūni-Bhairavāryō Haritō vādi-bhairavah || [57*] Pada vākya-
 pramāṇānām vyā-
 97 khjātā Harit-ānvayah | Pedapūni-Tallanāryō ganavān=Yajur-unnatah || [58*]
 Yajur-vāda-
 98 pitus=taika mīmāṃsā-śubda śāstra-vit | Pedapūni-Yellu bhattō Harita[h*] śrī-
 yutō guṇi
 99 || [59*] Vidyā-viśvēśvarō Vattu-Visvēśvara-sudhih kavah | Śāmdilyō guṇavāt-
 putra[h*] śrīmān-āchāra-bhū-
 100 śbitah || [60*] Śāmdilyō Mṛtipātī-śrīy-Appayāryō mah-ōnnatah | nṛityamty=
 ahampūrvī-
 101 kajā vidyā yad iśanā s'halc || [61*] Anna-pradātā dharma-jñō guṇa vidyā
 tapō nidhih | Lim-
 102 gāya-bhatta[h*] Śrīvatsa[h*] śrī-Nṛsiṃh-āichanō ratah || [62*] Harir=
 Lakshmiṃ Harō jñānam
 103 Brahman-ādhatti Sarasvatīm | vidvān Haraharabrah nā tat saivam=apī Kauśikah ||
 [63*] Shad-da-
 104 rāna-patū[h*] śrīmān-Kām(kā)śyapah kavita-kṛti | āgra vāda-ōlbanaś=chāru
 vaitanah Śamkaias=sudhih || [64*]
 105 Rāja-maitri iṇḍya-dhuryah prāta[s*]-śuātā Siv-ārachakah | dvī bhāgō Harita[h*]
 śrīmān=Vissaya[h*] Śrī-
 106 gir-iśvarah || [65*] Sarva-vidy-āśvarah kurvan s ārtham saivajña-śabthi(bdi)-
 tam | Saivajña-Nāṇyanāryō Vi-
 107 śvāmitō dvī-bhāgavān || [66*] Kaumdhoyas=sujana[h*] śrīmān Dvēdi-Mallana-
 san-mauih | Yajus Sā-
 108 ma śrouta-śāstra-lāy-ādi-pratibh ānvitah || [67*] Shadda[r*]śan=Īśvarō yasya
 pitā sarva sudhi-gurūh |
 109 Allādi-bhattō vyākhyātā Bhāradvājas=sa māmtra kṛt || [68*] Komdūri-
 Viththali-bhattō

Fourth plate second side

- 110 Bhāradvājō guṇ-ōnnatah | āgīa-vōdi śubh-āchārō bhāgya-saubhāgya-samyatah ||
 [69*]
 111 Śrī-Korumbali-Brahmāryō Bhāradvājō guṇ-ōnnatah | Yajur vāda-patus=chāru-putra
 bhā-
 112 gya-manōharah || [70*] Atiḍya[h*] śrī-para-hitō vā(ā)dya-chamdras=Sudhākarah |
 sarvajña[h*] śrī yu-
 113 taś=clatram nūtiatām yāti bhūbhṛitām || [71*] Sv-āchārah Pedapūni-śrī-
 Nārāyaṇa-bu-
 114 dh-ōttamah | Yajur-vāda-vid-agranyō Bhāradvājō mahā-matih || [72*] Maddār-
 Aubhala sūrim-

- 115 diō Yajuh-sāstia visāradah | Śrīvatsa-gōtra[s*] sv-āchāiō gunavān=unnat-ūśayah || [73*] Sarvajña-
- 116 lōka-vikhyāta-Lakshmanārya-sutō guni | Boddapalli-Dēvayūjō Haritō vēda-sāstra-vit || [74*]
- 117 Sūi ādhyayana-vikhyāta Peddanārya-sutah śuchih | Peyyala-śrī-Prōlanārya-
- 118 h Kaumdiṇyō vēda-vittamah || [75*] Vjābhāṁsair=apī ch=āchāran=Vjāsa-tulyō=rdha bhāgavā-
- 119 n | Maddūi-Rāmaya-sudhi[h*] Śrīvatsō guna-vat-alah || [76*] Śūmdilyō=rdh āmsāvān Pōtri-Mādhavā-
- 120 ryō mah onnatah | vēda-sāstr ādi-vidyānām vyākhyāt=āchāra-bhūṣitah || [77*] Śrī-Boddapalli
- 121 Rāmāryō Rāma-mamtra-prasiddhimān | ardha-vṛttir=vēda-sūtra-vaktā Harita-gōtra-jah || [78*] Anna-dā-
- 122 tui=guni sūnur=Anna-Sōmaya-yajvanah | Anna-dātā Lakshmanārya[h*] śrīmān=Ātrēya-gō-
- 123 tra-jah || [79*] Śrī-Kappagamtu-Śimgārya-tanayō vinay onnatah | Kāśyapō Yajur adhyētā Sūi-
- 124 ryah putra-bhāgyavān || [80*] Kaumdiṇya-gōtrō gunavān śrī-Bomt-Āppaya-san-mānīh | Ya-
- 125 jurvēdi gunai ramya[h*] śrīmān=rājanya-mānya-dhih || [81*] Bālu-jyōsy-ānvaya[h*] śrīmān Prō

Fifth plate first side

- 126 layāryō gun-ārnavah | Kaumdiṇyō vinay-āvāsō Yajushī pratibh-ānvitah || [82*] Ā-
- 127 tiōva[h*] śrī-Komdamimdi-Mallanō mamtri-śekharah | Āpastambas=sad-āchārah Siva-
- 128 bhaktō=tidhārmikah || [83*] Boggara-śrī-Vira-mamtri rājya-kāya-vichakshanah | Āpastamba[s*] sad-ā-
- 129 chārah Kaumdiṇyah Śamkar-ārchakah || [84*] Appay-āmātya-tanayō mamtri Ganapati=su-
- 130 dhih | Śrīvatsō rāja-mānyas=sad-upakāra-parō guni || [85*] Vallūr-Ayyalu-mamti iśō Nā-
- 131 gaiājasya namdanah | Kaumdiṇya-gōtrō gunavān=Īśvar-ārchana-tatparah || [86*] Chamdalūri-
- 132 Bhāskarārya-tanayō=Llana-mamtripah | Kaumdiṇya-gōtra-samjātō vidyā-lakshmi-vibhū-
- 133 shitah || [87*] Vāranāśi-Dōcha-mamtri Sālamkāyana-gōtra-jah | rāja-mānyō ba-
- 134 mdhu-putra-bhāgyavān=Āśvalāyanah || [88*] Śrīvatsō Rājanampāti-Trivikrama-sudhi[1*] guni | Nara-
- 135 simhāya-tanayō Yajuh-krama vichitra-dhih || [89*] Śrī-sēdhu-Tēlamg[ā*]ry-ākhyō Harit ānvaya-
- 136 sambhavah | śrī-Vallabhārya-tanayō Yajur-vēda-kram ānvitah || [90*] Penumbally-Anamtā-
- 137 rya-varyō Harita-gōtra-jah | Narahary-ōjijha tanayō Yajur-vēda-krama sphutah || [91*] Śrī-
- 138 y-Ātukūri-Śimgāryō Haritō=Ppaya-namdanah | vidyāvān=vinay-āvāsō mānyō

- 139 vidvaj-janaṁ=sadā || [92*] Poramky-Annaya-viprēmdra-tanayō Yajur-uj[^j]*valah |
Kaumdinya gōtra-sa-
140 mājāto Vissayāryō guna-priyah || [93*] Rāmpalli-Naraharyārya-tanayah Śimgan-
-āhva-

Fifth plate second side

- 141 yah | Bhāradvājō Yajur vēda-vikhyātō vinay-ānvatah || [94*] Talletāta-kul-
āgranyah Prō
142 lanāryō manōharah | Kaumdinya-gōtra-samjātō gunavān=vēda-vittamah || [95*]
Orum-
143 gamti-Śimgayārya vamsa-kartā gun-ōnnatah | vēda-śāstra-patā[h*] śrīmān
Jnārdana-bu-
144 dh-ōttamah || [96*] Chaumdāya-sōmayāji-śrī-Naraharyārya-sambhavaḥ | Yajur-
vēda-kram-ā-
145 vrittih Kaumdinyō Limgayas=sudhih || [97*] Naraharyārya-tanayō
Yajur-āvrittī-rā-
146 jatah | Chadapalli-Vallabhāryah Kaumdinyō vamsa-vardhanah || [98*]
Śrī-Kṛṣṇāryasya suto Dharmā-
147 y-ōjyhas=sa-dharma-dhih | Kaumdinya-gōtra-tīlakō Yajuh-krama-viśāradah ||
[99*] Suśrīr=Anu-
148 makomda śrīy-Aubhala-jyōsya-sambhavaḥ | Ellayāryō Yajur-vēda ti-
149 vro Harita-gōtra-jah || [100*] Sudhīr=Anumakomdi-śrī-Pedaddanārya-namdanah[ⁱ]*
150 Bhāradvājah Pōchanāryō Yajur-vēda-viśāradah || [101*] Dāmāya-bhatta-tanayah
Kauśi-
151 kō guna-vatsalah | Yajuh-kram-āvrittī-ramyah Kṛṣṇāryas=sukṛtīmān || [102*]
Narasimbā
152 rya-tanayō Bhāradvāja-kul-ōttamah | Ākunūr-Aubhala-sudhīr=bhāgyavān=
Yajushi
153 erutah || [103*] Śrī-Korungamti-Māchārya tanayō naya-bhūshitah | śrī-
Chittayāryah Śā-
154 mdilyō Yajur-vēda-dhuraṁdharah || [104*] Naṛluvād-āgrahāra-śrī-Vallabbhā-
chārya-san-maṇih | Śrī-
155 vatsa gōtrō vidyāvāu Hari-pād-ābja-sēvakah || [105*] Ardha-vṛttir=Bhās-
karārya[h*] Śrīvatsō

Sixth plate first side

- 156 ramya-vartanah | rāja-mānyō mahā-bhāgyō viśv-ānamdita-kīrti-mān || [106*]
²Śrī-Bhimay-Ā-
157 bbay-Annaya-nāmānah Kāśyapā ōtō | Kauśika-gōtrē Rāmaya-Gōpaya-Śimgās=cha
Kasa-
158 va-Saumitri || [107*] ³Lamgana-Yellana-sachivau Śrīvatsau Rāmayas=tu
Kaumdinyah | Bhāradvā-
159 jō Yerraya-nām=ānyō Yerrayas=tu Śāmdilyah || [108*] ⁴Vṛtti-trayam s-āshṭa-
bhā(bho)gam kham-
160 dikā-parivṛttitah⁵ | labdham=ōtam=vibhājjyam syāt sva-sva-kshōtr-ānusāratah ||
[109*] Chemjerla-Nara-

¹ [The metre is faulty To rectify it we have perhaps to read *Pedda Dānārya namdanah* —H K S]

² Metre Udgitī

³ Metre Gīti.

⁴ Metre Ślōka (Anuṣṭubh), the same in verses 110-115.

⁵ This seems to mean "by the conversion of their estate"

- 161 haryāryō Bhāradvājas=tu Nāgayah | Hāntah Kāśyapah Śungō Vasishthas-
Tippayas=sudbhā
162 || [110*] Gīama-giās[ō*]=eti tan=ētah khamdikā-paivartanāt | labdhā
vrittr=vibhūjy=akā sva-sva-kshēti ānusā-
163 ratah || [111*] Datt=Ānna Vōta-bhūpēna khūjy=ākā khamdikā mahi |
Śivamallana-vaiya-
164 sya Śivatsasy=ātra vidyatō || [112*] Mūla-giāmō ta'hā giāma-grāsa-grāmō
cha tishtha-
165 tōh | dvayōr=Īśvāryōr=ākā vrittili kshōtr-ānusāratah || [113*] Īvam=ētad=
giāma-yugm[ō*] śrī-Jauā-
166 rdana Gōpayōh | Śrī-Vishvōr=ubhāryōr=vrittili¹=Māhārya tu pādikā || [114*]
Asya grāmasya si-
167 mānō dakshā sarvāsu cha kramāt | saivōshām sūrabōdhāya līkhyantē
dēśa-bhāshayā
168 || [115*] Ōm² Allād-Reddī-Vēmaṣānānakunnu Vēmaṣānakka-Doddavarapūnānakunnu
pola-mēia-si(si)ma samddula |
169 Taljābhāga-dakshinapu dha(da)ri mōpu koni reind=ulla polāla naduma
Pūva-mamddula piā
170 mtr pumtta dha(da)kshinapu mukham=ai vachchimddi ā pu[m*]tta tūrppu
Vēmaṣāno(na)kka-Doddavarapu-
171 m bolamu ā pumtta padumata Allād-Reddī-Vēmaṣānapum bolamu ā pumtta
da-

Sixth plate second side

- 172 ksh[i*]napu mukham=ai iām-gānu amttatann chimtta vummadhi(di) ā
chimttanumddi tūrppu mu-
173 kham=ai vachchina pumtta ā pumtta sarasa pumtta vuttaram Vēmaṣānakka-
Doddavarapum hu-
174 mttā dha(da)kshinān ā pumtta tūrppu mukham=ai vachchi Vēmaṣānakka-
Doddavarapum po(bo)lam-lōpala-
175 nu Channu-pāde anam-gānu oka cheṇu=ummadī ā cheṇvu sarasan-umddi ā
pumtta tū-
176 rppu Vēmaṣānakka-Doddavarapum bolam pumtta padumata Allād-Reddī-
Vēmaṣānapum bo'a-
177 mu yā pumtta Tollimtti prēmta pumtte(tta) daksh[i*]napu mukham=ai
vachchi ā pumtta Allād-Reddī-Vē-
178 mvarapum bolam-lōpalanu Yiruvavāri-pāde anam-gān=oka pādo ā pāde-
mōchenu
179 yidhi(di) Ā(A)llād-Reddī-Vēmaṣānapu vuttarapum bola mēia-si(si)ma[i*] ā
Yiruva-
180 vāri-pāde dakshinapu pārśvānan-umddi ā tirānānō oka gattu podalunnu
181 ā [ga*]ttu tūrppu mukham=ai vachchenu ā sarasanu gattu vuttaram
Vēmaṣānakka-Doddavarapum
182 bolam daksh[i*]nam | a(ā) gattu lakha⁴ tūrppu mukham=ai rām-
gānu Vēmaṣānakka-Doddavarapum ho-

¹ Read *vrittr*—

² This *danda* is followed by the rosette symbol and another *danda*

³ Denoted by a symbol

⁴ Apparently corrupt, [gaffulaka] would mean 'in the direction of or towards the embankment'—H K S]

- 183 lamu-lōpalanu Nīmma-gumṭṭa-pāde nam-gān=oka pallam=unnadi ā pal[1*]am
sarusan-umddi ā ga-
184 ttu viśanakarṇa-vamp=ai ā(a)yidhu(du) bāralu mēr=amṭṭa vuttarapu mukham=ai
vach[ch*]enu amṭṭatan=ā
185 gattu appatinnu tūrpu mukham=ai vachchenu ā sarasa gattu tūṛpu
mukham=ai vachchi am-
186 ttatan=ā gattu Vēmvarapum bolamu yiśānya-bhāgamamddu poda vatṭina
mrōmdu(du)-
187 g=unnadi amṭṭanumddi ā [ga*]ttu dha(da)kshina mukham=ai iām-gānu
amṭṭatakunai(ne) iemddu

Seventh plate first side

- 188 bāralu nīdapunanu tūrpu mukham=ai vachchenu amṭṭa Dom(Do)ddavarapu
polamu-
189 lōnu Pāmula-pāde nam-gān=oka pāde daggar=unnadi ā pāde padumati
gōva ra-
190 ttu koni Pārva-mamḍula prāmṭa pumṭa Vēmvarapu Doddavarapu nadumam-
gānu da-
191 kshinam mukham=ai vachchenu vachchi Vēlchūṇi Tallavarapu piāmṭa pumṭa
mōchenu | ā
192 pumṭa Vēmvarapu Vēlchūṇi remd=ūlla polamu nadumam-gānu dakshinam
mukha-
193 m=ai vachchenu dakshinam=ai avuṛum-gōṭi mimdam-gānu vachchenu amṭṭa
Vēmvara-
194 pu polamu-lōnu pumṭa daggarenu oka kapa-ohettu unnadi dakshinam
muttina padu-
195 maṛa mukham=ai pumṭa vachchenu amṭṭanumdi dakshinam mukham=ai va-
196 chchenu ā pumṭa daggarenu Tallavarapu polamu-lōnu chimṭa unnadi
197 ā chimṭa padumatanumdi dakshinam mutn¹ padumati mukham=ai vachchi
Vēmvarapum
198 bolamu-lōnu pumṭa daggarenu chimṭa vunnadi amṭa dha(da)kshinam=ai
Vēmvarapu ājñē(gnē)-
199 yam dāmkā vachchenu ājñē(gnē)yam mūlanumdi Tallavarapu Vēmvarapu
remd=ū-
200 lla polamu nadumam-gānu padumaṛa mukham=ai vachchimdi imṭa-vattu
Vēmvara-
201 pu tū[r*]pu siṃa | ā pumṭa padumaṛa mukham=ai vachchi Paṣulapūṇi
Vēmvarapu na-
202 diṃi prāmṭa pumṭa mōchenu | kalaśi remd=ūlla nadumam-gān badumati
mu-
203 kham=ai vachchi Sōmēśvarapum bola-mēra pumtam gala sōnu |
Sōmēśvarapum bola-

Seventh plate second side

- 204 mu nadumanumdi Vēmvarapum bolamu nadumam-gānu nālgu bāralu
nīdapu-

- 205 n=uttaram mukham=ai vachchi amtatanumdi padumatī mukham=ai remd=ūlla nadumam-gā-
- 206 nu Nolla prāmta pumtam gala sēnu | Vēmvarapum bolamu nairutī māla | idi Vēm[va*]-
- 207 rapu dakshina sīma | amtanumdi uttaram mukham=ai vachchi kadamula kōtam gala sēnu
- 208 | ā pumta kadamula kōtanumdi uttara mukham=ai vachchi Vēmvarapu grāma-grāsa pū-
- 209 ri prāmtam gala sēnu[*] prāmta pumta padumaṣa mukham=ai grāma-grāsa-p-ūri No
- 210 lla pola-mēcia nadumam-gēnu padumaṣa mukham=ai vachchenu amta remdu rāvu-
- 211 l=unnavi amtanumdi pumta padumaṣa mukham=ai vachchi Ana-Prolē-
- 212 Reddi-Komaraguripurapu grāma-grāsa-pūri prāmta pumtam gala śē-
- 213 nu remd=ūlla nairutī māla | amtanumdi ā pumta ut[t*]aiam mukham=ai vachchenu |
- 214 uttaram mukham=ai rām-gēnu kanam=unnadi attō rām-gēnu Komaraguri-purapu
- 215 polamu-lōnu pumta daggarenu māmudunni rāvinu=unnadi ā sarasanumdi pumta
- 216 māni podalu vattina gatt=unnadi uttaram mukham=ai vachchenu amtatanu viśanakarṣa vam-
- 217 puna tūrpu mukham=ai em-damu sēni vedalapuna vachchenu amtanumdi uttarim
- 218 mukham=ai rām-gēnu oka prāmta pumta unnadi ā pumta uttarani mukham=ai remdu
- 219 bāralu vachchi am[ta*]ta tūrpu mukham=ai vachchi Tulyabhāga mōchenu | amtaṣa

Eighth plate first side

- 220 poda-mrōdagunnu mūmdu kadamulunn=unnavi | iśānyam pola-mēra sīma | amta-
- 221 numdi Tulyabhāga padumatī dha(da)ri vattu koni dakshinam mukham=ai vachchumdi Tulyabhā-
- 222 ga ā-vali-vāriki sagamunn=i-vali-vāriki sagamunnu | amtata dakshinam mukham=ai grā-
- 223 ma-grāsa-pūri sarasa gumdāmu dāmka vachchenu | ā Tulyabhāga-lōni gumdāmu
- 224 Vēmvarānakē chellun=ani Pemdalapāka ūlla kāmpulu cheppu: [*] amtanumdi tūrpu mu-
- 225 kham=ai Tulyabhāga vachchenu Vēmvarapum bola-mēra sīmanu Tulyabhāga dakshinapu
- 226 dha(da)ri vattu koni tūrpu mukham=ai vachchi Doddavarapu Vēmvarapu remd=ūlla nadumam gā-

- 227 nu vachchi Tulyabhāgam galaśina prāmta pumtam gala śōnu [*]
 Vcivarānaku-
 228 nnu Pemdalapākakunnu Tulyabhāgi(ga) śima ||¹ Pālana-sukritē hara-
 229 na-dōshē cha kām chit=purāna-vachauāni lkhlyamte || ²Sva-datta[d*]³ dṛviguṇam
 puṇyam pa-
 230 ra-datt-ānupālanaṁ | para-datt āpahāiḥna sva dattam niśpa(śhpha)lam bhavēt ||
 Dāna-pāla-
 231 lanayōr³-madhyē dānā[ch*] chihryō=nupālanaṁ | dānāt svargam=avāpnōti
 pālana
 232 d=achyutam padam || Gām=ckām ratnākām=ckām bhūmīr=apy=ckām=amgulam |
 haian-na-
 233 rakam=āpnōti jāvad=ū-bhūta-samplavam || Na viśham viśham=ity=āhur=brahma-
 svam
 234 viśham=uchyatē | viśham=ckākinam hanti brahma svam putia-pautrakam ||
 Śiivatsah ka-
 235 vitā-brahmā pada vākya-pramāna-vit | Sarasvatī-bhatta-budhah śāsanam kṛitavā-

Eighth plate second side

- 236 n=idam || ⁴Ity=ādauād=Allaya-Vēma-bhūpō bhaviśhyatah viā(prā)itthayatō
 nripilū | main-ar-
 237 śna dhṛimahi paripūṇiṇyas=saujanātō vā sukrit i[ch*]chhayā vā || Śiiv ||⁵
 238 Śiiv Mārkaṇḍ[yc*]svara Vēma-Reddi viālū⁶

TRANSLATION.

(Verse 1.) Abounding fortune may Fortune's Lord constantly create for you—he who, bearing in sport the Boar-form and skilful in salvation of all worlds, as he affectionately uplifted the love moist Earth to make her his peculiar mistress, became horripilant, his hair standing erect because of his delight in embracing her.

(V 2) May that light Elephant faced, the cause of all birth, bring you welfare—(the face), the festoon of murmuring bees on the cheeks whereof appears with a splendour like that of a string of sapphires

(V 3) I perceive the young moon-digit of the Digits' Lord [the Moon], the form of which is variegated by spots, his diadem moist with the nectar oozing from the hollow whereof, Śiva though drinking the poison became the Conqueror of Death

(V 4) There was an Ancient of Days, renowned in greatness, from his mouth, arms, thighs, and feet in order arose the castes, beginning with the Brāhmins. Among the races of his lotus-feet the Panta tribe became renowned in the world

(V 5) In it there was an illustrious ornament of monarchs, honoured by the good, exalted, bountiful, king Doddā, a doer of good works, pre-eminent in the Polvōla Gōtra, outdone by whose judicious largesses, the Kalpa-tree, keeping a vow of silence and wearing robes of bark, devoutly (and) reverently worships the company of the gods, in order to become equal (to him)

¹ This *danda* is followed on the plate by a star like symbol and another *danda*

² Metre Ślōka (Anushtubhi), the same in the next four verses

³ Delete the second *la*

⁴ Metre Trishtubh Upajīti, *padas* 1 and 4 being *Indravajrā* and 2 3 *Uṇḍravajrā*

⁵ After the first *danda* is a star like symbol, with another *danda*, after *śrī* is a rosette

⁶ This line is in large eha letters

(V 6) The fortunate prince Anna-Vrōla, Kōtaya, and Alla, lords of earth, were the sons born to him, who were in truthfulness, noble spirit, and victory equal of character to Dharma's son [Yudhisṭhira], Bhīma, and Arjuna

(V 7) The youngest of them by birth but the senior in virtues, king Alla, though a very moon, did not become *dōshākara* [a moon, or a mine of faults], though *saumya* [gracious, or a Bṛdha], he became a *bhū-nandana* [a gladdener of earth, or a Bhauma]

(V 8) Conquering in battle Alpakhāna, whose hosts were disposed in manifold divisions, and making friendship with the Gajapati, the lord of the Karnāta, who came to meet him, defeating again Kōmatī Vēma's host of warriors at Rāmēśvaram, king Allāda ruled the country of Rājamahēndra

(V 9) As Śachi was the wife of Śakra Śivā [Pārvatī] of Śambhu, Padmā of the Lotus-eyed [Vishnu], so Vēmāmbikā, daughter of king Bhīma, moon of the Chōdā race, was the honoured wife of this [Allāda]

(V 10) The fortunate king Vēma, the monarch Virabhadra, the sovereign Dodda, and the king Anna, princes like Panktiratha's sons, were born of her to Allāda, who was a very Vishnu

(V 11) The monarch Vēma and king Vira became far the most eminent of these, as the two famous sons of Panktiratha, Rāghava and Lakshmana, excelled in virtues

(V 12) These two, whose faces were as fresh lotuses, were renowned, excelling all kings protectors of the good, pleasant as sun and moon, peer to Rāma and Saumitri, victorious in the forefront of battle, gallants to the mistresses of kings

(V 13) For these two kings arose a capital city named Rājamahēndra, delightful with damsels, filled with many elephants and horses, having palaces bright with a radiance equal to that of the moon

(V 14) Exalting holy laws, humbling foes, increasing the fortune of the realm, suppressing sin, gratifying the population, supporting the learned, making his glory travel through the regions of space, a refuge for all monarchs, the lord Vēma dwells in state as king in the city of Rājamahēndram

(V 15) Bestowing great Brāhmanic settlements (*measured by*) many *gō-chaimas*, prudent, worshipping Pārvatī's Lord six times (*a day*), Allaya's (*son*) king Vēma is always performing the largesses of Hēmādri²

(V 16) A *kul-āchala*,³ a most excellent *bhōga*, a husband of Earth, unailing, an abode of the goddess of bounty, forming a foundation of the universe, with his arm Allaya's (*son*) king Vēma holds the earth,

(V 17) Who remitted tax-money, which is hard to surrender, in the demesnes of gods and Brāhmans, who performed in the lands of Dāksharāma *gō-sahasra* rites of abundant wealth, who, conquering the valiant kings of Sapta-mādiya, and marching over the land of Kalinga, in magnificent fashion set up at Simhādri (*and*) Purushōttama pillars of his valiant conquest

(V 18) By the flames of the intense heat [*or*, majesty] of king Allāda's (*son*) king Vēma whole rocks are broken to powder, the hogs bellow, the tender sprouts wither, the

¹ Panktiratha is another name for Dasaratha

² That is, he bestows largesses in accordance with the rules of Hēmādri's *Dāna chintāmanī*. On Hēmādri see above, vol. XIII, p. 199

³ This and the following epithets are double edged in order to compare Vēma to Vishnu. *Kul āchala* means both "a central mountain" (in firmness) and "motionless in his home" (as Vishnu is during the *yōga nidrā*), *bhōga*, *vara* is "an excellent enjoyer of pleasure" and "encompassed by the snake" (Śeṣha), *dharitṛi dāra* and *dāna-ramā nṛāsa* are titles applicable both to a king and to Vishnu, and *Āchryata* is a common name for Vishnu

fish-tribe hide in the water, the snakes enter their holes, the cobras lurk in covert, the cattle go with grass in their mouths, the lord of elephants enters the river¹

(V 19) Allaya's (son) Vēma gave to (the god) Mārkaṇḍēyēśvara a choice bell without peer, made of good bell-metal, containing twelve thousand *palukās*

(V 20) "Viḡhṇēśa [Ganapati] is affected with *mada* [rutting ichor, or passion], Skanda again is *bahu-mukha* [many-faced, or deceitful], this Bhairava forsooth is unclothed, shameless" thus reflecting upon his sons' condition, Mārkaṇḍēya-Mahēśvara appoints as monarch of the earth the lord Vēma, who is faultless, a votary of his, lofty of mind, heroic, devoted to the worship of Śiva

(V 21) King Vira, the younger brother of this [Vēma], as Dhanamjaya [Arjuna] was the younger brother of Dharma's son [Yudhishtira], is a magnificent monarch, bountiful, enjoying (the world's delights), brilliant in majesty, a Bhīma in battle, a warrior unique in the world

(V 22) Alla got king Vēma wedded to the daughter of a son of Kātaya's (son) king Vēmaya, the daughter of prince Kāṭa, the daughter's daughter of king Harihara who ruled the four oceans,—the fair lady bearing the latter's name, Hariharāmbā, together with the Fortune of his kingdom

(V 23) King Alla's (son) lord Vira wedded a daughter of Kātaya's (son) king Vēma, renowned under the name of Anitali, as the Lotus eyed [Viṣṇu] wedded Kamalā

(V 24) King Vēma deigned to grant to Brāhmanas an excellent fief, fully supplied with food, on the bank of the Tulyabhāgā

(V 25) Making the two villages of Vedurupāka and Pinamahēndrāda into one, and calling it after his own name Allāda-Reddi-Vēmavaram, king Vēma—

(V 26) In the fortunate Śaka (year) measured by "flavours" [six], "elements" [five] and "Viśvas" [thirteen], in the cyclic year Ānanda, on the lunar day when the new moon of Jyāishtha was first seen, a Monday, during a holy eclipse of the sun, Allaya's (son) king Vēma joyfully bestowed on the excellent Brāhmanas this village on the bank of the Tulyabhāgā, abounding in crops, most brilliant,

(V 27) Having groves of coconut-palms, areca-trees, jack-trees, mangoes, and plantain, laden with fruit, full of all crops, such as white rice, sugar cane, paddy, sesam, chick-pea, and kidney-bean,

(V 28) Together with the cultivators, with the (rights of) enjoyment, with the eight powers,² with pleasant fruit-trees, enduring for as long as the moon and sun, associated with abundant money, grain, and fees,

(V 29) Which like the ocean is maintained by great sages with voices like cuckoos, who recite in one part logic, in another part Tantra, in one place Vēdānta, in another grammar

(V 30) May the Brāhman village (*agrahāra*) between the blest Sapta-Gōḍāvara and the Tulyabhāgā, the pious foundation of king Vēma, prosper with its splendid crops for as long as the moon, as the stars, as the sun

(V 31) The Brāhmanas brilliant in virtues who hold shares (in it) are here enumerated; all those in whose case the number of their shares is not mentioned are holders of one share each

¹ Under the figure of a forest-fire is described the effect of Vēma's *pratāpa* (heat, or majesty) upon neighbouring peoples. The "hogs" are perhaps the dynasty of Vijayanagar, who maintained the Chālukyas' device of a bear; the "tender sprouts" are the Pallavas; the "fish tribe" are the Pāṇḍyas, whose device was a pair of fishes, or perhaps the Matsya dynasty (see above, vol V, p 107). The "lord of elephants" (*gaṇānām patiḥ*) is of course the Gajapati of Orissa. The other "topical allusions" are obscure to me. On the custom of taking grass into the mouth as a token of submission see R. Pischel, *Ins Gras beissen* (*Sitzungsberichte d. kgl. preuss. Akad. d. Wissenschaften*, 1908, XXIII, p 445 ff.).

² See above, vol XIII, p 19, note

List of Donees (verses 82-112).

Line	Donee's personal Name	Tribe, place of Origin, or Title	Father's Name.	Gōtra	Śākhā	Shares
63	Vallabha	Potnūri	..	Śāndilya	Yajus	1
65	Maūchi bhattachārya	"	"	"	..	1
66	Pina vallabha	"	"	"	..	1
68	Nādhu bhatta	..	..	Kapī	Yajus	1
69	Vennayārya	Anna dāta	.. .	Kauśika	..	4
70	Kāśavārya	Chapakūri	Śankaranārāyaṇārya	..	Rik	1
72	Kommaṇḍa	Pannāla	.. .	Kaundinya	..	1
73	Peddā-yajva Sōmayāji	..	..	Bhāradvāja	Yajus	1
74	Rāmabhadra	..	Rāmāyārya	Harita	..	1
76	Nārāyaṇa makhaṇ	Prākṣēti	.. .	Ātrēya	Sāman	1
77	Perumādī makhaṇ	..	..	Gautama	..	1
78	Harī bhatta	..	..	Lōhita	Rik	2
79	Nṛisimbhārya	Sarvajña	Rāmākṛishnārya	Vādhūla	..	1½
81	Śingayārya	..	Appaya, son of Nṛi-simbhājña	Harita	Sāman	1
82	Mādhava	Malrāva	Appayasūri	Kaundinya	Yajus	1
83	Śingārya	Gannavara	..	Pārāsara	..	1½
84	Prōlanārya	Sarasvatī	..	Kaundinya	..	1
86	Nāgayārya	Śingarēmi	..	Harita	Yajus	1½
87	Mallu-bhattachārya	..	..	Śaunaka	"	1
88	Dēvarē-bhatta	Peñchēti	..	Bhāradvāja	..	1
90	Perumādī	Kandāla	..	Vādhūla	..	1
91	Kāśīśvara	Rāli	..	Kaundinya	..	1
92	Rāmachandra	Maṇḍapāka	..	Pārāsara	Yajus	1
93	Rāmārya	Konḍamindi	..	Kaundinya	..	1
94	Allāda bhatta	Dvādasi	..	Harita	..	1
96	Bhadravārya	Pedapūni	..	"	..	1
97	Tallanārya	"	..	"	Yajus	1
98	Tellu bhatta	"	..	"	"	1
99	Vīśvāvara	Vaṭṭi	..	Śāndilya	..	1
100	Appayārya	Mīrtipāṭi	..	"	..	1
101	Lingāya bhatta	Anna dāta	..	Śrīvatsa	..	1

List of Donees—contd.

Line	Donee's personal Name	Tribe, place of Origin, or Title	Father's Name.	Gōtra	Śākhā	Shares
103	Harihara brahman	. . .	.	Kṛṣṇaka	..	1
104	Śankara	....	.	Kāśyapa	Rik	1
105	Vissaya	"Chief of Srīgiri"	. . .	Harita	..	2
106	Nārāyaṇārya	Sarvajña	.. ..	Viśvāmitra	..	2
107	Mallana	Dvēdi	... ..	Kaundinya	Yajus Sāman	1
109	Allāḍa bhaṭṭa	.	Īśvara	Bhāradvāja	...	1
"	Viṭṭhālā bhaṭṭa	Kondūri	.....	"	Rik	1
111	Brahmārya	Korumballi	.....	"	Yajus	1
112	Sudhākara	Parakuta		Ātrēya	..	1
113	Nārāyaṇa	Pedapūni		Bhāradvāja	Yajus	1
114	Aubhaja	Maddūri		Śrīvatsa	"	1
116	Dōvayārya	Boddapalli	Lakshmanārya	Harita	...	1
117	Prōlanārya	Poyyala	Peddānārya	Kaundinya	...	1
119	Rāmāya	Maddūri	.....	Śrīvatsa	...	1
"	Mādhavārya	Pōṭṭi	..	Śāṇḍilya	...	"
121	Rāmārya	Boddapalli	..	Harita	...	"
122	Lakshmanārya	Anna-dāta	Anna Sōmāya yajva	Ātrēya	...	1
123	Sūrārya	Kappaganṭu	Singārya	Kāśyapa	Yajus	1
124	Appaya	Bonta	... ..	Kaundinya	"	1
125	Prōlayārya	Bāla-jyōśya	...	"	"	1
127	Mallana	Kondamindi	.. ..	Ātrēya	...	1
128	Vīra mantrin	Boggara		Kaundinya	...	1
130	Ganapati mantrin	... ..	Appayānātya	Śrīvatsa	..	1
"	Ayyalu mantrin	Vallūri	Nāgarāja	Kaundinya	.	1
132	Allana mantrin	Chandalūri	Bhāskarārya	"	...	1
133	Dōcha-mantrin	Vāranāsi	.. ...	Sāṅkāyana	...	1
134	Trivikrama	Rājanampōti	Narasimhārya	Śrīvatsa	Yajus	1
135	Tōlangārya	Sādhu	Vallabhārya	Harita	"	1
136	Anantārya	Penumballi	Narahari śjijha	"	"	1
138	Śingārya	Ātukūri	Appaya	"	...	1
140	Vissayārya	Poranki	Annaya	Kaundinya	Yajus	1

List of Donees—concl'd

Line	Donee's personal Name.	Tribe, place of Origin, or Title	Father's Name	Gōtra	Śākhā	Shares
140	Śingana	Rāmpalli	Naraharyārya	Bhāradvāja	Yajus	1
141	Prōlanārya	Talletāta	.	Kaundinya		1
143	Janārdana	Ōrungaṇṭi	Singayārya	"		1
145	Lingaya	"	Chaundāya-sōmayāji Naraharyārya.	Kaundinya	Yajus	1
146	Vallabhārya	Chadapalli	Naraharyārya	"	"	1
"	Dharmāya-ōjhya	"	Kēśavārya	"	"	1
148	Ellayārya	Anumakonda	Aubhala-jyōśya	Harita	"	1
150	Pōchanārya	"	Pedaddanārya	Bhāradvāja	"	1
151	Kēśavārya	"	Dāmāya bhaṭṭa	Kauśika	"	1
152	Aubhala	Ākunūri	Narasimbārya	Bhāradvāja	"	1
153	Chittayārya	Korungaṇṭi	Māchārya	Śāndilya	"	1
154	Vallabhāchārya	Nāpluvāda	"	Śrīvatsa		1
155	Bhāskarārya	"	"	"		1
156	Bhimaya	"	"	Kāśyapa		
"	Abbaya	"	"	"		
157	Annaya	"	"	"		
"	Rāmaya	"	"	Kauśika		
"	Gōpayā	"	"	"		
"	Śinga	"	"	"		
"	Kasava	"	"	"		3
158	Saumitra	"	"	"		
"	Lingana mantrin	"	"	Śrīvatsa		
"	Yellana-mantrin	"	"	"		
"	Rāmaya	"	"	Kaundinya		
159	Yerraya	"	"	Bhāradvāja		
"	Yerraya	"	"	Śāndilya		
160	Naraharyārya	Chenūgerla	"	Bhāradvāja		
161	Nāgaya	"	"	Harita		
"	Śinga	"	"	Kāśyapa		1
"	Tippaya	"	"	Vasishṭha		
163	Sivamallana	"	"	Śrīvatsa		1 kh.

(V. 113) The pair of Īśvara (Śiva) (deities) residing in the main village and in the village attached to it for supplies¹ shall have one share, according to the order of the fields.

(V 114) Likewise in these two villages the blessed Janārdana and Gōṇī, the two glorious Viṣṇu (deities), shall have one share, and Maṭṭāra² shall have a quarter (of a share)

(V 115) The bounds of this village in all directions are written down in order in the vernacular tongue, for the proper information of all men

(Lines 168-179) Ōm³ The meeting-points of the terminal bounds of the lands of Allād-Reddī-Vēmaṣānakka and Vēmaṣānakka-Doddavaram—starting at the southern bank of the Tulyabhāga, the path of the field of the Pūrva-mamdulu between the lands of the two villages goes towards the south. East of this path is the land of Vēmaṣānakka-Doddavaram, west of this path is the land of Allād-Reddī-Vēmaṣānakka. As this path proceeds towards the south, there is then a tamarind-tree, a path going to the east of this tamarind-tree, north of a path near this path, south of the path of Vēmaṣānakka-Doddavaram—this path going towards the east, there is within the land of Vēmaṣānakka-Doddavaram a tank named Chaṇṇu-pāde⁴. From the neighbourhood of this tank, east of this path, west of the path of the land of Vēmaṣānakka-Doddavaram, is the land of Allād-Reddī-Vēmaṣānakka. This path is the path of the field of Tollimti⁵. This path going southwards, within the land of Allād-Reddī-Vēmaṣānakka (there is) a waste land called Iṣuvavāri-pāde⁶, this waste land begins. This is the northern terminal bound of the land of Allād-Reddī-Vēmaṣānakka.

(Lines 179-201) From the southern side of this Iṣuvavāri-pāde, on that bank, is an embankment with brushwood⁷. This embankment goes towards the east. In this neighbourhood, north of the embankment, south of the land of Vēmaṣānakka-Doddavaram, as one comes to the east of the . . . of this embankment, within the land of Vēmaṣānakka-Doddavaram, there is a dale called Nīmma-gumta-pāde⁸. From the neighbourhood of this dale this embankment, making a curve, goes northward for the length of five *bāralu*⁹, then the embankment again goes eastward. When the embankment in this neighbourhood has gone eastward, there is then on this embankment, in the north-east part of the land of Vēmaṣānakka, a *mrōḍugu*¹⁰ with withered branches. Thereupon the embankment, after coming towards the south, next goes towards the east for the length of two *bāralu*. Then there is in the land of Doddavaram a waste ground called Pāmula-pāde¹¹ close by. The path of the field of the Pūrva-mamdulu, taking as its boundary the *gōva* on the west of this waste ground, and coming between (the lands) of Vēmaṣānakka and Doddavaram, goes towards the south. As it goes on, there begins the path of the fields of Vēlchūru and Tallavaram. This path, on coming between the lands of the two villages of Vēmaṣānakka and Vēlchūru, goes towards the south. On the

¹ *Grāma-grāsa grāma* see above, vol V, p 69, and note

² Maṭṭāra is a local deity, of the male sex, Brown's Dictionary (new ed., 1903) states that Maṭṭāra is "the name of a petty goddess". The cult is probably different from that mentioned in *Epig. Carn.*, vol 12, Tumkur Pāṇḍya Taluq, no 18.

³ Denoted by a symbol. The translation which now follows is often crude and hardly grammatical English, but I have thought it best to make it so, as an attempt to give a faithful rendering of the loosely worded original.

⁴ Meaning "Fair Waste"?

⁵ Literally, *tollimti* means "ancient".

⁶ Meaning "The Waste of the Neighbours".

⁷ Or brushwood. Mr B W Frazer, to whom I am indebted for several suggestions in the translation of this Telugu section, reminds me that "*poḍa*" is used for weeds, shrubs, etc., and generally, with reference to waste land, bunds, and embankments, to the long coarse croton plant, which is a terrible nuisance.

⁸ Meaning "Lime tree Pond Waste".

⁹ A *bāra* is now reckoned as the distance from one hand to the other when the arms are stretched out.

¹⁰ The *Butia frondosa*.

¹¹ Meaning, "Waste ground of the Snakes".

south it comes to the top of a bed of rushes, then close by the path in the land of Vēmavaram there is a *kapa*-tree. The path goes towards the south-west; then it goes towards the south. Close by this path, in the land of Tallavaram, there is a tamarind-tree, going from the west of this tamarind-tree towards the south-west, there is in the land of Vēmavaram, close by the path, a tamarind-tree. Then it goes south along the south-east (side) of Vēmavaram. On coming from the south-east side to (a region) between the lands of the two villages of Tallavaram and Vēmavaram, it goes towards the west. All this is the eastern bound of Vēmavaram.

(Lines 201-207.) This path going towards the west, there begins the path of the field between Pasulapāṇi and Vēmavaram, (this path) running along (?), passing between the two villages, (and) going towards the west, (there is) a meadow containing the terminal path of the land of Sōmēśvaram. (The path) having passed from the midst of the land of Sōmēśvaram to the midst of the land of Vēmavaram, (and) having gone for the length of four *bāṛalu* northwards, and having thereupon passed westward between the two villages, (there is) a meadow containing the path of the field of Nolla, on the south-west side of the land of Vēmavaram. This is the southern bound of Vēmavaram.

(Lines 207-213.) After this, going northwards, (there is) a meadow containing a clump of *kadamulu*¹. The path going northward from the clump of *kadamulu*, (there is) a meadow containing the field of the village attached for furnishing supplies² to Vēmavaram. The field-path, passing westward between the boundaries of the land of the village attached for furnishing supplies and of Nolla, goes westward. Then there are two poplar-leaved fig-trees³. After this, the path going westward, (there is) a meadow containing the path of the field of the village attached for furnishing supplies to Ana-Prōḷā-Reddi-Komaragurupuram, on the south-west side of the two villages. After this the path goes northward.

(Lines 214-220.) As it comes northward, there is a *lanam*⁴. As it proceeds in the same way, there is within the land of Komaragurupuram, close by the path, a mango-tree and a poplar-leaved fig tree. From this neighbourhood the path stopping, there is an embankment (covered) with withered brushwood, it goes northward. Then (passing) in a curve eastward, it goes through the width of a meadow (needing for its sowing) five bushels. After this, as it comes northward, there is a field-path. This path, after going northward for two *bāṛalu*, (and) thereupon going eastward, the Tulyabhāga begins. Then there are a bush of *mōḍugu* and three *kadamulu*⁵. (This is) the terminal bound of the land on the north-east.

(Lines 220-228.) After this, taking for its limit the western bank of the Tulyabhāga, it goes southward, half belonging to the residents on the further side of the Tulyabhāga and half to those on the hither side. Then it goes southward, along a *gundāmu* near the village attached for furnishing supplies. This *gundāmu* on the Tulyabhāga belongs to Vēmavaram, the residents of the villages of Pemdalapāka say. After this it goes eastward along the Tulyabhāga. Taking as its limit the southern bank of the Tulyabhāga in the terminal bound of the land of Vēmavaram (and) going eastward, (and) coming between the two villages of Doddavaram and Vēmavaram, (there is) a meadow containing a field-path running along the Tulyabhāga. Between Vēmavaram and Pemdalapāka the Tulyabhāga is the bound.

(Lines 228-229.) Regarding the merit of maintaining and the guilt of taking away (grants) some Purāṇic sayings are written.

(Lines 229-234. four well-known commonitory verses.)

¹ Apparently this means "kadamba trees," *Nauclea cadamba*, in modern Telugu *kadamba*.

² *Grāma grāsap ūri*.

³ *Rāvi*, the *Ficus religiosa*.

⁴ Apparently this means "a threshing floor," as in Kanarese.

⁵ See note 1 of this page.

(Lines 234-237) The sage Sarasvatī-bhatta, of the Śrīvatsa (*Gōtra*), a Brahmin in poetry, learned in grammar, metaphysics, and logic, composed this decree Thus respectfully Allaya's (son) king Vēma entreats future monarchs may this my pious foundation be guarded with honour and with zeal for righteousness! Fortune!

(Line 238) The blessed Mārkaṇḍēyēśvara¹ · the writing of Vēma Redḍi.

No 24—AKKALAPUNDI GRANT OF SINGAYA-NAYAKA SAKA-SAMVAT 1290.

By K RAMA SASTRI, B A., BANGALORE.

The copper-plates which record the subjoined grant were forwarded to the Assistant Archæological Superintendent for Epigraphy, Southorn Circle, Madras, by the Collector of Godavari in the year 1913 and have been registered by him as No 2 of Appendix A in the Epigraphical Report for 1912-13, p 13 They are four in number and bear writing on both sides, the last being engraved on its inner side only The plates measure $10\frac{5}{8}$ " by $5\frac{1}{2}$ ", and on the proper right side of each is bored a hole $\frac{1}{2}$ " in diameter, through which is passed a plain ring, which had been cut before the plates were received in the Epigraphist's office The first three of them are numbered with the Telugu numerals 1, 2, 3, on their second sides, just above the ring-hole The diameter of the ring is nearly 4" and its thickness about $\frac{3}{8}$ ". The weight of the plates with ring is approximately 228 *tolas*

The inscription, written in the Telugu alphabet, is in a state of perfect preservation with the exception of a few syllables in the beginning of line 48 The language is Sanskrit (verses 1 to 72 numbered with the Telugu numerals throughout excepting the last two), in which we see much of the artificial imagery and word-painting of the later-day Sanskrit authors with little consideration for the depth of meaning and the correct use of words Among orthographical and palæographical peculiarities may be noted first that the initial vowel *ri* is written in ll 79 and 99 as *ru*, that initial *au* in l 2 is written as *jau* and that the superadded *au* in the case of the consonants *yau* (ll 22 and 92) and *mau* (ll 27, 40, 53) is represented by the signs for *ē* and *au*, both affixed to the letter Consonants are doubled, in the majority of cases, after the secondary form of *r*, and after the *anusvāra*, the rough *r* called *śakata-rēpha* in Telugu has been used in the words *Ohengara*, *Kuravāta*, *Kōrukonda* and *Kāṅkaravāda* and has an almost vertical top-stroke attached to it The letter *tha* is distinguished from *dha* by an additional dot made in the centre of the former (ll 8, 10 and 65) The distinction, however, is not kept up throughout, for *dh* is written for *th* in ll 23, 29, 32, 37, 42, etc, where it occurs as a subscript letter, and in ll 45, 49, 50, 53, 68, 73, 76, 79, 96, where it occurs as the chief letter; and *dhdh* appears for *thth* (correctly *tth*), in ll 19, 22, 92 and 93 The aspiration of *bh* is represented by the usual *talakattu*, and where the latter cannot occur, it is marked by a symbol like an inverted cup, inserted at the right bottom of the letter (ll 3, 4, 5, 20, 21, etc) This same form of aspiration is also adopted in the case of *ḍha* in ll 22, 49, and *pha* in ll 28, 34, 38 It might be noted that, when *bha* is lengthened out into *bhā*, its aspiration is not marked by the inverted cup, but is indicated by the angle which the *a* sign makes with the left prong of the *talakattu* In the case of the unaspirated *bā* we do not find this angle² The conjunct consonant *ddh* is always written as *dhdh*, though the letters *d* and *dh* themselves are

¹ This means that the deed of gift was drawn up in the temple of the god Mārkaṇḍēyēśvara (see above, vv 9 20) [As Śrī Virūpākṣa, Śrī Venkaṭēśa and Śrī Rāma was in the case of the Vijayanagara kings, the sign-manual of Vēma Redḍi was perhaps Śrī Mārkaṇḍēyēśvara, the name of the tutelary deity of his family — H K S.]

² Compare remarks on orthography in *Ep Ind.*, Vol. III, p 21, *ibid.* p 59, *ibid.* Vol V, p 265 f

distinguished, the first having an opening on the right side, which the second has not. To avoid a large number of foot-notes I have throughout adopted the correct form *ddh Ohchhha* as written for *chchha* in ll 30 and 50. Double lingual *na* is written as *nnā* in l 23. Peculiarities due to pronunciation may be noted in the words *Nṛsiṃhya* and *Dēvayāṃhvaya* which occur in ll 86 and 68 respectively.

After invocations addressed to the boar-incarnation of Viṣṇu, Vināyaka and the moon, we are informed in vv 5-7 that the fourth (i.e., Śūdra) caste, born from the feet of the Supreme Being along with the river Ganges, is purer on that very account than the first three twice-born castes, and that the members born in it are highly virtuous, pure minded and greatly helpful to the ruling classes. This prosperous condition and the willing co-operation of the Śūdras reflect a state of society when caste disputes, as those of the present day, had not assumed such dimensions as to disintegrate the constituent parts of the Hindu community. In the cycle of ages came Kali-yuga in which, according to v 9, there were hopeful signs of progress, inasmuch as the different castes and stages (of men) did not deviate from the prescribed law, the Vēdas were widely read with their component parts, and religious sacrifices were not performed in vain. In the Trilinga country was a Śūdra ruler by name Kēśava nāyaka, who was born of the Mañchikonda family (vv 10 to 12). His son was Ganapati-nāyaka (v 13), and his son Kūṇa-bhūpāla (v 15). Kūṇa's eldest son was Mummadindra (v 18), also called Kūṇaya-Mummadī-nāyaka (v 19) and Mummadī-nāyaka (v. 20), who was evidently a powerful chief. He ruled over the fertile (v 24) districts of Chengara, Kuravāta, Kōṇa and Vāṇāra included between the two well-known branches of the river Gōdāvara (Gōdāvari) (v 22). Mummadī-nāyaka married a niece of Kāpaya-nāyaka, the celebrated 'Sultan of the Āndhra country' (v 25), and ruled at Kōrukonda (v 27), which is now a flourishing village ten miles north of Rajahmundry. His two younger brothers, Śingaya-nāyaka and Gannaya-nāyaka, (v 29), as subordinates of their elder brother Mummadindra, ruled at Kōtipurī and Tādipāka respectively (v 31). The former of the two brothers, also called king Śinga and Kūṇaya-Śinga, is the donor of the present grant and is highly eulogised in vv 32 to 39. His capital Kōtipurī, also called Mummadī-vidu, evidently after his elder brother Mummadī-nāyaka, was situated on the bank of the river Pampā and contained within it the temple of Rāmanāthēśvara (v 33). Vv 40-51 describe a family of physicians—of whom three generations are given. Parahitāchārya, the donee of the present grant, was a great favourite of king Kūṇaya-Śinga, who, it is stated, lavishly bestowed presents on him (v 52). In the Śaka year 1200 (expressed by numerical words), in the month Śrāvana, on the occasion of an auspicious solar eclipse, Śingaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of god Rānamukti-nātha, the village of Akkalapūndi, changing its name into Mummadī-Śingavaram. Parahitāchārya, retaining half of the village for himself, bestowed the other half upon ten Brāhmanas of the Yajur-vēda (vv 53 and 54). Then follows a description of the boundary line of the village of Akkalapūndi, in which, as usual, thickets of shrubs, ant-hills, ditches, trees and ponds are mentioned (vv 62-70). The composer of the record was Kama dēva (v 71). At the end of the inscription are added the signatures, in their own hand, of Śingā nāyadu and Mummadī-nāyadu, followed by the conventional figure of a lion, which represents perhaps the crest adopted by this Nāyaka family.

The period to which these copper-plates belong is one in which little is known about the history of the Telugu country. The fact that there existed, at this time, an independent family of chiefs quite close to Rajahmundry, with their power extending over the whole of the Gōdāvari delta, is of extreme importance. At Kōrukonda, the capital of these chiefs, has been discovered a long pillar-inscription, whose contents have been noted in the *Annual Report on Epigraphy* for 1911-12. From this, as also from the subjoined record, we learn that Mummadī-nāyaka was practically the first chief of the family who rose to importance, perhaps

by virtue of his close connection with Kāpayā-nāyaka, the Sultān of the Āndhra country Mr H Krishna Sastri has shown that this Kāpayā-nāyaka is identical with Kāpayā, the son of Prōlaya, referred to in a copper-plate grant recently published by Mr J Ramayya Pantulu in the *Journal of the Telugu Academy*¹ In this latter it is stated of Kāpayā-nāyaka that he 'rescued the Āndhra country from the ravages of the Muhammadans, immediately after the death of the Kākatiya king Pratāparudra'

Mummadi was a staunch Śrī-Vaiṣṇava, as we have to infer from the contents of the Kōṇṇakonda pillar-inscription This fact is also established by a set of copper-plates² discovered some years ago at Śrīrangam, in which Parāśara-Bhatta, one of the Śrī-Vaiṣṇava teachers, is stated to have extended his influence into the Telugu country, to have made Mummadi-nāyaka his pupil, to have settled down at Kōṇṇakonda and to have, by his highly religious life, influenced the people to believe that even after his death, he would appear on the hill of that village as the god Nṛsiṃha The brother of Mummadi-nāyaka, who is the donor of our present grant, was evidently a patron of learning and fine arts, for in v 39 he is stated to have been enjoying life in company of women accomplished in singing, dancing and playing on the lute On Parahitāchārya—who was a master of the Yajur vēda and Āyur vēda (medical science) and taught these to his students,³ Śingaya conferred numerous gifts This aspect of patronising learning was quite characteristic of the times, and much of the existing valuable Telugu literature owes its origin to such encouragement offered by the aristocratic families ruling over small estates It is suggested that this Śingaya nāyaka may be the same as Sarvajña Śinga for whom some fine religious poems were composed by the celebrated Śrī-Vaiṣṇava reformer Vēdānta dēśika

Of the places mentioned in the inscription Kōṇa is still the name of the fertile country enclosed between the two chief branches of the Gōdāvarī Kōṭipuri is Kōṭipalli, a place of pilgrimage on the bank of the river Vṛiddha-Gautamī Akkalapūndi, surnamed Mummadi-Śingavaram, is perhaps represented by the modern Śingavaram in the Rajahmundry taluk Tādipāka, in which was settled another brother of Mummadi-nāyaka, has perhaps to be looked for in the northern part of Mummadi's dominions Perhaps it is the present Tādipāka, included in the Pōlavaram Zamindārī I am unable to identify the two villages Kāṅkaravāda and Bōdalāva, incidentally mentioned in the description of the boundary line of Akkalapūndi The river Pampā, which passed by the side of Kōṭipuri, must have been a stream of only local importance, flowing into the Vṛiddha-Gautamī

TEXT⁴

First Plate, First Side

1 'अविघ्नमस्तु ॥ 'श्वेतशुभं दिशतु शश्वदसौ वराहः पाताकसङ्गानि तमोगहने
रहो

2 यः । 'जीतुक्कनुवृद्धतिरुदहनोत्सवात्प्राग्दंतेन किञ्चिदुदधर धराया-

¹ Madras Epigraphical Report for 1912-13, p 129

² No 21 of Appendix A of the Madras Epigraphical Report for 1906

³ The Kaluvachēru grant of Anṭali (*Journal of the Telugu Academy*, Vol II, Part 1, pp 93 ff.), which is dated in Śaka 1345, i.e., 55 years later than the date of our grant, mentions another Parahitāchārya, the donee of that grant, as the brother's son of Parahitāchārya of our grant

⁴ From the original plates and a set of ink impressions

⁵ This plate begins with a floral device

⁶ Metre Vasantatilakā

⁷ Read जीतुक्क°.

- 3 : 1 १ । ¹तत्तेजो नौमि षट्चचतुरास्यादिभिर्नु^२तं [1*] हिरदाननमप्युच्चैर्य-
त्त[द]हिरदानन^३ । २ ।
- 4 ^४किसलयमृदुलाभिः क्रीडनाम्नेडनांति गगनचरवधूभिर्गाढमादाय हर्षात् ।
श्रवसि च कर-
- 5 मूले शश्वदावेष्ट्य वद्धा (1) विलसति हिमभानोर्विप्युरंती^५ कळा सा
। ३ । ^६भानुः पश्चिमदिग्बधूमुख-
- 6 सरोजा[ति]नुरागात्मना^६ काश्मीरेण विशेषकश्चियमिषाधातुं कृताभ्युद्यमः ।
रुच्याकारमु-
- 7 पेषुषा मलयजेनायन्निशानायकः पूर्वाशावरवर्णिनीतनुलतां लिप्यन्निवीजृभते^७ । ४ ।
- 8 ^८ईश्वरवदनभुजीरुप्रभवा ब्रह्मादिजातयस्त्रिस्तः । तासामाधारार्थं चतुर्थजातिश्च तत्प-
- 9 दाज्जाता^९ । ५ । ^{१०}अस्या जातिस्त्रायो^{१०} जातिभ्यश्चुद्धिरिति वचस्त्रिदं । यदियं
सहजा जाता भागी-
- 10 रथ्यास्त्रिलोकपावन्याः । ६ । ^{११}तज्जातीय्याः कर्मठास्यक्तशाव्याश्चुद्धस्वांताश्चांत-
रागादिदोषाः । राजन्या-
- 11 नामेत्य साहाय्यमुर्व्यास्त्र्यं भारन्निर्व्वहंत्वेव सम्यक् । ७ । ^{१२}चक्रनेमिक्रमेणैव
कृतादियुगसंहतिः । श-
- 12 श्रुत्परिभ्रमत्येष भूपाश्चापि तथाविधाः । ८ । ^{१३}कल्पे श्वेतवराहनाम्नि विदिते
मन्वन्तरे सप्तमे वर्षे^{१४} भारतसन्नितेव
- 13 भरतोपन्ने च खंडे कलौ । स्वान् धर्मान् विलघयन्ति नितरां वर्ण[1*]-
असाणां मिदास्सांगाश्च शृ-^{१५}
- 14 तयो विभांति चरितस्त्रार्थ^{१०} क्रतूनां शतं । ९ । ^{१६}देशास्सहस्रं भरतस्य
खंडे दीव्यं त्वखंडाखिळव-
- 15 स्तुशस्ताः । तेषां शिरोभूषणमेव देशस्त्रिलिंगनामा सुकृतैकसीमा ॥ १० ॥
^{१७}त्रिलिंगदेशाधिपति[1*] श्रीमा-

¹ Metre Anushtubh.

² The syllable 'त' was written twice by mistake, the first has subsequently been cancelled in the original

³ Metre Mālinī

⁴ Metre Sārdūlavakṛīḍita

⁵ Read °वीजृभते.

⁶ The subscript of 'जा' is not completely written, cf तज्जा in I 10, below

⁷ Metre Śālinī, read °तीया.

⁸ Metre Sārdūlavakṛīḍita

⁹ Read त्र°

¹⁰ Metre Upajāti

⁴ Read °स्फुरन्ती°

⁵ The letter 'ते' has been corrected from ती

⁶ Metre Gītā

⁷ The subscript of 'जा' is not completely written, cf तज्जा in I 10, below

⁸ Metre Anushtubh

⁹ Read वर्षे

¹⁰ Read °तस्त्रार्थ

¹¹ Metre Anushtubh.

¹⁰ Read °स्ताभ्यो.

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- 16 ऋश्वनायकः । येन भूपा दिलोपाद्या[*] स्मयाद्विस्मारिता इव । ११ ।
¹दुर्विनीतमदगर्वखडने कल्पि-

First Plate, Second Side.

- 17 तारिनृपवीरमुडने । मंचिकोंडुवनगोचमडने भूरजंभत नृपे सदंडने । १२ ।
¹तस्य केशव-
- 18 नृपस्य नंदनो नायको गणपतिर्गुणाकरः । स्वर्गते पितरि पश्चिमे
 वयस्याससज वसुधा भुजे
- 19 निजे । १३ । ²लक्ष्मीर्वसुधा कीर्त्तिर्गणपतिनृपतेः परं प्रियास्तिरस्तः³ ।
 ताभ्यामधिका कीर्त्तिर्येनासी ते तदध्वं⁴
- 20 मर्षितवान् । १४ । ⁵पुत्रयोक्त्रभूपालस्तस्मादुदभवद्विभोः । प्रवृत्त इव
 लक्ष्मीशाक्कुकरादिव⁶ श-
- 21 क्षिमान् । १५ । ⁷नृपो गणपतिः पुत्रं पात्रं दृष्ट्वा नृपश्रियः । त्यक्त्वा
 सिंहासन भौमं दिव्यं सिंहास-
- 22 नं ययौ । १६ । ⁸विष्णूर्जहुणरजरोहणगिरिर्विख्यातदोर्विक्रमो निर्व्यूढावनि-
 पालताध्वविभ-⁹
- 23 वो निर्व्याजविश्राणनः । ¹⁰गंभीरस्थिरधीरुदात्तचरितः कारुण्यपूर्णाशय[*]
 श्रीमत्कूनय-
- 24 नायको निजकुलचीरोददयंद्रमाः¹¹ । १७ । ¹²तदोयनिजनंदनस्तरणिजिह्वाता-
 पोन्नतिः क-
- 25 ऋकलनकोविदः कविजनांतरंगप्रियः । मनोहरगुणाकरो महितवैरिवंशानलो
- 26 जनावनविशारदो जयति मुमडीद्रो नृपः । १८ । ¹³कूनयमुंमडिनायक-
 करवाळः खडि-
- 27 तारिनरपालः । विलसति सितो रक्तैः कंदळ इव तवतापस्रतिकायाः । १९ ।
¹⁴महितनृपतिवंशमीक्षिके-

¹ Metre Rathōddhatā

² Read °ल्लिप्तः

³ Metre Anushtubh, read पुवश्यो°.

⁴ Metre: Anushtubh

⁵ Read °पालताल्य°.

⁶ Read °द्वे°.

Metre Giti.

⁷ Metre Giti

⁸ Read तदल्य°

⁹ Read °शाच्छक°.

¹⁰ Metre Śārdūlavikrīḍita, read विस्मृज°.

¹¹ Read °स्थिर°

¹² Metre Prithvī

¹³ Metre Pushpitāgrā.

- 28 न स्फुटसरसोज्ज्वलवृत्तभासुरेण¹ । पितुरभिमतकारिणा समेता विलसति
मुमडिनायकेन भू-
29 मिः । २० । ²लक्ष्मीरच्युतवक्षसि प्रणयिनी भोगीश्वरे सुस्थिरा³ भूरपा
चतुराननाखिलसुखक्रीडावती भा-
30 रती । श्रीमत्कूनयमुमडीद्रमसमं दीव्यन्ति संप्राप्य तास्तिस्रः प्राप्य 'सत[स्]-
कीर्त्तिरधिकस्वक्ता'⁴ च
31 चित्र पर । २१ । ⁵प्रधितोभयगोदावरमध्यप्रांतेषु महितसौभाग्यान् ।
पालयति मुमडीं-⁷
32 द्रष्टुं गच्छ कुण्डलकोनवानारान् । २२ । ⁶स्थलजलगिरिवनदुर्गानाक्रम्योपेत-
साधनो देशान् । उडु-

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- 33 त्य ⁸शतसंघान्मुमडिनृपतिः प्रशास्ति भुवमखिला । २३ । ¹⁰पाकव्याकीर्न-
मोचालिकुचपनसकाम्ना-
34 दिसंवीतपार्थैरन्तस्त्तानकांतक्रमुकफणिलताशृंगिवैरैकपूर्ने¹¹ । प्रांतीद्यन्नाक्किरैवकु-
35 ङ्कुरवकाशोकपुन्नागरस्यैरारामैः कस्य हर्षेन विदधति पर मुमडीद्रस्य देशः
। २४ । ¹²प्रख्या-
36 तांभ्रसुरत्राण[ः*] स्वय कापयनायकः । तस्मै¹³ स्वसुसुता प्रादान्मुमडीद्राय भू-
37 भुजे । २५ । ¹⁴दत्तास्त्रेनाग्रहारास्सकळसुखभुवश्चाग्रहारा इषोर्व्यास्तवस्थाशुद्धि-¹⁵
मन्तो द्विजव-
38 रनिवहास्सद्गुणा वृत्तरम्याः । अत्रात भांति सुक्ताफलघनविभवास्सर्वलोकैक-
हृद्यास्सर्वा¹⁶-
39 स्तान्वीक्षमाणश्चिरमवनितलं मुमडींद्र प्रशास्ति । २६ । ¹⁷रम्योदारे रति-
सहचरोद्दामरा-
40 माभिरामे सीमाभूमौ ¹⁸धनिकविततेसर्वसंपन्निधाने । विद्याहृद्ये विपणिमुभगे
कोऽऽ-

¹ Read °ज्वल°

² Read सुस्थिरा

³ Read °स्वच्छा

⁴ The *anusvāra* stands at the beginning of the next line

⁵ Read शत्रु°

⁶ Read °पूर्ण°

⁷ Read तस्मै

⁸ Read °सत्रस्या°

⁹ The *anusvāra* stands at the beginning of the next line

¹⁰ Metre *Mandālkrāntā*

¹¹ Metre *Sārdūlav-kṛidita*

¹² Read सित°

¹³ Metre *Giti*, read प्रधि°

¹⁴ Metre *Giti*, read स्थल°

¹⁵ Metre *Sragdharā*, read °कीर्ण°

¹⁶ Metre *Anushtubh*

¹⁷ Metre *Sragdharā*, read दत्तास्त्रेना°

¹⁸ Read °विततेस्सर्वसंपन्नि°

- 41 कौडामिधाने हर्षेणास्ते महति नगरे मुंमडिचोणिपालः । २७ । ¹किमु-
च्यते पुरस्यास्य
42 सौभाग्य परमः पुमान् । दिव्यस्थानानि सत्यञ्च यदत्रास्ते श्रिया सह
। २८ । ²एकोनुजशिङ्गय-
43 नायकेद्रस्त्रांद्रश्रिया सर्व्वगुणैरुदारः । अन्योनोजो गंनयनायकोपि नृपावळीनायक
44 एव भाति । २९ । ³अनुजौ शिंगभूपालगंनभूपालनामकौ । मुंमडोद्रेण
तेनैव तौ तुल्यावेव दी-
45 व्यतः । ३० । ⁴कोट्या पुरि श्रीसुभगोरुकोट्यां स ताडिपाके [सु]कृतैक-
पाके । ⁵यथाक्रमं तावनुजौ नि-
46 धाय ताभ्यां समेतो वसुधा प्रशास्ते । ३१ । ⁶हरिरश्मिजमिव शक्रं
सौमित्रिरिवाग्रजं रघूत्तं-⁷
47 स । मुंमडिनृपमन्वेति ज्येष्ठं स तु शिंगभूपालः । ३२ । ⁸नाम्ना
मुंमडिनायकस्य घटिता स-
48 — उ — — रिणी लक्ष्म्या विभ्रमभूर्बिलासनिलयो वाण्या चित्तेर्म्म-
डन । पंपासंपदुपाग्रि-

Second Plate, Second Side

- 49 ता सविधगश्रीरामनाथेश्वरा⁸ ख्याता मुंमडिवोडुनामनगरी शिंगक्षमाभृद्धिभोः⁹
। ३३ । ¹⁰प्रगाढव-
50 न्याहृतपार्श्वदेशे पपानदीपाधसि¹¹ पावनेच्छे¹² । स्वाराजधानी प्रतिबिंबितेव
विराजते सा नगरी विशाला । ३४ ।
51 ¹³गरीयसि पुरे तस्मिन् सर्व्वेश्वर्य्यसमन्वितः । निवसन् शिंगभूपालः पालय-
त्व[गि]लां भुव । ३५ । ¹⁴जय-
52 ति स शिंगनृपालो रिपुपुंगवभगगंडुगोपालः । यत्कीर्त्तिकन्यकाया, कमल-
भवांडानि कटुकाय-
53 ते । ३६ । ¹⁵प्रधयन् शिंगनृपालस्तत्त्व¹⁶ धर्म्मं च मदनमौदित्यं । जनसु-
जनयुवतिश्रत्यु¹⁷ धीरीदात्तादिने-

¹ Metre Anushtubh

² Metre Upajāti

³ Metre Āryā

⁴ Metre Śārdūlavikrīḍita

⁵ Read °भृदिभो

⁶ Read °पायसि

⁷ Metre Anushtubh

⁸ Metre Giti, read प्रथयन्

⁹ Read शत्रुय-

² Metre Upajāti

⁴ Read यथाक्रमं

⁵ The anusvāra stands at the beginning of next line

⁶ Read °रामनाथेश्वरा

¹⁰ Metre Upajāti

¹² Read पावनेच्छे.

¹⁴ Metre Giti

¹⁶ Read °स्तत्त्व

- 54 वृतामयते । ३७ । ¹लक्ष्मीं पद्मलितां भुजं विजयिन शत्रून् विनासिनः
कीर्त्तिं मूर्त्तिमतीं म-
- 55 दं विदक्तितं बंधून् प्रबंधश्रियः । दानं मानयुतं कृपां निरुपमां ²सत्त्व
रूपत्वास्पदं कृत्वा
- 56 भाग्यमशेषभोग्यमयते श्रीशिंगभूपालकः । ३८ । ¹वीणावादनकोविदेन विल
सत्तास्यप्रशस्यन्त्रि-
- 57 या सारस्यास्पदगानमानविधिना सौजन्यमान्यात्मना । नित्यैश्वर्यविकासिना
निरुपमाकारे-
- 58 ए कांतताजनेनाय कूनयशिंगभूपतिलकः क्रीडन् सदा मोदते । ३९ ।
³जयति सुकृतमूर्त्तिर्जा-
- 59 यदुद्दामकीर्त्तिस्सकलसुगुणधामा सर्वसौभाग्यसीमा । विहितशिवसपथ्यो ⁴विश्व
ताचारधुर्यः प-
- 60 रहित इति वैद्यः पावनस्सर्वहृद्यः । ४० । ⁵आत्रेयगीत्रकलशां बुधिपूर्णचद्रश्च-
द्रावतसनिजस-⁶
- 61 हिरमानसाजः । अजाविलासमुकुरश्चयतां जनानां नानाविधं परहितो
हितमाततान । ४१ [I]
- 62 ⁷अथ परहितो वैद्यस्सोद्यं परहितशिवः । अस्य पत्नी च तस्यैव न
नास्तीमा गुणैरपि । ४२ । ⁸सुतस्तदी-
- 63 यस्सुगुणाभिरामः कल्याणशीलः करुणालवाल । वैद्याग्रगण्यो वशिनामुदार[*]
श्रीरामना-
- 64 यश्शिवपादभक्तः । ४३ । ⁹दैत्यदैवनरसश्रयां परिज्ञातवानखिलरूपप्रतिक्रिया ।
रामनाथभिष-

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- 65 गोश्वरः क्रियास्त्रिमेव तुलयेन्मुनीश्वर । ४४ । ¹⁰सम्प्रीकास्तनयास्तयोपि जनि
ता[*] श्रीरामनाथेन ते
- 66 जायायामयितां विकाह्यजुषि¹¹ स्थातप्रभावोन्नताः । लोकानां हितकारिणस्सु-
मनसामि-

¹ Metre Sardūlavakrīḍita

² Metre Mālinī This verse begins with a floral device

³ Read °सपथ्यो विश्वतो

⁴ Read °पुण्यं. The anusvara stands at the beginning of the next line.

⁵ Metre Ūpajāti

¹⁰ Metre Sardūlavakrīḍita

² Read सत्त्व

⁵ Metre Vasantatilakā.

⁷ Metre Anuśtubh.

⁹ Metre Raṭīlāḥ

¹¹ Read °हय°

- 67 ¹ष्टादर्थसंपादकाः कामादध्यनसूयमत्रिसुनिना ब्रह्माच्युतेशा इव । ४५ । ²ज्येष्ठः
परहितस्मृनुर्विती-
- 68 यो ³देवयांश्चयः । काकनाधस्तृतीयोऽयं रामनाथस्य धीमतः । ४६ । ⁴सुत-
सुहृदनुजानुच-
- 69 रप्रभृतिलभुपेत्य विहितशिश्रूषी⁵ । अयजमनुजन्मानावुपचरतस्ततमवहित-
स्वांती । ४७ । ⁶य-
- 70 जुथध्ययन वेदे वेदे चायुषि भूषयन् । अध्यापनं च शिष्येभ्यः कृत्वा
परहितः कृती । ४८ । ⁷आचा-
- 71 रो दुरितापचारचतुर[*] स्तुत्यानि कृत्यानि च स्वांतं शान्तिनिकेतनं
प्रसदनोदारं गिरां ⁸गंभन [I]
- 72 पूजा राजककावतंसपदयो[*] श्रीराश्रीतोपाश्रिता⁹ संततसंति गुणाः परं पर-
हिताचार्ये¹¹ विचार्ये-
- 73 व तत्¹² । ४९ । ¹³आयुर्वेदविशारदेन सुधिया श्रीदेवयार्येण कस्तुल्यो
रामयवेद्यानाधतनये-¹³
- 74 नोश्चेर्यशोराशिना । सिधोरभुदितो भिषङ्ग सदृशो हस्ते दधानोऽमृत येना-
स्यामृतमस्ति हस्त-
- 75 कमले वाक्ये दृशोयेतसि । ५० । ¹⁴विद्याविशुद्धिविनयार्कवसत्यधर्मशर्वाच्च-
नाचरणभूतदया[दि] सर्वं । ए-
- 76 कत्र कर्तुमभिलाषवतेव धात्रा श्रीकाकनाधभिषगीश्वर¹⁵ एष सृष्टः । ५१ ।
¹⁶सद्विद्याहृदयंगम सुहृ-
- 77 तिनामग्रण्यमर्हं गुणैः प्राणाचार्यमवाश्रित¹⁶ परहिताचार्यं हितं कर्मसु ।
श्रीमत्कू-
- 78 नयशिंगभूमिरमणसंभावयंनजसा¹⁷ सर्व्वस्तुभिरुत्तमैर्न गतवान् पर्याप्तिमेतावता
- 79 । ५२ । ¹⁸शाकाब्दे गगनग्रहाक्षिशशिना संख्यान्विते श्रावणे मासि ¹⁹श्रीरु-
णसुक्तिनाधसविधे²⁰ सू-

¹ Read °ष्टात्य°.² Read °याङ्गय°³ Metre, Giti⁴ Metre Anushtubh⁵ Read गुफन⁶ The syllables चार्येदि are inserted below the line⁷ Read °नाय°⁸ Read श्रीकाळनाथ°⁹ Read °यन्नजसा¹⁰ Metre Śārdūlavikrīḍita, this verse is preceded by two floral devices and a vertical stroke¹¹ Read श्रीसूक्त°.¹² Metre Anushtubh¹³ Read काळनाथ°¹⁴ Read °ग्रयु°¹⁵ Metre Śārdūlavikrīḍita.¹⁶ Read °श्रितो°.¹⁷ Read ते.¹⁸ Metre, Vasantatilakā¹⁹ Read °मया°²⁰ Read °नाथ°.

- 80 व्योपरागे सति । श्रीमान् शिगयनायकः परहिताचार्याय पुण्यात्मने प्रा-
दादकल-
- 81 पूडिनाममहित ग्रामं समग्र गुणैः । ५३ । 'मुंमडिशिंगवराख्यं विंशत्यंशं
वि-
- Third Plate, Second Side*
- 82 धाय तं ग्रामं । परहितनामाचार्यः प्रादादधं द्विजातिभ्यः । ५४ ।
यज्ञेश्वरार्यः[*] स्थिर-
- 83 धीरार्क्षिशिंगद्विजोत्तमः । मारुप्यनार्यो मतिमानेते तुल्यगुणश्रियः । ५५ ।
यज्ञुर्वेदविद-
- 84 ग्रण्यो भारद्वाजकुलोद्भवाः । याज्ञुषः पेद्भिष्टाख्यो विद्वान् गौतमगोत्रजः
। ५६ । श्रीवत्स-
- 85 गोत्रक्षीरोदचक्षो यज्ञुषि कोविदः । प्रोलयार्यसुतो धीमान् सर्वदेवद्विजोत्तमः
। ५७ । दास-
- 86 लनमविप्रेन्द्रः कौडिन्यो^४ यज्ञुषि स्थिरः^५ । चेलिपेद्भिष्टसिद्धि [*] श्रीवत्सगोत्रो
यज्ञुश्शृतः । ५८ । का-
- 87 श्यपगोत्रविभूषा यज्ञुषि च सांगे चतुर्मुखख्यातिः । पुलुपाकनृहरिवनो
विधिवदनुष्ठाननिष्ठ-
- 88 या युक्तः । ५९ । चिटिसोमयमद्वार्यो हारीतो याज्ञुषो बुधः । गंग-
प्रोलयविप्रेन्द्रो हारी-
- 89 तो याज्ञुषायणीः । ६० । ग्रामार्क्षस्यास्य भागानां दशसंख्यामुपेयुषां ।
कृताः पर-
- 90 द्वितीयेण ते विप्रास्त्रयभागिनः । ६१ । प्रतीच्यां गौतमो सोमा प्रवाह्या-
र्धावधिस्र-^{१०}
- 91 ता । वायव्यसीमा गौतम्यास्तटे शकोटगुल्मगा । ६२ । सैशान्योभिमुखी
गत्वा सांकोलं ^{१२}नाकुमाश्रीता
- 92 (:)। ततोऽर्ध्वं^{१३} समासाद्य पश्चात्किंशुकमाययौ । ६३ । तस्माद्यांती सशकोटं
वल्मीकं प्राप्य सा ततः ।

^१ Metro Aryā^२ Metro Anushtubh^३ Read स्थिर^४ Read यज्ञुश्शृत^५ Metro Anushtubh, this verse is preceded by two floral devices and a vertical stroke^{१०} Read °धित्रिता [The text may be explained as it is without any emendation—ग्रामार्क्षार्धावधि being taken as an adverb meaning "right up to the half (i.e. middle) of the river"—H. K. S.]^{११} Metro Anushtubh, read °न्यानि°^२ Metro Anushtubh^४ Read कौडिन्यो.^५ Read °नृसिद्धिशी°^९ Metro Giti^{१२} Read °यिता^{१३} Read °अर्ध्व.

111 a

66
68
70
72
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76
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80

86
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92
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96

... (Sanskrit text) ...

111 b

82
84
86
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92
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96

... (Sanskrit text) ...

మహాసాధునియ్యగారియొద్దకుకొకగాఁడొచ్చిపోయిమొదటిగతాకాదాదెసఘనితాఁడై
 కంఠాలసంకిన్నాఁడైజువ్వక్రియసాత్రితాగియత్తరండిశికాతప్పుఁద్రవాపాంశువుతీరితా
 తానసముక్తంకదనాకొండొన్నవరినాకామడిపేనాముండుజింకవరాల్పగ్రామస్థుడండ్రతారక
 యెఱిగెనామాన్యగ్రామండ్రమనీయొన్నవానొకతీవతపాలనియొబవచ్చిఁగెవానతానబాదినఁపాద
 శింధ్రానబూయబయ్యెనొయ్యబుర్రరామదండ్రః శింగనాయనిప్రాలుముమ్మడినాయ
 నిప్రాలు



- 93 तिन्त्रिणीद्वयमश्वधं¹ सप्तचं सा समाश्रिता । ६४ । ²उदधुखी ततो भूत्वा
सा सीमा मध्यसंश्रिता ।
- 94 भूमिं कांक³वाडादिगर्त्तपाशाल्यकिंशुकां । ६५ । आश्रित्य पखलं याता
कुंजपुंजसमन्विता ।
- 95 सा तस्मात्प्राशुखी गत्वैशान्ये सिकतिलां भुवं । ६६ । समुन्नतां⁴ समासाद्य
शृंगं शैलस्य संश्रिता । शैल-
- 96 मूलाङ्गवां मार्गो वीदलावं समाश्रितः । ६७ । अश्व⁵ पर्वतशृंगात्सा
दक्षिणाभिमुखी गता । अक्ष-
- 97 वृक्षं⁶ समासाद्य तिन्त्रिणीपरखलं गता । ६८ । सा सीमा गुल्म-
वल्लीकचिंचाकिंशुकसंकुला । तटाकमध्य-

Fourth Plate

- 98 मासाद्य निर्यायाग्नेयकोणगा । ६९ । पश्चिमाभिमुखी गत्वा शाकोटादि-
समन्विता । [व]ल्ली-
- 99 कांकीलसंकीर्णा⁷ ख[र्ज]हृच्चानुपाश्रिता । नैर्ऋत्यां⁸ दिशि गौतम्याः प्रवाहं
मध्यतश्रिता⁹ । ७० [I]
- 100 ¹⁰शासनमुक्तं कविना ¹⁰कौडिन्यवरेण कामदेवेन । मुंमडिशिंगवराख्यग्रामस्या-
चद्रतारकं ज-
- 101 यति । [७१*] ¹¹सामान्योयं धर्मसेतुं¹² नृपाणां काले काले पालनीयो
भवद्भिः । सर्वानेतान् भाविनः पार्थि-
- 102 वेद्रान् भूयो भूयो याचते रामचंद्रः । [७२*] शिंगानायिनि ब्रालु
मुम्मडिनायि-
- 103 नि ब्रालु¹³ [II*]

TRANSLATION

(Line 1) May there be no obstacles !

(Verse 1) May the White Boar grant (us) perpetual prosperity, who in the dark home of the nether world gently shook in secret with his tusk the lip of the (goddess) Earth, being unnerved by excitement at the coming pleasure of carrying (her)

¹ Read °मयल्य

² Read समुन्नत

³ The syllables वृच are inserted below the line

⁴ Read नैर्ऋत्यां

⁵ Metre Giti, this verse is preceded by a floral device

⁶ Read कौडिन्य°

⁷ Metre of vv 65 to 70 Anushtubh

⁸ Read अय

⁹ Read °सकीर्णां

¹⁰ Read °तश्रिता

¹¹ Metre Śālini

¹² Read धर्मसेतुं°

¹³ The figure of a conventional lion with a raised trunk (Tamil *yāl* ?) is engraved at the end of the plates It was perhaps the crest of the donors

(V 2) I praise that lustre which, though elephant-faced (*dviradānana*), has still only one tusk on its face (*a-dvinad-ānana*)¹ (and) is highly praised by the six headed (Subrahmanya), the five-headed (Śiva), the four-faced (Brahmā) and other (*gods*)

(V 3) Resplendent is that bright digit of the cool-rayed (*moon*), which the celestial nymphs as tender as the sprouts (*of a young plant*) eagerly grasp at the close of (*their*) repeated amorous sports, and delightfully wrap it round (*their*) cars (*and*) wrists

(V 4) Tho (*setting*) sun (*in his evening glory*) appears as if (*he is*) attempting to make a beautiful (*forehead-mark of red*) saffron (*kāsmīra*), (*consisting*) of (*his*) deep love (*or redness*) on the lotus face of the lady (*viz*) the region of the west, and this rising moon is besmearing, as it were, the creeper-like body of the noble damsel, the region of the east, with saudal in the form of (*white*) moonlight²

(V 5) The three castes, (*viz*) the Brāhmanas and the next (Kṣatriyas and Vaisyas), were produced from the face, the arms and the thighs of the Lord (Īśvara), and for their support was born the fourth caste from His (*i e*, Īśvara's) feet³

(V 6) That this caste is more pure than those (*other three*) is self-evident, for (*verily*) this caste was born along with the (*river*) Bhāgīnīthī, (*i e* the Ganges [*which springs from* Vishnu's foot—F W T.]), the purifier of the three worlds

(V 7) The members of this caste are eagerly attentive to their duties, not wicked, pure-minded, and are devoid of passion and other such blonishes, (*they*) ably bear all the burden of (*protecting*) the earth by helping those born in the kingly caste

(V 8) Tho cycle of the Kṛta and other ages is always rolling, like the circumference of a wheel, the protectors of the earth are so likewise.

(V 9) In the well-known Śveta-varāha kalpa, in the seventh Manvantara, in Bharata-varsha and in this Bharata-khanda in (*this*) Kali (*age*), the different castes and stages (*of men*) do not deviate from the prescribed law (*dharma*), the Vēdas shine (*i e* are honoured) with their component parts and the hundred (*i e* numerous) religious sacrifices are not without their fruit⁴

(V 10) In Bharata-khanda there are thousand (*i e* innumerable) countries which are famous for the many and rich articles (*which they contain*). The crest jewel of these is certainly the country called Trilinga,⁵ in which virtue is confined

(V. 11) The lord of the Trilinga country (*was*) the illustrious Kēśava-nāyaka, who by his dignity eclipsed, as it were, Dīlipa and other kings (of old)

(V 12) The earth flourished while this king who adorned the noble Mañchikonda family, inflicted due punishment (*on offenders*), crushed the infatuated pride of the wicked and shaved (*the heads of, i e. disgraced*) heroic enemy-kings

¹ Vināyaka, the god with the elephant face, is known to have only one tusk and is hence called Ekadanta

² This is evidently a description of the natural scenery as one would see it on the evening of a full moon day in any month. It is difficult to understand why the poet should have introduced it here

³ The origin of the four recognised castes from the head, shoulders, thighs and feet of the Supreme Being is described in the well-known Puruṣhasūkta of the Rg-Vēda (x 90 12 *brāhmanō 'sya mukham āsīd bāhū rājanyāś kṛtāś ūrū tad asya yad aśvyaś padbhyām tūdrō ajāyata* ||

⁴ The specification of the present age described in this verse is always repeated at every religious ceremonial performed in India under Brahman supervision. The statement made in the second half of the verse is, however, quite contrary to what is generally believed of the Kali or Iron age

⁵ The origin of the name Trilinga is explained in the Pratāparudriya. Vide Ind Ant, Vol VI, p 333 and p 130, n. The terms Telugu, Telughānya and Tilinghāna must be traced to Trilinga

(V. 13) The son of that king Kēśava and a mine of (good) qualities (*viz*) Ganapati-nāyaka took upon his shoulders (*the burden of*) the earth, after his father had gone to heaven by old age.

(V. 14) Wealth, Land and Fame were (all) three very dear to king Ganapati. Dearer than the (*first*) two must have been Fame, for he gave up these two on her account¹

(V. 15) From that king (Ganapati) was born a son, the illustrious Kūna bhūpāla, (*even*) as Pradyumna (*was born*) from the lord of Lakshmi (*i.e.* Vishnu) and the bearer of the *śakti* (*i.e.* Kumāra) from Śankara (*i.e.* Śiva)

(V. 16) The king Ganapati, seeing that (*his*) son (*was*) fit for kingly dignity, left his throne on (*this*) earth to take his seat in Heaven²

(V. 17) The prosperous Kūnaya nāyaka, (*who was*) a Rōhapa³ mountain containing brilliant gems (*viz*) good qualities, the prowess of whose arms was well-known, who enjoyed the greatness of monarchy, who made gifts without show, whose wisdom was firm and far-reaching, whose behaviour was generous and whose feelings were saturated with mercy, was a moon to the milk-ocean (*of*) his race

(V. 18) Victorious is his son king Mummadi-ndra, whose great prowess surpasses the sun (*in glory*), who is skilled in all arts, dear to the heart of poets, a mine of pleasing qualities, a fire to the bamboos (*i.e.* families of powerful enemies and capable in protecting (*his*) subjects

(V. 19) The sword of Kūnaya-Mummadi-nāyaka besmeared with the blood of enemy-kings, whom it splits, shines like the sprout of the creeper (*viz*) his valour

(V. 20) The earth shines on being united (*in marriage*) with Mummadi-nāyaka, who (*always*) acts according to the wishes of his father, who is a pearl in the bamboo⁴ (*viz*) the family of famous kings and who is resplendent in (*his*) plain, sympathetic and noble conduct⁵

(V. 21) (*The goddess of*) Wealth who (*dwells*) with love in the breast of Achyuta (Vishnu), the (*goddess*) Earth, who has firmly established herself on the lord of serpents, and (*the goddess of*) Learning, who sports in all the (*four*) faces of Brahmā, shine (*together*) in the company of the matchless and glorious Kūnaya-Mummadi-ndra. The great wonder (*however*) is that in the company of these three (*ladies*), the (*already*) pure (*goddess of*) his (*own*) fame, has become still more so⁶

(V. 22) Mummadi-ndra protects the districts Chengara, Kuravāta, Kōna and Vānāra included in the region between the two well-known (*branches of the*) Gōdāvara-~~river~~, and renowned for (*their*) richness

(V. 23) Occupying with his military equipments the inaccessible strongholds on land, sea, hill and forest (*in these*) countries, and nprooting hordes of (*his*) enemies, king Mummadi protects the whole earth

¹ The sense conveyed is that Ganapati nāyaka gave away land and wealth in order to acquire fame.

² *i.e.* died.

³ [On Rōhana see above, p. 205, note 5 — H K S]

⁴ It is a belief obtaining with Sanskrit poets that old bamboos and the heads of elephants contain valuable pearls.

⁵ [In the case of the pearl one, which is bright, splendid, shining, round and radiant — V S]

⁶ Here is a pointed reference to the scandalous quarrels and misunderstandings among co wives in Hindu families where polygamy is resorted to. The poet wants to say that the fourth wife of Singaya-nāyaka, (*viz*) Fame, did not suffer (though, as a co wife, she ought to have done so) in the company of the three others.

(V 24) Who is not highly pleased with the territories of Mummadindra, whose gardens are flourishing with long stretches of ripe plantains, limes, jack and mango trees bordering on all sides, enclosing in the interior everywhere groups of beautiful areca-palms, betel-creepers and ginger plants, with avenues of tall cocoanut palms and the sweet-flowered *vakula*, *kuravaka*, *aśoka*, and *punnāga* trees ?

(V 25) Kāpaya-nāyaka, the famous *Suratrāna* (i.e. Sultān) of the Āndhra country gave (in marriage) his sister's daughter to king Mummadindra

(V 26) Mummadindra ever rules the earth, looking after (the interests of) groups of the twice-born (Brāhmanas), who, like the highly brilliant pearls, please the whole world and shed continuous lustre by their upright conduct (or roundness), good qualities (or strong thread) and purity, decorating by their residence the (many) (*agrahāra*) villages given by the king, provided with all comforts and shining as if they were valuable necklaces of the (goddess) earth

(V 27) King Mummadī resides joyfully in the big, beautiful and advanced city named Kōṭukonda, in which shine fair ladies who stand on a par with Ratī, in which dwell the utmost number of wealthy men, which is the abode of all prosperity, which is attractive on account of (its men of) learning and which is beautiful with its bazars

(V 28) What to say of the fortune of this city ! For here dwells the Supreme Being (Viṣṇu) with (the goddess) Śrī (Lakshmi), giving up (his) heavenly abode

(V 29) One younger brother (of Mummadī-nāyaka) is Śingaya-nāyaka, who ranks high on account of all good qualities (and) great fortune, and another younger brother is Gannaya-nāyaka who shines verily like the principal gem in the necklace (or group) of kings

(V 30) These two prosperous brothers named king Śinga and king Ganna are comparable only with that Mummadindra

(V 31) Having appointed these brothers respectively at Kōṭi-puri in which are crores of prosperous and beautiful ladies, and at Tādīpāka which is the very fruit of the meritorious acts (of its residents), (Mummadindra) rules the earth along with them

(V 32) King Śinga follows in the footsteps of (his) elder brother king Mummadī, just as Hari (followed) his elder brother Śakra (Indra), and Saumitrī (i.e. Lakshmana) (followed) his elder brother Rāma

(V 33) King Śinga's capital is known as the famous city (of) Mummadivīdu (Thus) associated with the name of Mummadī-nāyaka, it . . . , (is) the play-ground for the (goddess of) wealth, the sporting-house for (the goddess of) learning, and the ornament of the earth, near which flows the prosperous (river) Pampā and close to which is (the temple of) the glorious (god) Rāmanāthēśvara

(V 34) That spacious city shines like the capital of heaven reflected in the holy (and) placid waters of the (river) Pampā, the country on either side of which is hemmed in with thick forests

(V 35) King Śinga residing in that famous city protects the entire earth, being possessed of all (kinds of) wealth

(V 36) Victorious is the king Śinga, who is a *Ganda-gōpāla* in discomfiting his powerful enemies and to whose lady-fame (this mundane) egg of Brahmā is (only) a ball¹

¹ His fame was evidently of such extraordinary dimensions that the universe comparatively looked like a handy ball. In other words, his fame easily occupied the whole universe [played with the earth as with a ball.—F. W. T.]

(V. 37) King Śinga, displaying his innate good nature, sense of duty, (deep) love and pride, towards (his) subjects, good men, women and enemies (*respectively*), assumes (*the four recognised forms of*) the rôle of heroes,¹ such as *dhīrōdāṭṭa*, (*dhīrasīnta*, *dhīralalita* and *dhīrōddhata*)

(V 38) The illustrious king Singa fully enjoys (*his*) fortune by distributing (*his*) wealth, by (*seeking*) success for his arm, by causing fear in (*his*) enemies, by giving a material form to (*his*) fame, by crushing conceit, by making his kinsmen uninterruptedly rich, by bestowing gifts with dignity, by showing unparalleled kindness (*towards his subjects*) and by acquiring strength compatible with his loyalty

(V 39) Kūnaya-śinga, the forehead-ornament of kings, always delights in sporting with women who are proficient in playing on the *vinā*, who are illustrious for their charming and attractive dances, who follow the rules (*of conduct regulating*) the noble songsters of culture, who are respected for their amiability, who are prosperous with never-failing wealth and who possess matchless beauty

(V 40) Victorious is the holy and popular doctor Parahita, who is virtue incarnate, whose fame is known everywhere, the abode of all good qualities, the limit of all prosperity, the worshipper of Śiva and the foremost of men noted for (*their*) conduct

(V 41.) Parahita, the full-moon to the milk-ocean (*of the family, viz*) Ātrēya *gōtra*, in whose lotus-like mind Śiva makes his abode and the mirror (*in which are reflected*) the sports (*of the goddess*) Prosperity (*Śrī*), rendered assistance in many ways to persons who sought (*his*) protection

(V 42) This doctor is (*called*) Parahita (*So is*) that Śiva who is kind to others (*para-hita*). Again, his (*i.e.* Parahita's) wife, like (*the wife*) of (*that*) Śiva, was Umā not only in name, but also in (*her*) good qualities

(V 43) His son was the illustrious Rāmanātha, a devout worshipper of Śiva, of pleasing virtues and noble character, the receptacle of mercy, the foremost among physicians and the best of those that have conquered their passions

(V 44) The great physician Rāmanātha knew how to treat all diseases pertaining to demons, gods and men. Regarding his cures (*i.e. medical skill*), he has to be compared only with Atri, the lord of sages

(V 45) Just as Brahmā, Viṣṇu and Śiva (*were begotten*) for sport on Anasūyā by the sage Atri, so were born of the illustrious Rāmanātha, from (*his*) wife named Ayitūmbikā, even three equally glorious sons, who are exalted through their well-known greatness, who are (*ever bent*) upon doing good to the people, and who bestow upon wise men (*their*) desired objects

(Vv 46 and 47) The eldest son of this wise Rāmanātha is Parahita, the second is named Dēvaya, and the third Kālanātha. The two younger brothers (Dēvaya and Kālanātha) serve constantly (*their*) elder brother (Parahita) with a cheerful mind, attending to his wants, in the capacity of sons, friends, brothers, servants and the like

(V 48) (*Himself*) an ornament among the students of the Yajur-vēda and the Āyur-vēda (*i.e. the medical science*), Parahita taught these to his students and thus accomplished the object (*of his life*)

¹ There are four kinds of *nāyakas*, or heroes, the development of whose character, in one capacity or other, is the object of almost every poem in Sanskrit literature

(V 49) The best of virtues having consulted together, as it were, abide in Parahitāchārya, whose conduct is capable of chastising sins, whose actions are praiseworthy, whose mind is the abode of peace, whose speech is pleasing and noble, whose worship is offered at the feet of the moon-crested (Śiva) and whose wealth is at the disposal of his dependents

(V. 50) Who can equal the son of Rāmaya-vaideya-nātha, the wise, illustrious and highly famous Dēvayārya who is proficient in Āyur-vēda? The physician (of the gods, i.e. Dhanvantari), born in the ocean with nectar in his hands,¹ cannot equal him, for there is nectar (not only) in the lotus-like hand (of this Dēvayārya but also in his) speech, eyes (and) heart

(V 51) The illustrious Kālanātha, the chief of physicians, was created by Brahmā with a desire, as it were, of bringing together in one place all (good qualities) like learning, purity, modesty, uprightness, truth, virtue, worship of Śiva, pious life and compassion towards (all) beings

(Vv 52-54) The glorious king Kūnaya-Śinga, justly rewarding with many valuable gifts his dependent and life-physician,² Parahitāchārya, (his) friend in (all) actions, who captivates the heart by (his) sound learning, is the foremost among virtuous men, and respectable on account of (his) good qualities, was not still satisfied (with the presents that he had given) (Therefore) in the Śaka year counted by the sky (0), the planets (9), the eyes (2) and the moon (1),³ in the month Śrāvana, on the occasion of an auspicious solar eclipse the illustrious Śingaya-nāyaka granted to the virtuous Parahitāchārya, in the presence of the glorious (god) Ru(Ri)ṇamuktinātha, the excellent village famed by name Akkalapūṇḍi (And) Parahitāchārya, having divided that village called Mummadi-Śingavara into twenty shares, gave one half of it to the Brāhmanas

(Vv 55-60) [Contains the names of the Brāhmana recipients with their gōtras and śakhās. See the annexed Appendix].

(V. 61) These Brāhmaṇas were made the recipients of equal shares by Parahitārya in the half village which was divided into ten parts

(Vv 62-70) The boundary line of Akkalapūṇḍi on the west is recognised as the (river) Gautamī (i.e. Gōḍāvarī), right up to the middle of the stream. The boundary line due north-west reaches the thicket of śākōṭa (shrubs) on the bank of the Gautamī, the same, going in a north-easterly direction, reaches the ant-hill with the ankōṭa tree, then reaching the fig tree passes on to the kimsuka tree, thence proceeding, the same boundary line reaches next the ant-hill with the śākōṭa (shrubs) and then touches the two tamarind trees and the pipal tree united with the plaksha. Then turning northwards, the boundary line touches (its) middle point with the kimsuka tree to the west of the main trench of Kāṅkaravāḍa and then passes close by a pool with thick shrubs in it. From there it proceeds eastwards to the sandy tract in the north-east corner, and then reaches the high peak of the hill along the cows' path which proceeds from the foot of the same hill, touching Bōḍalāva (on the way). Then the same (boundary line), proceeding southwards from the top of the hill and reaching the plaksha tree, joins the pool with the tamarind tree, and eventually this boundary line, winding through thickets and ant-hills crowded with chirmchā and kimsuka trees and reaching the middle of a tank, joins the south-east corner. Now, turning towards the west and joining the śākōṭa and other trees, it passes through ant-hills and ankōṭa trees and reaches the kharya trees on the south-west corner and then joins the river Gautamī in the middle of its stream

(V 71) May this (copper-plate) charter (recording the grant of) the village called Mummadi-Śingavara, composed by the poet Kāmadēva, the best of the Kaundinyas, run on as long as the moon and stars (endure).

¹ [See Krishna Sastri's *Images of Gods and Goddesses*, pp 254 and 259.—H. K. S.]

² [Prāchārya is a recognised title among Indian physicians, *Charaka, Chikitsāsthāna*, Ch. I, v. 212 says श्रीवद्वत् मतिसाम् युक्तो विनाति. आस्यपारग.। प्राचिभिर्गुरुवत्पुन्य. प्राचाचार्यस्य हि अत. ॥—H. K. S.]

³ i.e., 1290

(V 72) 'This causeway of charity is common to (all) kings (Therefore O ! kings) it is always to be protected by you' (Thus) does Rāmachandra again and again request all the future rulers of the earth

(LI 102-103) (This is) the writing of Śingā-nāyadu, (and this) the writing of Mummadi-nāyadu.

Appendix — Names of the recipients, their *gōtras* and *śikhās*

No	Name of recipient	<i>gōtra</i>	<i>śākhā</i> (<i>rēda</i>)
1	Yajñeśvarārya . . .	Bhāradvāja . . .	Yajus
2	Āraśinga . . .	Do . . .	Do
3	Māreppanārya . . .	Do . . .	Do
4	Peddi-bhatṭa . . .	Gautama . . .	Do
5	Sarvadūva, son of Prōlayārya . . .	Śrīvatsa . . .	Do
6	Dāsul-Annama . . .	Kauṇḍinya . . .	Do
7	Cheḷipeddi Nṛsimha . . .	Śrīvatsa . . .	Do
8	Poluṣāka Nṛikari . . .	Kāśyapa . . .	Do
9	Chitṣōmaya bhatta . . .	Hārīta . . .	Do
10	Ganga Prōlaya . . .	Do . . .	Do

No 25.—TALEGAON COPPER-PLATES OF KRISHNA-RAJA I, SAKA 690

By STEN KONOW

The first notice of this inscription was given by Mr D R Bhandarkar,¹ who states that the plates were sent to him for decipherment by Sirdar K O Mehendale, Secretary of the Bhārat-itihās samśōdhak-mandal, and that they have been found at Talēgāon Dhamdhērē, a village of the Sirūr tāluka in the Poona District, situated at 18° 40' N and 74° 9' E, twenty miles north-east of Poona city

There are altogether three plates, 13½" long and 6½–7½" broad. The first and the third plate have no writing on their outer sides, the second one carries writing on both sides. The first plate contains eight, the obverse and the reverse of the second, and the obverse of the third each ten lines of writing. At the bottom of the reverses of the first two plates there are moreover some illegible scribbles in a later handwriting. At the end of the inscription are two double circles, each surrounding a floral design. There are circular ring holes on the left sides of the plates, but we have no information about the existence of a ring or a seal. The writing has in some places become rather effaced. This is especially the case in the beginning and at the end of the inscription and at the bottom of the obverse of the second plate. Fortunately, however, everything which is of importance can be made out with certainty.

The alphabet belongs to the southern group and is of the same kind as in other southern plates of the same date. The shape of individual letters varies in a few places. Thus, the *kr*

¹ *Progress Report of the Archaeological Survey of India, Western Circle, for the year ending 31st March 1913*, p 54

in =*kṛita-*, l 12, is different from the *kṛi* in =*kṛitam*, l 1, the *ga* in *Gōvinda-*, l 22, is misshapen, and the *ā-mātrā* in *jā* is usually almost unrecognizable. On the whole, however, the letters are well cut. The figure 1 occurs at the end of the first stanza after the initial blessing, l 9.

With regard to orthography it should be noted that *ri* and *ṛi* are not correctly distinguished. Thus we find *ri* for *ṛi* in =*ādrir-*, l 6, and *ri* for *ṛi* in *bhṛityaḥ*, l 10, =*krishna-*, l 13, and *krimih*, l 35. *Va* is used throughout also to denote *ba*, and this writing has not been corrected in my transcript. After *r* consonants are doubled in the usual way. Thus, =*durgga-*, l 7, =*kirtti-*, l 3, =*varnōjvalā*, l 19, =*darppa-*, l 15, =*parasur=mmahātmā*, l 17, =*sarvavaiṣṇu-*, l 2, etc. The writing is not, however, quite consistent, and we also find =*tanur=viṣṭambharā*, l 20, =*sarvān-*, l 23, =*sarva-*, l 31, and aspirates are never doubled after *r*, compare =*dirgha*, l 3, =*ārtha-*, l 28, =*bhāvair=bhṛiṣam*, l 20, =*nirbhara-*, l 15. The letter *ta* is regularly doubled before *ra*, thus, =*gōttra-*, l 4, =*sattrur-*, l 6, =*uttrastā*, l 8, =*pāltra-*, l 18, =*ttrayah*, l 35. The treatment of nasals before consonants is not consistent. Usually the class *naṣal* is employed, but we also find the *anusvāra* used instead, thus, =*Prabhutunga-*, l 18, but =*Śubhatunga-*, l 14, =*Gōvinda-*, l 22, but =*Ēndrarājah*, l 6, =*stambhēna*, l 18, but =*stambham-*, l 8. Instead of *mḥ* we find *ngḥ* and *ngḥi*, thus, =*singha*, l 3, but =*simghasya*, l 8. There are several other instances of carelessness. Thus, a double consonant has been simplified in =*abhūtanūjah* for =*abhāt=tanūjah*, l 6, =*ōjvalā* for =*ōjjvalā*, l 19, =*narakāna* for =*narakān=na*, l 35, =*nisēṣh-* for =*niḥṣēṣh-*, l 13, =*ētar sahitah* for =*ētarḥ sahitah*, l 31. Final consonants have been omitted in =*grāmā*, l 28, 29, =*ēva*, l 30, =*nirviṣēṣha*, l 32, =*paradattā*, l 34. The dropping of a final *visarga* is especially of frequent occurrence, not only before *sr*, as in =*krityā śrī-*, l 4; =*prajāv[ā]dha śrī-*, l 12, but also before *pra* in =*tilaka Pra-*, l 18, =*punya pra-*, l 22, and before *kṛi* in =*patḥ Krishna-*, l 12. There are also other cases of miswriting. Thus we find *rnn* instead of *rn* in =*Kārnātaham*, l 9, *tt* instead of *nt* in =*jāyattē*, l 8 f, *nt* for *tt* in =*untarē*, l 25, *ts* for *ss* in =*yat=sahasā*, l 10, compare also =*vāranātstal-* for =*vāranās=tal-*, l 8, =*ādīmtsam-* for =*ādīn sam-*, l 23. The rules of Sandhi are occasionally neglected in the grant portion. Thus, =*vrāhmaṇēbhyah Vāsishtha-*, l 26, =*pūjītāya aśēṣha-*, l 28, =*uttarataḥ Ala-*, l 29, =*daśhinataḥ ēva chaturāghātaḥ sūddhah Bhamarōparā-Araluva-Sindigrāma* | =*Taḍatālē ētar*, l 30 f. On the other hand we find Sandhi between the two halves of a verse in l 7 and 17, and, against the metre, between the two first padas, in l 33. A semi-Prakrit form occurs in =*arishatḥ*, l 17. We may finally note that the signs of half and full stops are rather irregularly employed.

The grant registered in the plates was issued by the Rāshtrakūṭa king Kṛishnarāja I, and it is the first inscription of this king which has hitherto come to light. His genealogy is given in the same way and in the same words as in other plates so far as Dantidurga. We are first introduced to Gōvindarāja I, and his son Kakkarāja I, whose son Indrarāja II was the father of Dantidurga. He is, in the usual way, stated to have defeated the Kārnātaka power, which was skilled in conquering the lord of Kāñchī, the Kērala king, the Chōla, the Pāndya, Śrīharsha [of Kanauj] and Vajrata, to have vanquished Vallabha, i.e. the Western Chulukya Kirtivarman II, and then to have assumed the title of a paramount sovereign *rājādhirāja paramēśvara*, his predecessors being simply styled *rājan*. Dr Fleet¹ is perhaps right in assigning to Dantidurga the *biruda* Rājasimha, which occurs in l 8, and which is perhaps similarly used about Dantidurga's great-grandfather Gōvindarāja I. Dr Fleet has also² mentioned that Dantidurga's epithet Vallabharāja, which occurs in l 12, is of interest "because, through its Prakrit forms, it explains the name," the Balharās, "by which the contemporaneous Arab travellers and geographers of the ninth and tenth centuries A.D. used to speak of those kings." Dantidurga's successor was his paternal uncle Kṛishnarāja I, the son of Kakkarāja, and the present grant was issued by him. According to the Barōda plates of the Rāshtrakūṭa king

¹ *Ep Ind.*, Vol VI, p 168

² *Lac et.*, p 169

Karkarāja Suyarnavarsha of Gujarāt,¹ Krishnarāja ascended the throne after uprooting a relative of his, of

yō vanśyam=unmūlya vimārggā(rgga)-bhājam
rājyam svayam gōtrahitāya chakrē

Dr Fleet² was inclined to infer from this statement that Krishnarāja forcibly replaced his nephew Dantidurga. The wording of v 9 in Krishnarāja's own grant, however, would lead us to believe that the relative whom he had to fight was somebody else, who claimed the throne after Dantidurga's death.³ Krishnarāja gives himself the *brūdas* Śubhatunga, Akālavarsha and Prithvivallabha. The only stanza devoted to his praises which presents any difficulty is v 16. We are here told that he for a long time enjoyed the Earth as if it were his one mistress, and the earth is said to be *Kāñchi-gun-ālamkritā*. The literal meaning of this epithet is 'embellished with a girdle string,' and it is of course meant to be used in this sense about the king's mistress. It can, however, also mean 'embellished with the excellence of Kāñchi,' and this is certainly the meaning of the compound as applied to the earth. Now we have no information to the effect that Krishnarāja conquered Kāñchi (Conjeeveram), and it is, on the basis of the available information, difficult to understand what is exactly meant with the compound. It is, however, possible to make a suggestion. In the Barōda plates of Karkarāja which I have just quoted, we read about Krishnarāja,

Ēlāpur-āchala-gat-ādbhuta-sannivēśam yad=vikshya vismita-vimānachar-āmarēndrāh |
ēta[t*] svayambhu Śiva-dhāma na kritrimō śrīr=dpśht=ōdris=Iti satatam bahu
charchayanti ||

bhūyas=tathāvidha-kṛtan vyavasāya-hānōr=etan=mayā katham=ahō kṛtam=ity=
akasmāt |

kartt=āpi yasya khalu vismayam=āpa ślpi tan=nēma kirttanam=ā(m=a)kāryyata
yēna rājñā ||

Gangā-pravāha-himadidhuti-kālakūtair=atyadbhut-ābharanakailh=kṛtamandanō=pi |

māṇkya-kāñchana-purassara-sarvvabhūtyā tatra sthitah punar=abhūshyata yēna
Sambhuh ||

"That king (Krishnarāja) by whom was caused to be made a temple⁴ of wonderful structure situated in the hills at Ēlāpura, on seeing which the wonderstruck lords of the gods driving in their aerial cars constantly reflect (saying), 'This abode of Śiva is self-existent, in an artificial (building) such a beauty was never seen,' and even the artist who made it was automatically struck with wonder in consequence of the failure of his energy as regards (the construction of) another work of the same kind, saying, 'how can this have been made by me?' and by whom (Krishnarāja) Śambhu (Śiva), standing there, was further embellished with all sorts of riches, rubies, gold, and so on, though he is decorated with wonderful ornaments, the stream of the Gangā, the moon and the *kālakūṭa* "

As pointed out by Sir R. G. Bhandarkar,⁵ this description no doubt refers to the famous Kailāsa temple at Ellora. Now it is a common belief that this temple is an imitation of the Kailāsanātha temple at Conjeeveram, and several common features in the two structures have been pointed out,⁶ although it is hardly possible to talk of a general imitation of the Conjeeveram temple. Our inscription, however, seems to show that Krishnarāja meant to create a structure which could emulate the splendour of the Kailāsanātha temple, and, if my interpretation of v 16 of the present grant is correct, it gives an authentic corroboration of the belief that a

¹ *Ind Ant*, Vol XII, pp 156 ff

² *Gazetteer of the Bombay Presidency*, Vol I, Part II, pp. 390 f

³ Cf Bhandarkar, *Ep Ind* Vol VI, p 209

⁴ Or perhaps "as a proclamation of his name that wonderful structure"

⁵ *Ind Ant*, Vol XII, p 228.

⁶ See Rea, *Pallava Architecture*, p 14, and the references there quoted.

connexion exists between the two structures and it becomes of importance for the history of the Ellora temple

V 14 informs us that Krishnarāja had a son Prabhutunga Gōvindarāja. He is of course the same person as the Yuvarāja Gōvindarāja Prabhūtavarsha Vikramāvalōka of the Alās plates¹. The designation Prabhutunga of this prince is not known from other sources

We learn from I 22 that the grant was issued at the request (*vyñāpanā*) of Gōvindarāja, while I 26 mentions Vāsishthaśrikumāra and Jayanti Pānaya as having made the *vyñāpanā*. It is tempting to infer that Vāsishthaśrikumāra was another designation of Gōvinda. That would imply that this prince had adopted the *gōtra* designation of the Vāsishthas. We have not, however, any information that any Rāstrakūta prince claimed to belong to the Vāsishtha *gōtra*. We know that it was Krishnarāja who completed the overthrow of the Chalukyas, and it would be conceivable that he made an attempt at imitating those princes, who claimed to belong to the Mānavya *gōtra*, and that he tried to make his son Gōvinda assume the designation Vāsishtha-śrikumāra. It is, however, safer to assume that Vāsishthaśrikumāra is a different person from Gōvindarāja, to whom he and Jayanti Pānaya made their request which the prince then made his own

At all events there is no indication in the grant that Gōvinda had become installed as Yuvarāja. In the Alās plates of Saka 692, on the other hand, he is designated as such. His installation must accordingly have taken place some time between March 768 A.D., the date of the Talçgāon plates, and June 770 A.D., when the Alās grant was issued

The Talçgāon plates are dated Śaka Samvat 690 (expired), in the *Plavanga-tarsha*, on the new moon day of the month Vaisākha, on the occasion of an eclipse of the sun. The corresponding Christian date is Wednesday, the 23rd March 768 A.D. Krishnarāja states that he was then engaged on an expedition against the Gangas and that his camp had been pitched at Mannanagara (I 26). This place is no doubt identical with Manṇai or Mānyapura, the capital of the Western Gangas, which has been identified by Mr. Rice² with Manne in the Nelamangala taluka of the Bangalore District, 13° 15' N and 77° 18' E. We learn from this statement that Krishnarāja, like his son Dhruva, went to fight the Gangas. The Ganga king who ruled in A.D. 768 was according to Dr. Fleet³ the Mahārāja Prithivikongama Śripurusha

The grant itself was issued to the Brāhmanas living in the Karahāta ten-thousand, and two shares were especially reserved for a certain Bhatta-Vāsudēva. Karahāta is the present Karhād in the Sītārā District. It is here said to be a ten-thousand district. It is elsewhere⁴ said to consist of four thousand villages and towns. The object of the grant was the village Kumāragrāma, together with Bhamarōparū, Araluva, Sindigrāma and Tadavalē, all in the Pūnaka-*visaya* lying to the west of Khambhagrāma, Vōrimagrāma, and Dādīmagrāma, to the north of the Khadiravēna hill, to the east of Alandiyagrāma and Thiruragrāma and to the south of the river Mūla. As has been pointed out by Mr. Bhaudarkar, who has identified these places on the Survey of India Atlas sheet No. 39, the chief importance of the inscriptions for the geography of Western India rests with the fact that it establishes the existence of a Poona District under that name as early as the eighth century, for there can be no doubt that Pūnaka is the same name as the modern Poona, i.e. Pūnā. The modern form shows that Pūnaka is a Prakrit form derived from an older *Punnaka* or *Punnaka*, because the dental *n* of Pūnā cannot represent an originally single *n*. The etymology of the name is accordingly uncertain. It can just as well be *punyaka*, as usually supposed by Pandits, as *pūrnaka*.

¹ *Ep. Ind.*, Vol. VI, pp. 208 ff.

² *Ep. Carn.*, Vol. III, Introduction, p. 10.

³ *Ep. Ind.*, Vol. VI, p. 64.

⁴ *Pali, Sanskr. and old Can. Inscr.* No. 19, *Mysore Inscriptions*, p. 60.

Of the villages included in the grant *Knmarīgāma* is the present *Karehgāon*, *Bhamarōparā* is *Bhowrapur*; *Aralava Urulī*; *Sindigrāma* *Seendowneh*, and *Tadavalē Turudē*. Of the surrounding villages *Khambhagrāma* is *Khamgāon*; *Vōrimagrāma* *Boree*, and *Dādimagrāma* *Daleemb*, *Alandiya* is *Ālandī*, or more commonly *Chōrā-chī Ālandī*, a station on the *Madras and Southern Marāthā Railway*, 15 miles south-east of *Poona*, and *Thiuragrāma* is *Theur*. The river *Mūla* is the present *Mulē*, or more properly that river after its confluence with the *Muthā* at *Poona*, whence it winds east till it reaches the *Bhīma*. Mr *Bhandarkar* states that it passes to the north of the villages contained in the grant. The *Khadiravēṇa* hills, finally, have not retained their old name. I am unable to add anything to this information, which is due to Mr *Bhandarkar*, as no large scale map is at my disposal.

The writer of the inscription was, so far as I can make out, *Indra*, the same person who wrote the *Sāmāngad* grant of *Dantidurga*.

TEXT.

First Plate

- 1 Ōm¹ svastī [1*] ²Sa vō=vyād=Vēdhasē dhāma yan-nābhukamalam kṛitam [1*]
Haraś=cha ya[s]ya kānt-ē[ndu]-kalayā kam=alam[kṛitam] [|| 1*] ³[Āsid=dviśhat-
ti-
- 2 miram=udya]ta-maṇḍalāgrō dhvastin=nayann=abhim[n]khō rana-sarvvarishu [1*]
bhūpah (||) śnchir=vīdh[u]r=iv=āpta-[diganta-kīrtti-
- 3 r=Ggōvīndarāja 1]ti rājāsn rāja-singha[h ||*] 1(2) ³Tasy=ātmaṇō jagatī
vīśruta-dīrgha-kīrtti[r=ārtt-ārtti-]hā[rī-Ha-]
- 4 ri-vikrama-dhūma-dhārī [1*] bhūpas=trivishatapa-nrip ānukritih kṛitajña[h*] śrī-
Kakkarāja iti gōttra-manir=vabhūva [|| 3*]
- 5 ⁴Tasya prabhinnā-karata chyuta-dāna-danti-danta-prabhāra ruchir olīkhīt-āmsa-pithah
[1*] kshmiāpah kshī-
- 6 tau kshapita-śātrur=abhū[t*] tanūjah sad-Rāshtrakūta-kanakādri(dri)r=iv=Īndrarājah
[|| 4*] ⁵Tasy=ōpārj[j]ita-tapasa-
- 7 s=tanayaś=chatur-ndadhī-valaya-mūlinyā[h 1*] bhō[k]tē bhuvah Śatakratu-sadpīśah śrī-
Dantidurgga-iājō=bbūt [|| 5*]
- 8 ⁶Tasy=ājan rāja-singhasya vitrastē vairi-vārenā[ʽs=tal-laj[jē]-stambham=unmūlya
jñ[ā]-

Second Plate, First Side

- 9 yattī(ntē) kv=āpī nō gatāh [|| 6*] ⁴Kāñch-iśa Kērala-narādhipa-Chōla-Pāndya
Śrīharsha-Vajrata-vibhēdha-vīdhāna-daksham [1*] Kārnnā(rnnā)-
- 10 takam valam=anantam=ajēyam=anyair=bhri(bhrī)tyah kiyadbhir=apī yat(s)=sahasē
jgūya[|| 7*] ⁴A-bhrūvibhamgam=agrihita-nīśā-
- 11 ta-śa[s]tram=ajñ[ā]tam=apranibhātājñam=apētayatnam [1*] yō Vallabham sapadī
danda-valēna jīt[v]ē rājādhiāja-paramē-
- 12 ēvaratām=avāpa [|| 8*] ⁸Tasmin=divam prayātō Vallabharājē=kṛita-praj[ā] vādha[h
1*] śrī-Kakkarāja sūnur=mmahīpati[h*] Krishnarā-
- 13 jō=bbūt [|| 9*] ⁸Tasya sva-bhūja-parākrama-m[h*]śēsh-ōtsārit-ēri-dik-chakram [1*]
Kṛi(Kṛi)shnasy=ēv=ākṛi(kṛi)shnam charitam śrī-Kṛi(Kṛi)shnarā-

¹ Expressed by a symbol

² Metre Vasantatilaka

³ Metre. Giti

⁷ Read *vāranāh* | *tal-lajjā* .

² Metre Anushtubh.

⁴ Metre Vasantatilaka

⁵ Metre Anushtubh.

⁸ Metre Āryā

- 14 [jasya] [|| 10*] ¹[śu]bhatunga-tunga-turaga pravṛddha-rēn-ūddhva-raddha-ravi-
kīranam [1*] grīshmē=pi nabhō nikhilam prāv[ri-]
15 [tālāyatō spastam] 1 (||) [11*] ¹Uddāma-darppa-nubhara-mahāvāla-prachalitasya
bhū-prishtë [1*] śālnōti kō nīrōddh[u]m prasaram varā-nara[pat]r=a-
16 sya [|| 12*] ⁵[Din-ānātha-pranayishu yathō]shita chēshitam samihitam-ajāsrām
[1*] tatkaṣṭ n=Akālavarshō var(ā)shata [sarvv-ār]tti-nirm[mathanē] [|| 13*]
²[Tasy=ā]
17 bhavad-bhuvana-pa ma-vikāsa bhāsvān=samgīama-sūgara-vīmanthana - Mādar - ādrir(h)
[1*] dusht-āri sātati-latā-parasūi=mmal ā[tmā sūnu]h
18 kshitiśa-tīlaka[h*] Prabhutunga-nāmā || [14*] ³Sat-pātra-dāna varahēna dhvasta-
stā hēna i mi [1*] [hasti]n=ēva kshatā [yēna] p[urushē]-

Second Plate, Second Side

- 19 n=āri-santati[h*] || [15*] ⁴Nityam sū prakriti-sthir=ātata-chalē varuq-
ō[1*]jalā sup[ra]j[ā] ślāghyā sad-vishay-ōpabhōga-subha-
20 gā bhāvur=bhṛisām bhūshitā [1*] visravdham kataka [pra]sādhitā-tanur=
viśvambhaiā bhōginā bhuktā [yēna chiram] ny=ēva vanilā
21 Kāñchī-gun-ēlam¹ yitē [|| 16*] ¹Tēn[=ēdam=an]la-vidya[ch-chañchala]m=avalōkya
jivitam=asāiar [1*] kshiti-dāna-p[ra]ma-pu-
22 nya[h*] piavartitō vrahmadēyō=yam [|| 17*] [Gō]vimdarāja-vijñ[ā]panayā sa
cha Prithivīvallabha-mahārāj-[ā]dhirāja-paramēśvara-paramabhattāvaka-
23 śrinad-Akālavarsha-dēvah sarvān=ēva rāshtrapati-vishayapati mahattarādīmt=
samājūpayaty=astu vō
24 viditam yathā mātā-pitrōr=ātmanaś=cha punya-yaśō bhuvṛddhayē Śaka-nripati-
samavatsara-śata shatkē
25 navaty-unta(tta)rē Plavanga-varshē Vaiśakh-āmāvāsyāyām=śatya-grahē
Gangānām=uparī vijaya-skandhāvāiē
26 Manna-nagarē Karahāta-dasasahasr-āntahpātibhyō vrāhmanabhyah Vāsishtha-
śrikumāra-vijñ[ā]panayā Jaiya-
27 nti-Pānaya-vijñ[ā]panayā cha Kumārigrāmō nāma grāmō datta [ita]
anēka-vipra-nripāgra-p[ā]j[ā]-pā-
28 jītāya asēsha-vēda-śāstr-ārtha-viśaradāya Bhatta-Vāsudēvāya bhā⁶ [tau]
Khambhagrāmā[d*] Vōrimagrā-

Third Plate

- 29 mād=Dādimagrāmāt=paśchimatah Khadiravēna-parvatād=uttaratah Ala[nḍiya]-
grāmā[t*] Thiura-grāmāch=cha pū[r]v[va]ta(tō)
30 Mūla-nadyē dakshinatah ēva[m*] chatur-āghātā-viśuddhah Bhamarōparā-
Araluva-Sindigrāma-(i)Tadavalē
31 ētai[h*] sahita Pūnaka-vishay-āntahpāti sarva-vēdhā-rahitah sa ch=āgāmi-
nripatibhir=asmad-vamēyair=anyair=vvā svadā-
32 ya-nirvisēsha[m*] paripālaniyah || Uktam cha bhagavatā Vyāsēna [1*]
⁶Vahubhir=vvasudhā bhuktā rājabhih Sagar ādibhih ||
33 yasya yasya yadē bhūmis=tasya tasya tadē phalam (||) [18*] ⁶Tadākānām
sahasrēnē(na a)śvamēdha-śatēna cha [1*] gavām kōta-pradānē-

¹ Metre Āryā

² Metre : Anushtubh

³ Read bhāga dvau sampādītau.

⁴ Metre Vasantatilaka

⁵ Metre Sārdulavikṛīṭa.

⁶ Metre Anushtubh

2
 4
 6
 8

[illegible]

- 34 na bhūmi-harītā na śudhyatī || [19*] ¹Svad ttām paia dattā[m*] vā yō
harīta vasundharām | sha-htim varsha-sahasām vīṣṭā-
35 [jām jā]yatī kri(kri)mih [|| 23*] ¹Rina-harītā bhūmi-harītā hārayitā cha tē
ttirayah | naiakā[n*] na nīvartantī jād=ābhū-
36 [tr]sāmp[la]vam || [21*] ²Ya[h sampadbhū=anu]ddhatah parahita-vyāsamgini
yasya dhib yas=tam v=āpy=upakartum=ichehhati su-
37 [brīd-vaigīsyā kāśhṭhā dhanē [1*] t-n-Ēndīna naiṇdia-vrinda-sahita-śrī]-
Krishnaiāj-ājñayā [prīti=ūdam
38 liḥliḥ[ī]tam tīd-unnata-yaśah-[pīṇḍbhā]sa[nam śā]sanam' | [22*]

TRANSLATION

(V 1) May he protect you from whose navel the lotus grows that Vādhās (Brahman) has made his abode, and Hara (Śiva) through the lovely digit of whose moon the sky is embellished

(V 2) There was a king Gōvīndarāja [I], who with his raised scimitar destroyed the darkness (in the shape of) his foes, facing them in the nights of battles, his fame reaching the ends of the quarters, brilliant like the moon (who dispels the darkness, after his disk has risen, shining against it at night), his lustre reaching to the ends of the quarters, Rājasimha (king lion) among kings

(V 3) His son, whose great fame was renowned in the world, who possessed the valour and strength of Hanu, the remover of the sufferings of the distressed, a king resembling the lord of heaven (Indra), full of gratefulness, became a jewel of his race, the illustrious Kakkarāja

(V 4) He had a son, whose broad shoulders were bright through being scratched by the stroke of the tusks of elephants from whose opā temples ichai trickled down, a king who on earth destroyed his enemies, who was as it were a golden mountain (Mēnu) in the (lineage of the) excellent Rāshtrakūtas (or, whose summit was the excellent kingdom), Indrarāja (II)

(V 5) He who had accumulated *tapas*, had a son who enjoyed the earth girt with the four oceans, who was like to Indra, the Rājan, the glorious Dantidurga,

(V 6) In the battle against whom his foes (as it they were) elephants became terrified of him, the lion amongst kings (Rājasimha), eradicated the (sense of) shame before him (as elephants would their) posts, ran away and are not known anywhere,

(V 7) He who forcibly, with a few soldiers, conquered the endless forces of Karnātaka, which were invincible to others, and which were skilled in effecting defeats on the lord of Kāñchi, the king of Kērala, the Chōla, the Pāndya, Śrīharsha and Vajrata,

(V 8) He who, without knitting his brow, without seizing sharp weapons, without (letting anybody) know, without issuing orders, without effort suddenly conquered Vallabha with his assaulting force, and (thus) obtained the position of a king of kings, a supreme lord

(V 9) After he, the Vallabharāja, had gone to heaven, Krishnarāja [II], the son of Kakkarāja, who did not oppress his subjects, became the lord of the earth

(V 10) The career of that glorious Krishnarāja, who through the valour of his own arms expelled the whole enemy world, was resplendent (*akṛishna*) like that of Krishna

¹ Metre. Anushtubh

² Metre Sārdūlavikrīḍita

³ Restored from the Sāmāngad plates of Dantidurga, *Ind. Ant.*, Vol. XI, pp 110 ff, with some corrections

(V 11) The whole sky even in summer manifestly looked like that of the rainy season, the rays of the sun above becoming obstructed by the abundant dust raised by the lofty steeds of Śubhatunga (Kṛṣṇarāja)

(V 12) Who is able to obstruct the assault of that excellent lord of men, when he moves on with his force, violent with exalted pride?

(V 13) In crushing down all affliction Akālavarsha (the untimely rainer), behaving as he likes, incessantly and instantaneously rains (i.e. fulfils) their wishes to the miserable and helpless ones and to his favourites

(V 14) He got a son, (who was) a sun in causing the lotus (which is) the world to expand, who was a Mandara mountain in churning the ocean of battle, who was an axe to the creepers (in the shape of) the collection of his wicked foes, who was high-minded, an ornament amongst kings, Prabhutunga by name,

(V 15) (Kṛṣṇarāja) by whom the collection of his foes was destroyed, while he was raining gifts on worthy people and did away with arrogance, as a lotus pond is by an elephant (who rains ichor and breaks down the post)

(V 16) That king who long securely enjoyed (the rule of) the earth, which is always immovable by nature; but over which earthquakes spread, which is resplendent with the (various) castes, with excellent subjects, worthy of praise, pleasant through the enjoyment of good objects, highly embellished with creatures, whose surface is adorned with (his) camp, adorned with the excellencies of Kāñchi, as a lover (would enjoy his own damsel, firm by nature, in whom agitation is expanded, who is resplendent with paint, who bears excellent children, who is worthy of praise, who is lucky in properly enjoying the pleasures of the senses, who is highly adorned with emotions, who embellishes her body with bracelets, and who is adorned by the string of a girdle)

(V 17) By him this donation, highly meritorious through the bestowal of land, was effected, looking on this life as worthless and as fickle like wind and lightning,

(Ll 22-32) at the request of Gōvīndarāja He, Prithivīvallabha, the Mahārājādhirāja, the Paramēśvara, the Paramabhattachāraka, the illustrious Akālavarsha, issues (the following) order to all the heads of *rāshtras* and *vishayas* and to the *Mahattaras* - be it known to you that, at the request of Vāsishthaśrīkṛmāra and at the request of Jaiwantī Pānāya the village called Kumārigrāma has been given to the Brāhmanas residing in the Karahāta ten thousand, in order to increase the merit and fame of his mother and father and of himself, in the year six hundred increased by ninety of the Śaka king, in the year Plavanga, on the new-moon day of Vaiśākha, on the occasion of an eclipse of the sun, (while residing) in the victorious camp against the Gangas in the town Manna And two shares have been given to Bhatta-Vāsudēva, who is honoured with the highest honour by Brāhmanas and kings, and who is conversant with the sense of all the Vēdas and *śāstras* (It is situated) to the west of Khambhagrāma, Vōrimagrāma and Dādimagrāma, to the north of the Khadiravēna hills, to the east of Alandiagrāma and Thuragrāma, and to the south of the river Mūla, in this way it is well defined with its four boundaries, and it has been combined with Bhamarōparā, Araluva and Sindigrāma, is situated within the Pūnaka-*vishaya* and has been made free of all oppression (through taxes) And this gift should be respected by future kings, of our lineage or others, in the same way as their own gifts And it has been said by the venerable Vyāsa (three of the customary verses follow).

(V 22) By the order of the glorious Kṛṣṇarāja, attended by a crowd of kings, this charter, which illuminates his noble fame, has been written by Indra, who is not elated by prosperity, whose mind is applied to the welfare of others, and who even desires to assist him (Kṛṣṇarāja), the foremost amongst his friends in wealth

No 26.—SILIMPUR STONE-SLAB INSCRIPTION OF THE TIME OF JAYAPALA-DEVA

By RADHA GOVINDA BASAK, M A , RAJSHAHÍ.

The slab of black stone which bears this inscription was discovered in 1319 B S in Mauzā Silimpur, Police Station Khēthāl, in the Bogrā District of the Rājshāhī Division in the Presidency of Bengal. It was found by a peasant who was levelling ground for the purpose of cultivation in the Zamīndārī of Bābu Vijaya Gōvinda Basu Chowdhurī of the village Khalsī in the Mānikgañj Subdivision of the District of Dacca, two cubits under the surface of the earth. The place where it was unearthed and its surroundings are still full of ruins of temples, buildings, large tanks, etc., belonging to the mediæval ages. After its discovery the stone remained in the possession of the Muhammadan cultivator, but in the month of Māgh 1321 B S [January-February, 1915] some of Vijaya Bābu's officers went to Silimpur on business, and possessed themselves of the inscribed slab, although the illiterate cultivator was at first most unwilling to part with it. It was then removed to Khalsī in Mānikgañj, whence I received information of this discovery from my friends, Bābu Birēndra Kumār Sarkār, B A , and Bābu Sitānāth Ghōsh, B A , teachers of the Mānikgañj High School. I then went to Mānikgañj to have a sight of the inscribed slab. Vijaya Bābu's men then made a present of the stone to the Varēndra Research Society, and I accepted it on behalf of the Society. The slab is now deposited in the Museum of the Society at Rājshāhī. I edit the inscription, for the first time, from the original slab, which was placed at my disposal by the Society.

The inscription contains 25 lines of writing, which cover a space of 1' 4 $\frac{3}{4}$ " broad by 8 $\frac{3}{4}$ " high. The writing is very beautifully and carefully executed. The letters are incised very deep. With the exception of a few letters in lines 5-7, which have become slightly effaced, and of three letters only, two in line 1 and one in line 24, which have been partly broken, the whole inscription is in an excellent state of preservation. From the fact that the slab has a projection of about an inch on both sides like two wings, it seems probable that it had been built into a wall of the temple which is stated to have been erected by the person eulogised in the *prasasti*. A most interesting feature of this inscription is that it is almost free from spelling mistakes, due either to the ignorance of the scribe or the engraver, which are so common in other stones and copper-plates found in Bengal and other parts of India. The text itself contains a verse (v 29) which gives high praise to the scrupulous care of the engraver Sōmēśvara, a Māgadhan artist. The size of the letters is about $\frac{1}{4}$ ".

The characters in which the inscription is written belong to a variety of the Northern alphabet which was used, especially in Bengal and Magadha, in the 11th century A D. On comparing each individual character of our inscription with that of the two stone-inscriptions¹ written in the 15th year of king Jayapāla-dēva's reign, it has been found that the script is almost exactly the same everywhere. Some difficulty has occasionally been felt in deciphering the text on account of the close resemblance of the signs for some pairs of letters—e.g. the signs for *pa* and *ya*, *ta* and *bha*, and the subscript *u* and subscript *r*. The distinction between the forms

¹ In my examination of the script of these two inscriptions I have used the *facsimile* of the Krishnādvārikā temple inscription, which was presented to the Varēndra Research Society by Bābu Rākhāl Dās Banerjee, M A , and Mr Prabhāt Kṛmār Mukherjee, Barrister at Law, and the copy of the *facsimile* of the Narasinha dēva temple inscription, published opposite p 234 of the *Bengal History of Bengal*, by Rākhāl Bābu. I also got an opportunity, in this connection, to compare the letters of the Palm leaf MSS of the *Aṣṭa sāhasrikā Prajñāpāramitā* (Cambridge University collection) written in the 14th year of Naya pāla, from the reprint of a page published in Rākhāl Bābu's book (opposite p 234). Much likeness is also observed between this script and that of the Sārnāth inscription of Kumāra dēvi—(*Ep Ind*, Vol IX, plate opposite p 324).

cha and *ra*, *va* and *dha*, *ma* and *sa* is also very slight. Professor Kielhorn, while editing the Assam Plates of Vallabha-dēva, felt such a difficulty of decipherment due to the great similarity of signs for some letters and remarked¹ that "where letters like these happen to occur in proper names it is impossible to vouch for the absolute correctness of the transcribed text". The same remark may hold good with regard to the reading of the proper name *Kalīparvva*, l 16 of our inscription, which looks like *Kalīyavdha*. Of initial vowels we have met with the signs for *i* (in *iti*, l 4 and 11, in *iha*, l 15, and in *ia*, l 16), *u* (in *upakārē*, l 20) and *ē* (in *ēva*, l 14 and 17). It may be noted that the initial *i* is denoted by two ringlets, placed side by side with a short horizontal line above. Attention may be drawn to the peculiar forms of the following conjunct letters amongst others — *lsha* e.g. in *sālshād*, l 8, *stha* e.g. in *sthānam*, l 3, *ktya* e.g. in *śaktyā*, l 13, *nga* e.g. in *siānga*, l 2, *shtha* e.g. in *nshthā*, l 7, *chchha* e.g. in *-chchhanalā*, l 4, *shna* e.g. in *Vishnum*, l 9, *shta* e.g. in *-ānshita*, l 24, *ñha* e.g. in *-lakshvañ=cha*, l 9, and *jña*, *nka*, *nghya*, *spha*, *jya*, *hs*, *jgh*, *lta*, *ñja*, each occurring only once respectively in *jñāna*, l 17, *-varānkhurānām*, l 12-13, *=alanghyām*, l 8, *sphutam*, l 17, *-jyōtsnā*, l 8, *samyak=sādhyā*, l 11, *ōjghitam*, l 12, *Bhatta*, l 12, and *-puñjē*, l 23. The forms of the individual consonants *lha* (e.g. in *=khila*, l 2), *gha* (e.g. in *=aghō*, l 12), *ta* (e.g. in *Sakatī*, l 4), *tha* (e.g. *=tatharva*, l 1), *pha* (used only once in *-phalan*, l 17), and *ha* (e.g. in *Hiranya*, l 2) are worthy of notice. The sign for *visarga* and that for *anusvāra*, of the variety which is represented by a circle and a *virāma*-stroke below it after the letter to which it belongs, have almost everywhere been marked with a *mātrā* above them.

As regards orthography, the letter *ba* is throughout expressed by the sign for *va*. Some of the other peculiarities of orthography which call for special notice are the following — (1) the letters *ka*, *ga* (except in *svan=gunarh*, l 9), *ta*, *pa*, *ma*, and *va* are doubled after *i*, whereas *ya* has been retained single in such position, and *dha* becomes *ddha* and *bha* once only *v(b)bha*, viz. in *-garv(b)bha*, l 2, (2) *sa* has once been substituted for the *visarga* after *sa*, viz. in *ratis=satyē*, l 14 (but *visarga* has been retained in *tasyāh sutō*, l 13), (3) nowhere (except in one place, viz. *tantrē spratigham*, l 17) has the sign for *avagraha* been used, (4) the *anusvāra* is also indicated by a small circle placed above the line, (5) final *t* and *n* are used with the *virāma* stroke placed below them, the letters themselves being of a smaller size in such cases, e.g. in *=ābhut*, l 13, *karishyan*, l 13, but final *m* at the end of the second and the fourth *pādas* of a verse is throughout denoted by the sign for *anusvāra* which has a circle with *virāma*-stroke below it, (6) the superscript *r* is not employed in the conjunct *inna* (cf. e.g. *varin=nā*, l 1), and this seems to be a special peculiarity in the script of the eleventh and the twelfth centuries. Only in a very few cases have the rules of *sandhi* been neglected, e.g. *-nāmnah tulā*, l 19, *-śāsanah cha*, l 20.

The language is Sanskrit, and, with the exception of the introductory *Om namō bhagavatē Vāsudēvāya*, the whole inscription is in verse. There are altogether twenty-nine verses. The only unusual form which is incorrect according to Pāṇini's grammar is the word *mumōda*, l 16, which ought to have been used in the *ātmanēpadīya* form in *laukika* Sanskrit, but this form is permissible in Vedic Sanskrit. So our poet may be excused by the dictum² of the *Mahābhāshya*, viz. *chhandōvat kavayah kurvanti*.

The object of the inscription is to record the erection of a temple wherein a Brāhmana named Prahāsa set up an image of Amara-nātha. He is also credited with having dedicated an image of Trivikrama and excavated a tank for the spiritual benefit of his father and mother. This inscription, like the one in the Bhubanēśvara temple of Orissa eulogizing Bhatta-Bhavadēva,³ furnishes a *prasaṅgi* or eulogistic account of Prahāsa and his family. Here also we

¹ *Ep Ind*, Vol V, p 182

² Kielhorn's edition of the *Pṛyākaraṇa-Mahābhāshya*, Vol I, 2nd ed, p 313, under Sūtra I 4 3

³ *Ep Ind*, Vol VI, p 203

find an inscription treating, not of kings and ministers, but of a Brāhmana who was born in an orthodox family which was glorified by the birth of great scholars, accustomed to perform religious rites according to the injunctions of the *śāstras*. As a piece of material for the social history of Bengal in mediæval times, this inscription is very important. For the convenience of ready reference, an abstract of the contents of the inscription is given here.

After the words "Om! Adoration to Bhadravā Vālu' va" the author invokes (verse 1) the protection of Chaturbhūja (Vishnu). Verses 2 to 13 disclose the fact that the Brāhmanas who had their descent from Aṅgiras and who belonged to the same *gōtra* with Bharadvāja had their home in a place called Tarkūrī situated within the limits of Śrāvastī, and that they observed all the sacrificial (*śrautāna*) and domestic (*gṛhya*) ceremonies in accordance with the rules of the Vēdas and the Smritis, in which they were all well-versed. A village of the name of Vā(Bā)lagrāma is stated in verse 4 to have been the ornament of the land of Varēndrī in the country of Pundra, and to have been an offshoot of Tarkūrī (verse 2), but parted therefrom by Sakatī (probably the name of a river or of a place). In this village of Bālagrāma there lived many Brāhmana families, all proud of their "learning, lineage and practice of austerities" (v 5). Some of the Brāhmanas who were born of the Pandit families living in the eastern part of this village wanted to live apart and so moved to a neighbouring place called Śiyamva(ba) (v 6). Verse 7 states that two or three of the local Brāhmana families were not yet extinct, but continued their sacred learning, were competent enough to remove the doubts of people about the meaning of Śruti and Smṛiti and remained fixed in the time-honoured rules and precepts of their families. Next we have in v 8-18 a sketch of Prahāsa's descent. In Śīrambā was born a Brāhmana, Paśu-pati by name, who was "skilful in the performance of the six duties" (v 8). His son was Sāhila (v 9), who is stated (v 10) to have founded an image of Viṣṇu and excavated a tank in the name of his father and mother respectively. His son was Manōratha (v 11). Manōratha's son Sucharita begat on Nitulā (v 12), his devoted wife, sprung from a high family, a son named Tapō-nidhi (v 13), with whom began that glorious record of achievements which was continued by his successors. The most significant of his scholarly distinctions mentioned in v 14 is that he attained perfection in the doctrines of Kumārila-Bhatta. He begot a son Kūrtukēya (v 15), whose scholarship in the Mīmāṃsā philosophy is very highly spoken of in v 16, where he is also described as having been "famous as the remover of doubts about the meaning of the Smritis." The qualities of his heart are mentioned in v 17. He married a lady named Kaliparvā or Kaliyavvā, who came of a very respectable family. She was the great granddaughter of a person named Viṣṇu, granddaughter of Aja mīśra, and daughter of Angada (v 18). Though having many virtuous sons, this lady felt most happy and blessed in getting for a son Prahāsa, whose future greatness was indicated by the conjunction of auspicious planets at the time of his birth (v 19). It is in honour of this Brāhmana that the *prasaśi* was composed. The next two verses (20-21) eulogise him, chiefly for his learning and sense of unflinching justice. His knowledge in the *taika-śāstras*, *tantras*, and *dharma-śāstras* was of a very high order, and he possessed such virtues as truthfulness, freedom from avarice, etc. For these reasons he was very highly esteemed by the people and kings of his time. Verse 22 records the most significant fact that Prahāsa, even though persistently pressed, refused to accept 900 gold coins in cash and a gift of landed property (*śāsana*) yielding an income of 1,000 coins, from a very powerful king of Kāmarūpa, named Jayapāla-dēva. Then an account is given in

¹ The land between the river Mahānadā on the west, and the Karatōyā on the east, now comprising the Districts of Rājshahi, Māldā, Dinājpur, Rangpur, Bogrā and part of Pabnā—in fact almost the whole of the Rājshahi Division of the Bengal Presidency.

verses 21-26 of the pious works which Prahāsa performed and which occasioned the writing of this *prasasti*. In order to be free from the debts which he owes to his parents (v 23), Prahāsa, after having repaired two temples in the village, dedicated an image of Trivikrama and excavated a tank for the religious merit of his father and mother (v 24). Then at the place where the stone inscription was set up he erected "a white temple of great height", surmounted by a most picturesque crest, and with all the customary divisions into compartments, in which he established according to rites the image of Amara-nātha (v 25). He is praised as having built an alms-house also, and having laid out in Śiyamba a garden for the deity, and having set apart, at a place named Śrīsha-puñja, a tract of land measuring seven *drōnas* for the provision of the daily *pūjā*, etc. of the god (v 26). After having completed his 50th year Prahāsa appointed his sons to succeed to all household affairs and himself retired to the edge of the river Ganges (v 27). The poet then eulogises his own composition on the score of spontaneity in verses which with great literary acuteness hit the mark of genuine as opposed to artificial poetry (v 28). Lastly, in v 29, the engraver Sōmēśvara, a Māgadhan artist, is mentioned in high terms as having bestowed great attention in incising the letters on the stone.

The inscription is not dated, nor does it contain the poet's name.

In connection with our inscription three questions may here be discussed at some length — (1) What is the locality of the Śrāvastī mentioned in verse 2? (2) Was there any necessity at all for the half-mythical king Ādi-śūra of Bengal to import learned Brāhmanas from Kanauj or any other part of the Madhyadēśa? (3) With whom is Jaya-pāla, the king of Kāmarūpa mentioned in verse 22, to be identified?

It is stated in verse 2 that the family of Brāhmanas to which Prahāsa traces his descent had its residence at a place called Tarkārī, which lay within the limits of Śrāvastī. Again, from verse 4 we find that the village Bāla-grāma, described as being *prasūta* (derived) from this Tarkārī of Śrāvastī, was also situated in the land of Varēndrī in Pundra (North Bengal). The poet, perhaps, means to say that this newly established village, as the name Bāla grāma also suggests, was colonised by people coming from Tarkārī of Śrāvastī, which seems to have been a neighbouring place. The locality intervening between these two places, viz. Śrāvastī-Tarkārī and Varēndrī-Bālagrāma, is named Sakatī, which sounds like the name of a river. From the meaning appropriately to be assigned to verse 4 one feels inclined to presume the existence of a town of the name of Śrāvastī in North Bengal (Gauda). In support of this presumption passages from some of the Purānas, mentioning that there was such a town of the name of Śrāvastī in the country of Gauda, may be pointed out. The *Matsya Purāna* has the following line in verse 30, Chapter XII —

nirmatā yēna Śrāvastī Gauda-dēśe dvijōttamāḥ

The *Kūrma-Purāna* also has a line to the same effect, in Chapter XX (Bibl Ind, p 221)

Nirmatā yēna Śrāvastī¹ Gauda-dēśe mahā-purī

This Śrāvastī is said to have been built by a king, named Śrāvastī, the son of Yavanāśva of the Solar race. Its foundation reaches, therefore, to an age far anterior to Rāma and Lava. But in the last book of the *Rāmāyana*,² we find mentioned the name of another Śrāvastī, founded by Rāma, as the capital of his son Lava. The *Vāyu-Purāna* also states that Lava's capital was the city Śrāvastī in Uttara-Kōśala. So from Paninian literature and the last book of the *Rāmāyana*, which is a later addition, we may infer the existence of two towns of the name of

¹ Śrāvastī = according to MS B

² *Uttara Kānda*, Chap 121 (103 in the edition of Bombay, 1838), v 5

Śrāvastī The late Sir A Cunningham thought that these were only apparent discrepancies, and he tried to solve the difficulty in the following words¹ —“These apparent discrepancies are satisfactorily explained when we learn that *Gauda* is only a subdivision of *Uttara Kōsala* and that the ruins of *Śrāvastī* have actually been discovered in the district of *Gauda*, which is the *Gonda* of the maps” Evidently he thinks that the *Śrāvastī* of the *Matsya-Purāṇa* and the *Kārma-Purāṇa* was situated in *Uttara-Kōsala*, and tries to identify the *Gauda* mentioned in both these *Purāṇas* with the place named *Gonda* in *Kōsala*. But what seems to be really the case is that the *Śrāvastī* of *Uttara-Kōsala* which is mentioned in the *Rāmāyana* (last book) and the *Vāyu-Purāṇa* is quite a different city from that of the same name which is described in the *Matsya-Purāṇa* and the *Kārma-Purāṇa* as situated in the *Gauda-dēśa*, which must be North Bengal. Our inscription also lends corroboration to this theory, inasmuch as we know of no country of the name of *Salati* as intervening between the countries *Kōsala* and *Pundra*, so distant from each other. Moreover, had the *Śrāvastī* of *Kōsala* been very old, it would have been mentioned in the first five genuine books of the *Rāmāyana*, which must have been composed before the time of king *Prasārajit* of *Kōsala*, who was Buddha's contemporary, and who is known to have reigned at *Śrāvastī*. There is no denying the fact, too, that the ruins of the city of *Śrāvastī*, so celebrated in the annals of Buddhism, were discovered in *Kōsala*. What we mean to say is that there were two separate *Śrāvastīs*—some of the *Purāṇa* writers making one of them the capital of *Lava* some taking the other as founded by king *Śrāvastī*, an ancestor of *Lava*. Therefore, Sir A Cunningham does not seem to have been right in identifying *Gonda* of *Kōsala*, merely on the strength of identity of name, with the *Gauda* mentioned in the *Matsya* and the *Kārma Purāṇas*. There is *Gonda*, and not *Gauda*, in *Kōsala*, even according to his own opinion. So we think that the *Śrāvastī* mentioned in verse 2 of our inscription was situated also in *Pundra* and must be identified with the city of the same name mentioned in the *Matsya* and the *Kārma Purāṇas*.

In the various genealogical histories (*Kula-pañjikā*) of the *Brāhmanas* and *Kāyasthas* of Bengal a tradition is found according to which king *Ādi-Śūra* of Bengal imported from *Kannauj* five *Brāhmanas* belonging to five *gōtras* (of which one is the *Bharadvāja gōtra*), with whom also came five *Kāyasthas*. The cause assigned to this importation of *Brāhmanas* was that orthodox Hindu customs had fallen into disuse for want of *Brāhmanas* voiced in the Vedic lore. The time of the rule of this half-mythical king is fixed differently by different writers of family-histories, but all such authorities are agreed in limiting it within the centuries 700 to 1100 A.D. No epigraphic record has as yet been discovered to prove the existence of a king of the name *Ādi-Śūra* ruling at any time during these centuries, although we cannot overlook the fact that there was one *Śūra* dynasty from which the descent of queen *Vilāsa-dēvī*, mother of *Ballala-sēna*, is traced. The information about the existence of a *Śūra* family from which *Vilāsa-dēvī* is said to have descended has been gathered from an unpublished copper-plate grant of king *Vijaya-sēna* in the 37th year of his reign, issued from his victorious camp at *Vikrama-pura*. Even if any future discovery should prove the existence of a king named *Ādi-Śūra*, the question still remains open whether that king did really feel the dearth of orthodox *Brāhmanas* in Bengal, and had, therefore, to import some from *Kannauj* or any other part of *Āryāvarta*. Our inscription will serve as evidence to throw doubts on the story of the importation of *Brāhmanas* by king *Ādi-Śūra*. In this *prasasti* of the 11th century there is mention of seven generations from *Prabhāsa* upwards, so the seventh ancestor *Paśu-pati* might have belonged to the latter end of the 9th century. We have also seen from verses 2-7 that the ancestors of this family who were famous for their learning, austerities and lineage had been living in the village of *Bala-grāma* in *Vaṇḍī* (North Bengal) for a long time past, even anterior to *Paśu-pati*'s time.

¹ *Ancient Geography*, p. 403.

Again, when the Brāhmanas of the eastern part of that village removed to the neighbouring place, Śīyamba, they found that some of the old orthodox families of highly learned Brāhmanas of the locality had still been residing there. The forefathers of these Brāhmanas of the Bharadvāja *gōtra*, as we have seen in verses 2-4, came to colonise Bāla-grāma from Taikāri of Śrāvastī which, according to our opinion, was also situated in Varāṇḍrī. So we see that Bengal, especially North Bengal, was from time immemorial a home of learned Brāhmanas, practising the Vedic customs and highly versed in Vedic lore, as also in *Mīmāṃsā* philosophy, in *tarka*, *tantras* and other *dharma-śāstras*. The *prasasti* of Bhatta Bhavajīva also does not mention any event which can corroborate the importation of Brāhmanas, at least of the Sāvarna *gōtra*, into Bengal by king Ādi-śūra. There, also, we find seven generations of Bhatta-Bhavādēva of the Sāvarna *gōtra* mentioned, but no reference to any story of Brāhmanas from Kanauj having been imported by any king of the name of Ādi-śūra. My learned countryman, Bābu Monmohan Chakravartī, has thus written in an article about Bhatta Bhavajīva¹ — "In fact the existence of the Sāvarnas and the Vandyaghatīyas in this inscription of the eleventh century throws doubts on the stories found in the accounts of the match-makers that the Rādhiya Brāhmanas were imported from Kanauj in the eleventh century." I, however, demur to Monmohan Bābu's taking the inscription as belonging to the 11th century, inasmuch as I like to follow Professor Kielhorn, who has assigned this *prasasti*, on palaeographical grounds, to about 1200 A D.² We ought to mention another fact, that there are also instances of Brāhmanas of these *gōtras* coming to Bengal from the Madhyadēśa, e.g. we know from the Belava copper-plate grant of Bhōjavarmna-dēva that the donee was the great-grandson of Pitāmbara-dēva-saīman, who was an inhabitant of the village Siddhala in North Rādhiya, and who came from the Madhyadēśa.³ But such importation from the Madhyadēśa has always been going on, not only into Bengal, but into other parts of India too. We may accordingly conceive that these later immigrants of the Sāvarna *gōtra* might have mixed up with the local residents of the same *gōtra* in Bengal. Many passages from the epigraphic records of the mediæval ages may be cited to show the existence of orthodox Brāhmanas in Bengal during all the centuries beginning from the 7th to the 11th. A certain section of the scholars of Bengal still hold the tradition of king Ādi-śūra and his importation of Brāhmanas as authentic, and Mr Vincent Smith, who in the 2nd edition of his "*Early History of India*" (p 306) doubted the existence of Ādi-śūra, has since changed his opinion and has unfortunately believed in the existence of such a king as ruling "Gaur and the neighbourhood, -approximately in A D 700, or a little earlier."⁴ From some of the pre-Pāla records of Bengal hitherto discovered we can bring evidence to show the existence of Brāhmanas possessed of Vedic culture, e.g. from the copper-plate grant A, amongst the four discovered in the Faridpur District, we learn that the donee⁵ Chandra-vāmana belonged to the Bharadvāja *gōtra*, was a Vījasaṇḍīyīn and studied the six *Angas*, and in grant C of the same group we find Brāhmanas of the same *gōtra* mentioned therein.⁶ We also hope to show from the Lippeiah copper plate of Lōka-nāthīa (to be later on published in the *Epigraphia Indica*) and from some other old records of the 5th century A D, now in our possession, that there were orthodox Brāhmanas in Bengal even in the pre-Pāla days. In support of our theory that Bengal was always a home of good Brāhmanas we may here refer to a most significant epithet (*Brahmakulodbhārā*) applied to the land of Varāṇḍrī in Sandhyākara-nandin's *Rāma-charita*.⁷ This epithet as applied to the land of Varāṇḍrī means "the birth place of Brāhmana families." So, whether before or during the Pāla period, we never find any scarcity of Brāhmanas versed in the Vēdas and performing

¹ *Journ Beng As Soc*, Vol VIII, No 9, 1912, p 340

² Above, Vol XII, p 43

³ *Ind Ant*, 1910, p 196

⁴ *Mem A S B*, Vol III, No 1, p 47 (canto III, v 9)

⁵ Above, Vol VI, p 205

⁶ *Early History of India*, 3rd edition, Oxford, 1914

⁷ *Ibid*, p 204

Vedic customs, and we do not think it possible for Ādi-śūra, supposing he really existed, to have felt the necessity of importing Brūhmanas from Kanauj or any other place

The third question we intend to discuss here is—who was Jaya-pāla, king of Kāmarūpa (v 22)? The Bhāgalpur plate of king Nārāyaṇa-pāla of Bengal¹ discloses the fact that Dēva-pāla's younger brother (not his cousin, as supposed by some scholars) was named Jaya-pāla and that he led an expedition against the king of Prāgyōtishā (Kāmarūpa). We also know that the Jaya-pāla mentioned in one of the stone inscriptions discovered in Sārnāth has been identified with Dēva-pāla's brother². But this Jaya-pāla is not known to have ever been king of Kāmarūpa. Again, our inscription is at least a century later than Dēva-pāla's time. So the Jaya-pāla of our inscription cannot be identified with Dēva-pāla's brother. In the Introduction to the *Rāma-charita*,³ Mahāmahōpādhyāya Hara Prasad Sāstri, M A, C I E, has referred to a Jaya-pāla whom also he takes to be Dēva-pāla's cousin (?) and about whom he writes —“Though Buddhist, he performed his father's funeral ceremony according to Hindu rites, and Umā-pati, a very learned Brāhmana of Kanjivili, got the *mahādāna* in this ceremony”. Mr R. D. Banerji, M A, has followed the Sāstri and has said the same thing in his newly published paper⁴ on “The Pālas of Bengal”. The source of their information is the following verse, which occurs in a commentary on the *Ohhandōga-pariśiṣṭa*, called the *Ohhandōga-pariśiṣṭa-prakāśa* (Eggeling, *Catalogue of Sanskrit Manuscripts in the India Office*, Vol I, pp 92-93) —

Tasmād bhūṣita-sādhā-bhūmi-valayah śiṣhyōpāśiṣya-vrajair
vidvan-mauhr abhūd Umāpatir itī Piābhākara-grāmanib |
kṣhmāpālā Jayapālataḥ sa hi mahā-śrāddham prabhūtam mahā-
dānam ch-ārthiganārhan-ārdra-hṛdayah pratyagrahitḥ punyavān ||

In this verse we find no reference to Jaya-pāla's being mentioned as Dēva-pāla's cousin (?) or his performing his father's (?) Vāk-pāla's funeral ceremony according to Hindu rites. There is nothing in this verse to show that Jaya-pāla was a Buddhist at all or that, being Buddhist, he was ‘Hindu by inclination’. All that we get from this verse is that Jaya-pāla was a king (*kṣhmā-pāla*) who offered a *mahādāna* to Umā-pati, who accepted it. This Jaya-pāla mentioned here as a king cannot be Dēva-pāla's brother or cousin (?), who is never known to have been the king of any place. Who is then the Jaya-pāla of the verse quoted above? The answer to this question cannot be definitely given, as we have no data to fix the time of this king from any account in the book *Ohhandōga-pariśiṣṭa-prakāśa*. Our inscription, however, supplies us with the name of a king, Jaya-pāla, who ruled Kāmarūpa, and who is described (in v 22) as having offered a large gift, while making a *tulāpuruṣa-mahādāna*, to Prabhāsa, a learned Brāhmana of Varāndrī, who, however, (unlike Umā-pati referred to in the verse quoted above) refused to accept it. We may tentatively, but plausibly, connect our Jaya-pāla with the king (*kṣhmā-pāla*) of the same name in the *Ohhandōga-pariśiṣṭa-prakāśa*, but we cannot at present offer any more evidence so as to be absolutely certain of this identification. In which dynasty are we to place the Jaya-pāla of Kāmarūpa mentioned in this inscription? We know of a dynasty of rulers of Kāmarūpa having their names ending in *pāla*. They were, as far as they are described in their epigraphic records, descendants of Naraka and Bhāga-datta and were not Buddhist, as the Pala kings of Bengal were. From the copper-plate grants of king Ratna-pāla⁵ and from the Gauhati copper-plate grant of king Indra-pāla⁶ a list of these Pala kings of Assam

¹ *Gauda lēkha-mālā* (Varāndra Research Society's publication, pp 57-58)

² *Archaeological Survey of India Annual Report*, 1907-08, p 75

³ *Mem A S B*, Vol III, No 1, p 8

⁴ *Mem A S B*, Vol V, No 3, p 58.

⁵ *Journ. As Soc Beng.*, Vol, LXVII, pp 99 ff and pp 120 ff. ⁶ *Ibidem*, Vol LXVI, pp 113 ff.

can be obtained in the following order — (1) Brahma-pāla, (2) Ratna-pāla, (3) Purandara-pāla, and (4) Indra-pāla. Beyond Brahma-pāla the ancestry is carried through an undefined interval to Naraka. Dr Hoernle on palaeographical grounds thinks that the Ganhāṭi copper-plate grant may be referred to about the middle of the 11th century, but from an examination of the script in the plates published along with his paper¹ we think that the characters belong to the 10th century. However, as our inscription is one of the 11th century, we cannot possibly expect to get Jaya-pāla in the list of Assam kings mentioned above. It may be presumed that the Jaya-pāla of our inscription was also a king of this line in the 11th century, his place being somewhere after Indra-pāla. Towards the latter part of the 11th century, the Chālukya king Vikramāditya VI or Vikramānka, the hero of Bilhana's historical poem, the *Vikramānka-dēva-charita*, set out on a series of warlike expeditions with the permission of his father, and he is described as having carried his arms as far as Ganda and Kāmarūpa.² In a footnote (p. 31 of the Introduction to this historical poem) Dr Bühler doubted the assertion that Vikrama defeated the kings of Ganda and Kāmarūpa. Ho, however, states that it might have been a simple raid into those territories with Vikrama's cavalry. My esteemed friend Mr. Ramā Prasād Chanda, B.A., has tried to show³ that this expedition of Vikrama to Ganda and Kāmarūpa, though not literally true, was not a fiction. We refer to this only to suggest that Jaya-pāla or some one of his successors, or, less likely, of his predecessors, might have been the king of Kāmarūpa against whom Vikrama led his expedition.

TEXT.⁴

- 1 Ōm⁵ namō bhagavatē Vāsudēvāya || ⁶Yam viśva-prabbhavam chatur-yuga-chatur-bhūt-odbhavam yam vi[dur-yō] varnā[m] = chaturas-tath-aiva chaturō yō = kalpayach = ch-āśramān | yasy = āhus = chaturānan-ōdita-chatur-vvēdi-grah pau-
- 2 rusham pāyād = vah sa chatur-bhuṇō = khila-chatur-vvargg-ārthi-kalpa-dromah || [1*] ⁶Yēshām tasya Hiranyagarv(b)ha-vapushah svānga-prasūt-Angirō-vamśō janma samāna-gōtra-vachan-ōtkarshō = Bharadvājatah | tēshām = ārya-jan-ābhīpū-
- 3 jta-kulam Tarkkārur = ity = ākhyayā Śrāvasti-pratīva(ba)ddham = asti viditam sthānam punar-janmanām || [2*] ⁷Yasmin = vēda-smṛiti-parichay-ōdbhinna-vantāna-gāhya-prāgy-āvritt-āhutishu charatām kirttibhir = vvyōmni śubhrē | vyabhiājant = o-
- 4 pari parisarad-dhōma-dhūmā dvijānām dugdh-āmbhōdhi-prasrita-vilasach-chhaival-āli-chay-ābhāh || [3*] ⁸Tat-prasūtaś = cha Pundrēshu Sakatī-vyavadhānavān | Varēndri-mandanam grāmō Vā(Bā)lagrāma iti śrutah || [4*] ⁷Yasmin = vidy-ābhī-
- 5 jana-tapasām = āśrayatvēna nityam pratyēkam tēshv = ahamahamikā-darppavatsv dvijēshu | āśid = av(b)dhāv = iva va(ba)hu-gun-ānanta-ratn-aika-bhūmau tatraty-ānān = na hi va(ba)humatah [ka]śchid = ēkō janānām || [5*] ⁹Tat-pūrvva-khaṇḍa-bha-
- 6 va-pandita-vamśajānām sthānam sva-karma-nirata-dviya-sattamānām | śānt-ātma-nām virāḷa-vśsa-samīhay = aiva Śiyamva(mba)k-ākhyam = iha sannihī[ta]m = va(ba)bhūva || [6*] ¹⁰Ya[smin] prāyas = tapasī vinayē svāsu vidyāsu vi-

¹ *Ibidem*, opposite p. 132² *Gauda-rāja mālā* (Varēndra Research Society's publication, pp. 46-47)³ From the stone⁴ Metre Śārdūlavikrīḍita⁵ Metre Anuṣṭubh⁶ Metre Mandākrāntā⁷ *Vikramānka-dēva charita*, III, 74.⁸ Expressed by a symbol.⁹ Metre Mandākrāntā.¹⁰ Metre Vasantatilaka

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- 7 prāh prāptā nishthām=agaṇṭa-guṇāh pūrvva-pūrvvō va(ba)bhūvuh | śrauta-smārtt-ārtha-vishaya-jagat-samsāya-chchhēdakās=cha dvitrā gōtra-sthiti-vidhi-bhritō=dy=ā[pi n=ōchchihēda]-bhājah || [7*] ¹Asminu=ēkah Paśupatir=abhūt=pūjau-
- 8 yō jauṇuām dēvah sākshād=iva Paśupatir=bhūti-bhrit=kāma-jch=cha | yah shatkarmm-ācharana-nipunah karmmahh svair=ndārāh kirtti-jyōtsnām=upari vidadhō bhāuu-bhāuām=alanghyām || [8*] ²Putrō=tha tasy=ābhavad=a-
- 9 tra gōtram=u[d*]dyōtayan Sāhila-nāmadhēyah | yah svair=guṇāh prāpad=api pratishthām kula-prava(ba)rhair=aparair=alabhyām || [9*] ³Sāhīlāditya-lakshyañ=cha Vaidhund-ākhyam sa-śāsanam | chakrē Vishnum pitur=mmātur=arthcūēha
- 10 jalāsāyam || [10*] ⁴Gun-ōttarēn=ādhiguṇo=tha sūnur=Mmanōrathah⁵ pūrnna-manō:athēua | yath=ēndriyānām vinayō jayēna sva rūpa-sāmyād=udapādi tēna || [11*] ⁶Putras=tēn=ājam guṇa-nidhir=ddharmma-karm-aika-daksha-
- 11 h khyātō=lōkē Sucharita it=ih=ākhyay=ānvartay=aiva | samyak=sādhvyā khaḷu Nitulayā bhāryayā charyamānō ninyē kālam suvīta grihasth-āsramō yah sukhcūa || [12*] ⁷Suddh-ānvayā sūnum=asūta sādhi Ta-
- 12 pōnidhim sē Nitulā kulasya | samunnatēh santati sad-guṇ-aughair=agh-ōjjhitam bhāvibhūir=ādī-hctum || [13*] ⁸Nishthūn=gatō Bhatta-matē[h] pathēshu srashtā svayam sūkti-rasāyanānām | kandam sad āchāia-var-ānku-
- 13 rānām lō=nyō bhavēd=yō na tapōndhih syāt || [14*] ⁹Tapōndhēs=tasya tapōdhik=ābhūt Suggō⁹ Bhavān=iva Bhavasya bhāiyā | śaktyā karishyan va(ba)hu-dēva-kāryam tasyāh sūtō-jyāta Kārttikēyah || [15*] ¹⁰Gōpa(shpa)-
- 14 di-krita-Mimāmsā-sāgarah śrōtry-āgranīh | lōkē smṛity-ārtha-sandēha-chchhūd=ēkah lhyāta ēva yah || [16*] ¹¹Ratis=satyē kirttis=tri-bhuvana-gatā vrittir=anaghā griha-sthityān=n=āhamkritu=api gūnair=yasya guru-
- 15 bhūh | śrutu cha śraddh-āvasthīr=atha Harau bhaktir=achalā prithag=vaktu[m] śaktah ka iha uanu tasy=ākhlā-guṇau || [17*] ¹²Kavi-piava(ba)rh-āgrya-Kutumva(mba)palli-kuly-Ājamīr-angabhav-Āngadasya | putrīm pavitri-krita-
- 16 gōtra-yugmām patnīm sa lōbbō Kalipavva¹³-nāmnīm || [18*] ¹⁴Tasmād=Vish-nōh pia-pantri kshamam=akhila-vidhau putram=āmubrikō sē sat-putr=api Prahāsam nidhim=adhana iva prapya dīgham mumōda | yah piag=eva graha-
- 17 rddhi-prabhava śubha-phalair=bhāvi-bhūyah-pratishthō nishthāvān=ēka ēva sphutam=avagamitō lakshanair=ddakshin-ātmā || [19*] ¹⁵Jñāna[m*] tarkkē=tha tantrē pratigham=idam=athō dharmma-śāstrcshu ch=ānyat=saty-ālōbh-ādī tasya stuti-
- 18 vachana-padām n=aiva yāthātmya-vādat | prakhyātam lōka-pūjā-nripati-vara śirah-śrēṇi-pāt-ādibhis=tat vāchō=satyāh satām svuh sama-samaya-jana-smērat-ārthāh katham vā || [20*] ¹⁶Sandigdha-nūnnayam yuktyā

¹ Metre Mandākrantā² Metre Upajāti³ Metre Anushtubh⁴ Metre Upēndravajrā.⁵ Originally t' is was engraved as Mmanōrathah, but the sign of a: seems to have been struck out.⁶ Metre Mandākrantā⁷ Metre Upajāti⁸ Metre Indravajrā⁹ Read Svarggā The sign of the superscript r seems to have been wrongly engraved as the ē sign¹⁰ Metre Anushtubh¹¹ Metre Śikharinī¹² Metre Upajāti¹³ Read Kalipavva- The superscript r seems to have been omitted by the engraver The third akshara of the name is, however, probably ya In that case Kalipavva would contain the termination avva, which is used in Dravidian female names¹⁴ Metre Sragdharā.¹⁵ Metre Anushtubh

- 19 kurvatō=pi sahasraśah | yasya dharmma-tulā n=āsīd=anūlamvi(mbi)ta-
chumva(mba)kā || [21*] ¹Yah Kāmarūpa-nripatīr=Jyayapālādēva-nāmnah
tulāpurusha-dātūr=achintya-dhāmnah | hōmnām śātāni nava nirbharam=arthya-
mānō n=ai-
- 20 v=ādādē daśa-śat-ōdaya śāsanam cha || [22*] ²Savidhī vivu(bu)dha-sindhan
jīvitam svam vimuchya sva-sutaja upakārō prōtya pītōr=apēksbū | bhavati
na khalu kin=tv=ātmiyam=ūnriyam=icchhanu=akrita tad=anayō-
- 21 r=yat=kāryam=āmushmikam yah || [23*] ³Bhagnam punar=nūtanam=atra
kritvā grāmē oha dōvāyatana-dvayam yah | pītus=tath=ārthēna chakāra
mātus=Trivikramam pushkaripim=imāñ=cha || [24*] ²Satata=uchita-vṛttih
kalpa-
- 22 yitv=ānna-sattram ruchira-śikhara-sāng-ōttunga-śubhr-ālayē=smin | vidhivad=Amara-
nātham sthāpayitvā varēnyam śaranam=agamad=ēkam Vāsudēvam sa dōvam ||
[25*] ⁴Dadāv=asmai cha śīyamvē(mbē) dōvā-
- 23 y=ōdyānam=uttamam | Śrīshapuñjē pūjādī-siddhyai bhū-drōna-saptakam ||
[26*] ³Parō śātīddhād=vayasi sthītō=tha pūtrūn=avasthāpya grihō
kritārthah | paśyan=jagat=svapna-samam vimuchya sangān=sī Gangā-ta-
- 24 [ta]m=adhynvāsa || [27*] ⁴Kaviḥ kāvyā-gunair=ēva śōbhatī=nvśhīṭas=chiram |
tan-mukh-ānvīṣhta-kāvyasya naśyanty=ēkapadō gunāh || [28*] ⁵Śilpavin=
Māgadhaḥ kāmī tan-manū varṇa-bhaktibhūh | Sōmśvarō=likhad=imām
prāśastim svā-
- 25 m=iva priyām || [29*]

TRANSLATION

Om ! adoration to bhagavat Vāsudēva !

(Verse 1) May that Chaturbhūja (the four-armed Vishnu), the *kalpa-tree*⁶ to all seekers of the four (human) ends, who is regarded as the source of the universe and as the author of the four *yugas* (ages) and the four *bhūtas*⁶ (beings), who has ordained the four castes and the four *āśramas* (stages of life), and whose prowess the words of the four Vēdas uttered by the four faced god (Brahmā) proclaim, protect you

(V 2) Of those who had their birth in the family of Angiras,⁷ sprung from the body of Him (Vishnu) in His Hiraṇya-garbha form, and who could excel in declaring a common lineage with Bharadvāja, the home in later births, dwelt in by families held in high esteem by Āryas, was a place by the name of Tarkārī, within the limits of Śrāvastī.

(V 3) Where the columns of smoke, rising up from the *hōma* of Brāhmanas practising oblations, frequently repeated in the sacrificial and domestic rites which had grown out of (their) acquaintance with the Vēdas and the *smritis*, glittered (dark) in the sky, white with their fame, like massed lines of moss playfully floating on an ocean of milk.

(V. 4) The village known as Bāla-grāma,⁸ in the country of Pundra, the ornament of Varēndrī, was derived from that (place), being separated (from it) by Sakatī

¹ Metre Vasantatīlaka

² Metre Mālīnī

³ Metre Upajāthī

⁴ Metre Anushtubh

⁵ The tree believed to fulfil all desires

⁶ Probably refers to the four categories into which Manu has divided all living beings, viz. *jarāyuja* (viviparous), *anda ja* (egg born), *svēda-ja* (generated by warm vapour or steam), and *udbhij ja* (germinating, as a plant) Cf. *Manu*, I, 43-46

⁷ One of the ten *Prajāpatīs* born from Brahmā Cf. *Manu*, I, 35. His family has three distinct branches—*Ācalāngirasa*, *Gautamāngirasa*, and *Bhāradvājāngirasa*.

⁸ The word *sat-prasūta* literally means "grown out of it" Bāla grāma, it seems, as a new (*bāla*) village (*grāma*), a colony of Tarkārī, Sakatī (a river or place ?) intervening between them

(V 5) In that (village), as in the ocean, which is the sole repository of innumerable jewels, of manifold virtues, since each of those Brāhmanas was constantly full of conceit of superiority as being the resting-place of learning, (noble) descent, and austerities, no particular one (amongst them) ever came to be specially regarded by the local people

(V 6) The place called Śiyambaka, (situated) close to it, became (the home) of the eminent Brāhmanas devoted to their own duties, with tranquil minds, sprung from the family of the Panditas belonging to the eastern part of that (village, Bāla-grāma), only because they desired for sequestered residence

(V 7) There lived of yore in this (place Śiyambaka) Brāhmanas, possessed of innumerable virtues, who had generally attained perfection in austerities, discipline and in their own scriptures. Two or three (of them), who were upholding the (prescribed) rules for the maintenance of their *gṛāha* (line) and were competent to dispel the doubts of the people in matters concerning the meaning of *Śruti* and *Smṛiti*, have not even yet suffered extinction

(V 8) In that (place) there arose a person (named) Paśu-pati, revered by all men, who was, like Lord Paśu-pati (Śiva) himself, *bhūti-bhṛt*¹ as well as *kāma-jit*². This man, adept in performing the six³ duties, carried aloft by his own noble deeds the moon-shine of his fame (to a height) which could not be transcended by the rays of the sun

(V 9) There was then born, throwing lustre upon the family, his son, of the name of Sāhila, who achieved by his own merits a position not even attainable by the other worthies⁴ of the family

(V 10) To (the memory of) his father he made here (the image of) Viṣṇu, with the name Sāhilāditya and a tank of the name of Vaichunda to (the memory of) his mother, with a grant of land (to maintain them)

(V 11) Just as, by reason of identity of nature, *vinaya*⁵ (discipline) is produced by the conquest of all the senses, so also was a son of excellent qualities, named Manōratha, begotten by him, who was (himself a man) of superior attainments, and who had (thus) his *manōratha* (desires) fulfilled

(V 12) By him was begotten a son, an abode of virtues, most expert (in performing) pious deeds, who was known amongst men by the name of Sucharita, a name which corresponded to the fact. Properly tended by his faithful wife, Nitulā, he passed his time in happiness, his household affairs well-regulated

(V 13) This virtuous Nitulā, of pure extraction, gave birth to a son (named) Tapōndhu, (who was) sinless (lit forsaken by sins), the root (lit primary cause) of the glory of his family (to be enhanced) by future accretions of the good qualities of his descendants

¹ I.e. in the case of the Brāhmana, "possessing prosperity," and in the case of Śiva, "painting ashes" Cf. Amara (III, 3, 69), "*Bhūti-bhṛt bhāṣman sampad*."

² "Subduing all passions" and "defeating Kāma (the god of Love)" respectively

³ Cf. *Manu*, I, 88. A Brāhmana is also called a *śaṭkarma*—cf. Amara (II, 7, 4), *Asau śaṭkarmā yāgādibhir yutah*.

⁴ The word *prabarka* is of rare use. It is counted along with the words meaning "the best"—cf. Halāyudha, *Atthadhāna ratnamālā*, IV, 5.

⁵ This is the same as to say that *vinaya* is identical with *indriya jaya* (cf. *Kāmandakiya-Nṛsīṣa*, I 22), just as a son is so to his father (Cf. the well known *Śruti—ātma eva putra-nām=āsi*). Malli-nātha also gives *indriya-jaya* as a synonym for *vinaya*, see his commentary on *Raghuvamśa*, X 71.

(V 14) Who else could it possibly be, were it not Tapōndhī,¹ that attained perfection amongst all tenets, in those of (Kumārila-)Bhatta,² was himself the maker of the elixir of good mixtures, and was (like) the root to the sprouts of excellent practices

(V 15) Like unto Bhavānī³ the consort of Bhava (Śiva), was Svargā, pre eminent in austerities, the consort of that Tapōndhī From her sprung a son Kārttikēya (by name), who was to use his energies in performing manifold acts (propitiatory) to the gods

(V 16) He the foremost of śrōtrīyas, by whom the ocean of the Mīmāṃsā (philosophy) was narrowed into "the impression of a cow's hoof," came to be famous amongst men as the only remover of the doubts about the meaning of the *Smṛitis*

(V 17) Love for truth, fame diffused over the three worlds single's course in house-keeping, absence of pride even in (the possession of) superior qualities, faithful reposing in the *Śruti*, and steady devotion towards Hari—who, indeed, on this earth, is able to describe separately the various qualities he possessed?

(V 18) He obtained for his wife a lady named Kaliparvā, who sanctified both lines (viz both of her parents and her husband), (who was) the daughter of Angada, the son of Aja-misra, the foremost of poets and sprung from the Kutumba-pallī family

(V 19) Like an indigent person coming by a treasure, she, the great-granddaughter of Vishnu though (blessed) with (other) worthy sons was long overjoyed in having through him (Kārttikēya), Prahāsa for a son, (a son) capable of performing all the ceremonies concerning the ext world His marks (of body), the auspicious effects of which were occasioned by the ascendancy of the planets (at the time of his birth), indicated clearly from the beginning that he was to have a lofty position in future (to be) a man of faith (in the scriptures) and (to be) of generous disposition

(V 20) His unsurpassed knowledge in logic and in the *Tantras* and also in the *Dharma-śāstras*, his truthfulness, freedom from avices and other (vices) were no matter of (mere) eulogy for him because of their actual presence,—(all) this was known from the popular regard and the bending of the rows of heads of prominent kings (in obedience) and other such (causes) Or else, how could the statements of the good be false, (for would they not have thus) become the subjects of derision among contemporary people?

(V 21) Though settling the dubious points (of law) by means of thousands of arguments, he had had his balance⁴ of justice, with its upper-part⁵ never un-supported (ie always ready to weigh justice)

¹ There is a pun in the word *tapōndhī* here. One not himself a *tapōndhī*, ie a receptacle of austerities, cannot possibly possess the other qualities mentioned in the verse

² The celebrated representative of the Mīmāṃsā doctrine, the author of the *Tantra-vārttika*, the *Śiṣṭa-vārttika* and other *Mīmāṃsā-tīkāś*. Cf verse 23 of the *prastāva* of Bhatta Bhavadēva (Above, Vol VI, p 203)

³ Bhavānī (Pārvatī) may also be regarded as *tapōndhī* inasmuch as she performed very severe austerities for obtaining as her husband, Bhava (Śiva), who was himself a *tapōndhī*. Their issue was also named Kārttikēya (the god), who by his missile (*sakti*) did a good service to the gods (*dīta-kārya*) by vanquishing their enemy, the demon Tāraka

⁴ Probably refers to the old system of ordeal by a balance. For the various kinds of ordeal used in deciding cases in the courts of law cf *Yājñavalkya-smṛiti*, II, 95, and for the application of the balance ordeal vide *ibid*, vv 100-102

⁵ The word *chumbaka* is seldom found in literature in the sense in which it has been used here. The *Mēdinī-lōka* states one of the various meanings of this word as—*dhalasy-ōrddhāvalambanē*, 'the upper part of a balance', cf Monier Williams' *Sanskrit-English Dictionary*, p 400. This word occurs in a verse quoted from Vyāsa by Apārarka the commentator on *Yājñavalkya*, cf *miramaya-sūtra-sambaddhau dhāra mastaka chumbakam | śalya drayam samāsojya pārśvayōr-ubhagōr-ape* || p 702, *Yājñavalkya-smṛiti*, Ānandāsrama series

(V 22) Though excessively solicited, he did not, by any means, accept nine hundred gold coins and a *vāsana* (a grant of land) yielding an income of a thousand (coins) from Jaya pāla dēva, the king of Kāmarūpa, of unimaginable glory, while (the latter was) making a *tulā-purusha*¹ gift

(V 23) There is indeed for parents after their death no need of the (funeral) service done by their own sons, if they could only quit their life in the Ganges (lit the river of the gods) But, wishing to absolve himself from his own debts (to them), he performed for them what ceremonies, concerning the next world, were (enjoined)

(V 24) Making repairs of two temples (which were) in ruins in this village he founded in (memory of) his father an image of Trivikrama, and (excavated) this² tank in (memory of) his mother

(V 25) He, always fixed in righteous ways, erected an alms-house and, having dedicated with all proper rites a superb image of Amara-nātha in this white temple of great height (surmounted) by a picturesque crest and with all (customary division into) compartments, sought protection only with the god Vāsudēva

(V 26) He laid out a beautiful garden in Śiyamba for this deity and (dedicated) a piece of land measuring seven *drōṇas* in Śirisha-puñja for the celebration of *pūjā* (daily worship), etc

(V 27) Then, having passed the fiftieth year, he, with all his desires realised, placed his sons in charge of household affairs, and, beholding the world as a dream and having given up all attachments, resorted to the edge of the Ganges

(V 28) It is only when the poet is himself sought out by the embellishments of his art (poetry) that he shines abidingly, but the excellences of a poem sought by the poet himself (lit by his own mouth) perish all at once

(V 29) Just as a lover (paints) with rapt attention his own mistress by means of colour-decorations,³ so also did Sōmēśvara, the Māgadha artist, incise (with rapt attention) this *prasasti* by means of a division of letters

No 27—COPPER-PLATE INSCRIPTION OF GOVINDACHANDRA-DEVA; SAMVAT 1186

By PANDIT HIRANANDA SASTRI, M.A., M.O.L., LUCKNOW

The plate which bears this record is single and measures $16\frac{1}{4}'' \times 13\frac{1}{4}''$. A slightly raised rim goes all round it and there is a circular hole in the middle of the top end, which measures $\frac{1}{2}''$ in diameter and is apparently meant for passing a ring of the seal now not forthcoming. Except at the proper right upper corner, which is slightly broken and has taken off a part of the initial letter—probably the symbol for *am*—the plate together with the record incised on it

¹ A gift of gold, etc equal to a man's weight. It is one of the sixteen famous kinds of *maṭṭāḍānas* mentioned in the *Matsya Purāṇa* and in Hēmadri's work. King Vijaya sēna's wife, Vilasa dēvi, performed a similar *tulā-purusha* ceremony, see *Mem A S B*, Vol V, No 3, p 105

² This tank seems to have been situated near the temple described in the following verse, wherein Prabhā dedicated, evidently for the increase of his own merits, the image of Amara nātha

³ I.e. an artificial poem

⁴ There is pun in the words *varṇa bhakti* and *alīkṣat*. *Varṇa* is both 'pigment for painting' and 'letters'; *bhakti*, 'variegated decoration' and 'division'. The root *likh* means both 'to paint' and 'to inscribe.'

is very well preserved. It was in possession of the Rājā of Itaunja, a Taluqdar of the Lucknow district in the United Provinces, and was brought to my notice by my friend Pandit Ganesh Bihari Misra of Lucknow, who got it for loan exhibition in the Provincial Museum, where it has now been deposited along with other documents of the kind.

The inscription which this plate bears, I believe, has not been yet published. It is written in the Sanskrit language and the Dēvanāgarī alphabet. The grant which it records is similar to other grants issued by Gōvīndachandra-Dēva of the Gāhādwal dynasty which were published in this journal long ago. In all it has 24 lines of writing. Of these the first 11 give the genealogy of the donor and the usual introduction. This portion of the grant is the same as in other grants which have already been published and translated, and it will be superfluous to reproduce it here. It is the second part, which begins with the end of the 11th line, that concerns us, and I shall notice it below, giving a transcript of it, omitting, of course, the imprecatory stanzas that are too well known to need to be published or translated.

The peculiarities in writing which one will notice in this inscription are not many. Nor are they very extraordinary. The same is the case with grammatical inaccuracies to be met with in it. The sibilants and the symbols for *b* and *v* are, as is the case in other inscriptions of this king, used indiscriminately in several places. *Amra* is written in line 14 as *-āmura-*, a form which gave rise to the Hindi noun *āmb* or *ām*, meaning 'mango'. Mistakes like *-Vānā-rasyāyām* for *Vārānasyām*, which we see in line 15, are common to the class of priests who live on the charity of others and let grammar take care of itself.

The object of the inscription is to record that Gōvīndachandra-Dēva, the ruler of Kanauj, after bathing in the Ganges at Benares and performing various religious rites and ceremonies, on Friday, the 2nd *tithi* of the bright half of Mārgga(śirsha) of the year 1186 granted the village of Kapāsī in the Mangalajathī *pattalā* to Nānē Sarman, the son of Thakkura Śrī-chandra and grandson of Jayanta, a Brāhmana of the Sāndilya *gōtra*, whose three *pravaras* were Śāndilya, Asta and Darvāla.

Along with the taxes *bhāga*, *bhōga*, *kara* and *pravarānīlāra* it specifies (line 19) a *turushka-danda*. This term has been explained in different ways. Dr Konow¹ thinks that it was a tax imposed on Muhammadans and says that Musalmān settlers remained in the country about the Jamna from the days of Mahmūd and down to the end of the 12th century A.D. In other words he takes it to be a *Jizya* which was levied by a Hindū ruler, like a Moslem bigot, from the "infidels". Hindūs as a rule seldom showed a prosecuting spirit such as was evinced by Aurangzeb or other zealots of the Moslem faith, who imposed *Jizya* on the Hindūs, and it is not very likely that Muhammadan settlers penetrated the villages like the one which forms the object of this grant, so as to justify the mention of this tax in this epigraph. I am of opinion that *turushka-danda* was probably the tax levied for the purpose of checking the imminent danger to the ancient civilization and religion threatened by the *Turushkas*, or the Turks who poured down like an irresistible torrent from the North Western Frontier. The amount collected through this tax was perhaps utilized for paying the invaders off, whenever necessary, or for meeting military expenditure incurred in fighting Muhammadans. That Gōvīndachandra should levy such a tax is significant, for in the Sārnāth *prasaśti*² he is eulogized as "a heavenly champion deputed by Śiva to protect Benares from the wicked *Turushka* warriors". But it would show how imminent the peril was felt at the time to be.

I am unable to locate the places mentioned in the document. The name of Kapāsī village is known to us from three votive inscriptions of Sāñchi³. As there were more than one

¹ Above, Vol. IX, p. 321.

² Cf. Konow, *loc. cit.*, and Dr. Vogel, *Cat. of Sārnāth Museum*, p. 8.

³ See *Ep. Ind.*, Vol. II, Nos. 40 (=C 99) and 332.

Kapāsi village¹ (*kārpāsigrāma*), the identification of the Mangalajathi *pattalā* alone would help us in locating it with certainty I am not aware if that is named elsewhere

The inscription was written by Thakkura Viśvarūpa, who is evidently identical with the writer of one of the Kamauḷi plate grants,² viz, one dated in Samvat 1184 of the same king

TEXT.

- L. 11. श्रीमद्देविन्दचंद्रदेवो विजयी ॥ मंगल-
 12 जठिपत्तलायाम् । कपासीग्रामनिवासिनो निखिलजनपदानुपगतानपि च
 राजराज्ञीयवराजमन्त्रिपुरोहितप्रतीहारसेनापतिभाण्डागारिकाक्षपट-
 13. लिभि[य]मैमित्तिकान्तःपुरिकद्रुतकरितुरगपत्तनाकरस्थान् गोकुलाधिकारिपुरु-
 धान् समान्नापयति वो(वो)भयत्यादिशति च यथा विदितमस्तु भवतां
 यथो-
 14. परिलिधि[खि]तग्रामः सजलस्थलः सलौहलवणाकरः समत्स्याकरः सगर्तोषरः
 साम्भ्र(म्भ)मधूकवनवाटिकाविटपतृणयूतिगोचरपर्यन्तः सोर्द्धा (र्द्धा)ध्वस्तु-
 15. राघाटविसु(शु)द्धः ससीमापर्यन्तः सम्वत् ११८६ मार्ग सु(शु)दि २ सु
 (शु)क्ले अद्येह श्रीमद्वाणारस्य(ाय)ां गंगायां स्नात्वा विधिवन्मन्त्रदेवसु-
 निमनुजभूतपितृगणां-
 16. स्तुर्षयित्वा तिमिरपटलपाटनपटुमहसमुष्णरोचिषसुप्रस्थायौषधिपतिस(श)कलशेष-
 (श्व)रं समभ्यर्च्य त्रिभुवनप्रातुर्वासुदेवस्य पूजी(जा) विधा[ना*]य प्रसुर-
 17. पायसेन हविषा हविर्भुजं हत्वा मातापित्रोरात्मनश्च पुण्यशोभिषुष्टये
 ऽस्माभिः श्रीसां(शां)डित्यगोत्राय । सां(शां)डित्याशितदैवलत्रि(ः)प्रवराय
 श्री-
 18. श्रीजयन्तपौत्राय । ठ । श्रीश्रीचन्द्रपुत्राय । ब्रा(ब्रा)ह्मणश्रीनानेस(श)र्म्मेणे
 ब्रा(ब्रा)ह्मणाय । गोकर्णकुशलतापूतकरतिलोदकपूर्वमाचन्द्रार्कं यावत्
 शासनीक
 19. त्व प्रदत्तो मत्वा यथादीयमानभागभोगकरप्रवणिकरतुरुष्कदण्डप्रभृतिसमस्तादा-
 यानान्नाविधेयीभूय दास्यथेति ॥ ०ः० ॥ भवन्ति चात्र श्लो-
 20 काः ॥³

 24. लिखितं च ठक्कुरश्रीविश्वरूपेणेति

¹ Ibid, p 96

² No. E 26 of Lucknow Museum.

³ Here follow eight of the customary imprecatory verses.

No 28 —INSCRIPTIONS AT NARENDRA

BY LIONEL D. BARNETT

Narēndra is a village in the Dhārwar tāluka of the Dhārwar District, Bombay. It is situated near the highroad from Dhārwar to Belgaum, at about four and a half miles north-west-by-north from Dhārwar, and is shown in the Indian Atlas quarter sheet 11, S E (1904), in lat 15° 30', long 75° 2'. Dr Fleet gives me the opinion, with which I agree, that the general purport of the records shows clearly that the original name of this place, down to at least the twelfth century, was Kundūr, and the town was the chief town of the Kundūr five-hundred district with this complete change of name from Kundūr to Narēndra he compares the well-known case of the ancient Purigere, Puligere, which is the modern Lakshmēshwar, and the case of Kummudavāda, which is the modern Kalbhāvi.¹

There are four inscriptions at Narēndra. Two of them are so much damaged that the contents of them are undecipherable. It can only be said that they belong to the twelfth century or closely thereabouts.² I edit the other two from ink-impressions placed at my disposal by Dr Fleet.

A.—OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA
JAYAKESIN II. A.D. 1125.

This record is on a stone tablet standing on the right of a temple of Mallhākāryuna in the field Survey No. 3 of Kumbāpūr or Kumbhāpūr, a hamlet of Narēndra, between Narēndra and the highroad, not shown in the Indian Atlas sheet.

At the top of the stone there are sculptures. In the centre, inside a shrine, a *linga* on an *abhayaśēka*-stand, with a priest standing to it and apparently pouring a libation over it, on the right, a cow and calf, with a scimitar above them and a tall lamp-stand behind them, on the left, the bull Nandi, kneeling towards the *linga*, with a similar lamp stand behind him, on the upper right, the sun, and on the upper left, the moon. The area covered by the inscription measures from 2 ft 6 in. to 2 ft 8½ in. in width by 6 ft 10 in. in height. The record is unfortunately not very well preserved, and does not lend itself to any satisfactory reproduction. In several places the surface of the stone is sadly weather-worn, making decipherment uncertain and in some cases impossible. The difficulties raised thereby, however, affect only the reconstruction in full of the verses. The historical, geographical, and practical part of the record can all be made out satisfactorily.

The characters are Kanaiese, of the period to which the record refers itself. Their average height is about ¾ in. —The language is Old Kanarese verse and prose, with the exception of the introductory Sanskrit stanza. The vocabulary contains several points of interest. We may notice *dhavalāravam*, l 10, *chāga-jaga-jhampam jhampal-āchāryyan*, l 18, *tyāga-jaga-jhampam jhampal-āchāryya*, l 99, and *tyāga-jaga-jhampam-araddh-āmgī*, l 104, on which see Dr Fleet's remarks in his paper on the Bhāndūp plate, above, vol. XII, p 251, *jimlarisal*, l 22, *ārttu*, l 24, which appears to belong to Kittel's *ār*, 3, of which only the infinitives *āra* and *āre* and the verbal noun *āru* hitherto have been noted, *elare*, l 32, which seems to be the simple verb from which is formed the derivative *elarchu*, *bhuvana-bhumbhukan*, l 36, a phrase found elsewhere, which still awaits explanation, *dhagildum*, l 52, which must be connected with *dhagil* and *dhaga*; *laneyam*, l 61, 'younger brother', *Dvāpāra*, l 69, for *Dvāpara*, *bil-vadde*, l 70, on which

¹ *Ind. Ant.*, vol. XVIII, p 310.

² One of these is on a stone on the right of the temple of Śaṅkaralinga in the field Survey No. 9. The other is on a stone near a Matha in Survey No. 183.

see note, and *Himyačhala*, to suit the metre, instead of the usual *Himāchala*, l 90—The orthography presents few points worthy of notice. The ancient letter *l* is preserved only in *negalādam* (l 47), and elsewhere becomes *r* before consonants (*negarādd-*, ll 15, 16, 34, 64, *negarādda*, l 58, *negarāddan*, ll 60, 66, *negartileyam*, l 19; *negartte*, ll 36, 65, 87, *nōrppadedu*, l 43, *nōrppadam*, l 54; *pogartileyam*, l 72, *garādde*, l 113), and *l* between vowels. The Sanskrit *l* between vowels becomes *l* usually, but not invariably. Final *m* often becomes *r* before vowels, as in l 14, and intervocalic *m* in the case ending *-mam* also may change to *r*. The *ṛpādhvānīya* occurs in *rajah-*, l 47, *yaśah-* l 64, and *antahpur-*, l 83. A consonant is doubled before *r* in *sur-āddrīge*, l 54, *dhāttrīyol*, l 65, and *rajya* l 160. Initial *p* is changed to *k* in *Halasige*, l 85 (verse), but curiously enough we find in the prose portion, l 110, the ancient spelling *Palasige*.

The object of the inscription is to record a grant of land made by the Kādamba *Mahāmandalēśvara* Jayakēśin II and his senior queen Mailala-dēvi, the daughter of Jayakēśin's suzerain the Chūlukya king Vikramāditya VI, for the maintenance of a temple of Śiva founded by a certain *Dandanāyala* Singarasa (also styled Singana or Simha) in Kundūr, the modern Narendra. The inscription, after the prelude (verse 1) and a blessing upon the "Lord of the Western Ocean," i.e. the Kādamba ruler of Goa (verse 2), sketches the history of the Kādambas, beginning with their mythical origin from the sweat of Śiva (verse 3). The first of them that it names is Caattaya-dēva (Shashthadēva), who took Kavadi-dvīpa and many other provinces, made (it is said) a bridge of ships to Ceylon, and imposed tribute on barbarians (verses 4-6), he sailed with great pomp from Gōve to Surāshtra (verse 7), and received in marriage a daughter of Mummuri of Thāneya with a rich dowry (verses 11-12).¹ His son was Jayakēśin [I], who was also glorious and liberal (verses 13-14). Jayakēśin fought against and overcame seven potentates (verse 15), and gave his daughter in marriage to a neighbouring king named Permādi (verses 16-17), he subdued Kirttirāja of Banavase,² and transferred his glory (?) to Permādi (verse 18), and he repelled an assault by the Chōla king (verse 19). He had a valiant son, Gūvala-dēva³ (verse 21), whose younger brother Vijayāditya in course of time became king (verse 22). The latter was succeeded on the throne by his son Jayakēśin [II] (verses 23-25), to whom Vikramāditya [VI] gave his daughter Mailala-dēvi in marriage (verses 26-33). Then begins the donor's pedigree. Lakshmana, or Lakshmarāja, was a high minister and *Dandanāyala* in the service of Vikramāditya [VI], who gave him a commission in the household of his daughter Mailala-dēvi (verses 36-7). Lakshmana had four sons, Bhavyarāja⁴ (who took to wife Gangā-dēvi), Sōma, Lakshmana, and Singarasa (Singana or Simha). Singarasa married Mailala-dēvi (of course not the queen of that name), and begat Boppa-dēva (verses 38-56). He built a temple to Śiva, styled Lakshmanēśvara (apparently in honour of his father), on the southern side of Kundūr, in the Halasige *nāḍ* of the Kuntala kingdom (verses 58-62), and in the reign of Vikramāditya [VI], in Saka 1047, Jayakēśin and Mailala-dēvi, ruling over the nine-hundred of the Konkan, the twelve thousand of Palasige (Halasige), the five-hundred of Payve, and the *lakh* and a quarter of Kavadi-dvīpa, granted for the maintenance of this temple certain specified estates in Kundūr and the neighbourhood (lines 93 to end).

¹ The reading is quite clear, *Thāneyada Mummuri* (l 16), and the name of Mummuri occurs again in the next line and verse, where he is styled a king. It would seem that we must take this as another variant of the name of Mummuri or Māmvaṇi, one of the Silāhāras of the Northern Konkan, whose date was between A D 1026 and 1059, and who was therefore a contemporary of Chattaya dēva, and understand that Chattaya dēva on his voyage looked in at Thāna or some other of the Silāhāra ports.

² This appears to be Kuttivarman II, son of Tailapa I, the Kādamba ruler of Hangal, he was governing Banavasi about A D 1070.

³ Apparently Gūvala dēva did not reign. See also below, p 300.

⁴ This name corresponds to the Kanarese *Bāṇayya*.

The details of the date of this record (I 108) are Śaka 1047, the cyclic year Viśvāvasa; the thirteenth day of the dark fortnight of Bhādrapada, Śakra-vāsa (Friday), a "great tithi," being a *Yugādi*. Dr. Fleet gives me the following remarks — "This Viśvāvasa *samvatsara* was the Śaka year 1047 expired, A D 1125-26. For this year the given tithi, Bhādrapada kṛṣṇa 13, answers quite regularly to Friday, 28 August, A D. 1125,¹ on which day it ended at about 17 h 55 m. after mean sunrise (for Ujjain)=5 55 P M. The mention of the tithi as 'a great tithi, a Yugādi,' refers to the fact that, for some reason or other which is not apparent, the tithi Bhādrapada kṛṣṇa 13 is always known as Kaliyug-ādi, 'the beginning of the Kali Age,' though the tithi on which each of the Ages and the Manvantaras and the Kalpa itself really began is Chaitra śukla 1. for anything done in celebration of the Kaliyugādi tithi the tithi has to be taken with the day on which it is current during the time known as *aparāhna*, 'the (early) afternoon,' which is the time from about 18 to 24 *ghaṭikā* after mean sunrise,² that is, from about 1 12 to 3 36 P M. and this was the case on the present occasion."

Of the places mentioned several may be identified. The *nād* of Palasige or Halasige had for its capital the town of that name, which is now known as Halsi, and is situated in lat 15° 32', long 74° 36', in the Khānāpūr *tāluka* of the Belgaum District. Payve, or Hayve, has not yet been located. The Kavadi-dvīpa lakh-and-a-quarter, mentioned elsewhere as Kāpardika-dvīpa (*Journ. Bomb. Br. R. As. Soc.*, Vol. IX, p. 272), may be taken as denoting the possessions which the Śilāhāras had had in the southern parts of the Konkan. The name was derived from that of Kāpardin I, the original ancestor of the Śilāhāras of Thāna and those parts. Kundūr, now Narēndra, we have already mentioned. Kumbhāragere, "the Potters' Tank" (I 112), is perhaps to be sought in or near the hamlet Kumbhāpūr or Kumbhāpūr, where the record stands, three-quarters of a mile to the south-west of Narēndra. Dāravāda (I 113) is the modern Dhārwar, it is noteworthy that this name is here written very clearly with the unaspirated *d*,³ whereas in modern usage it always has the aspirated *dh*. Navlūr (I 114) appears on the Bombay Survey as "Navlūr" and on the Indian Atlas sheet 41 (1852) as "Nowloor"; it lies some two miles south-east of Dhārwar, and seven miles in the same direction from Narēndra. Kauvalagēri (I 115) is given on the Bombay Survey as "Kowligeri," on the Indian Atlas (*ut supra*) as "Kowlgeeree," it is between six and seven miles east-by-south from Narēndra. The other local places still await identification. Āneya-sundil (I 111, and B, I 51) means "the Elephant's Trunk" whether this name denotes a village, or something else such as a tank or a large sculptured stone, is not apparent. Gōve (I 11) is of course the modern Goa. Surāshtra (*ibid*) is Kāthiāwar. And Jayantipura (I 95) is another name of Banawāsī in North Kānara. Thānēm or Thāna, more usually known as Sthānaka in that period, seems to be mentioned as Thāneya in verse 11.⁴

For a full account of the Kādambas of Goa, with a genealogical table and references to various unpublished records, see Dr. Fleet's *Dynasties of the Konarese Districts*, in the Gazetteer of the Bombay Presidency, vol. 1, part 2, pp. 564-72. An inscription at Gudikatti, Nos. 147 and 164 in Professor Kielhorn's List of the Inscriptions of Southern India, vol. VII above, appendix, presents dates in A D 1007 for Shashtbadēva I and A D 1052 for Jayakēśin I. but the record has not been published, and the first date is perhaps a questionable one. For the Gūvala who is mentioned in line 30 (verse 21) of our present inscription A, we have a date in A D 1098 from an inscription at Kādaroli in the Sampgaum *tāluka* of the

¹ Compare Professor Kielhorn, under No. 221 in his List of the Inscriptions of Southern India, vol. 7 above, appendix.

² See Professor Kielhorn in *Ind. Ant.*, vol. XXVI, p. 177, note 5, and p. 183.

³ Probably also in B, I 51, where, however, the reading is not so clear.

⁴ See note 1 on p. 293 above.

Belgaum District, which mentions him as a *Mahāmandalēśvara*, a feudatory of Vikramāditya VI, who was ruling the Palasige twelve-thousand province at his capital of Gōve (Goa) this record, too, has not yet been published¹ An inscription at Lakshmēshwar, Kielhorn's List, No 235, appears to give a date in A D 1147 for Jayakēśin II, but this record, also, has not been published Including the two given herewith, we have now ten published records of this family, as follows —

1 Narēndra stone inscription A of Jayakēśin II A D 1125 See below

2 Narēndra stone inscription B of Jayakēśin II A D 1126 See p 316 below

3 Siddāpūr stone inscription of Śivachitta-Permādi and the Yuvarāja Vijayāditya II . A.D 1158 Kielhorn's List, No 241, and see in full in *Ind Ant*, vol XI, p 273

4 Dēgāmve stone inscription of Kamalādēvi, the chief queen of Śivachitta-Permādi not dated Kielhorn's List, No 255, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 294

5 Golihalli stone inscription of the 14th, 17th and 26th years of Śivachitta-Permādi A D 1160, 1163 and 1173 Kielhorn's List, No 242, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 296

6 Halsi stone inscription of the 23rd year of Śivachitta-Paramardin, and of the 25th year of the same prince in conjunction with his younger brother Vishvachitta-(Vijayāditya II) A D 1169 and 1171 or 1172 Kielhorn's List, No 249, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 278

7 Dēgāmve duplicate stone inscription, one copy in Kanarese characters and the other in Nāgarī, of the 28th year of Śivachitta-Permādi . A D 1174 Kielhorn's List, No 254, and see in full in *Journ Bombay Br R As Soc*, vol IX, pp 266, 287

8 Kiri-Halsi copper plate record of the 13th year of Jayakēśin III A D 1199 Kielhorn's List, No 261, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 241²

9 Kittūr stone inscription of the 15th year of Jayakēśin III, with an interesting account of a trial by ordeal A D 1201 Kielhorn's List, No 262, and see in full in *Journ Bombay Br R As Soc*, vol IX, p 304

10 Goa copper plate record of Śivachitta-Shashthadēva II . A D 1250 Kielhorn's List, No 269, and see in full in *Ind Ant*, vol XIV, p 289

TEXT³

- 1 Śrī⁴ Ōm Namaś=Śivāya || ⁵Namas=tunga-śiraś-ehumbi chandra chāmara-chāravē
[1*] trailōkyā-nagar ārambha-mūla stambhāya Śambhavē || [1*] Śivāya ōm⁶ ||
- 2 7Śrī-kāntā-kānta tunga-stana-yuga-nibid-ālmigīt-ōra[s*]-sthalam lōkēya⁸-prāstatya-dōr-
mmandita-samara-jaya-śrī-patākam
- 3 dhantri-prākāra-prāya-dhairyā-prakatita-mahimam prājya-Kādamba-rājya-śrī-kē|i-
lileyol talt=eseg-anavaratam paśchi-

¹ See *Dyn Kan Distrs*, *ut supra*, pp 451, 568

² This record is entered in Kielhorn's List as coming from Halsi. But (see JBBRAS, IX, 229) it comes really from Kiri Halsi—the Kiri-, i.e. Kiri-Valasigū of the record itself,—a village three miles towards the south-east from Halsi, which is shown as "Keeree Hulsee" in the Indian Atlas sheet 41 (1852) and in the quarter-sheet 41, S W (1889)

³ From the ink impressions

⁴ Metre, Ślōka (Anushtubh)

⁵ Metre, Sragdhara, and so in verse 3

⁶ This line is preceded by the symbol of the *śaṅkha*

⁷ Decorated by the spiral symbol

⁸ Read *lōk-arka*

- 4 m-āmbhōdhi-nātham¹ || [2*] Śīmat-trailōkya-nātham Tripura-vijajamam blāla-lōl-ākshiyim²=uddāmam mādalkē bēgam śramav=odaiise bam-
- 5 d=omdu bhāsvat-kadamb ārām-ōlyach-chā(chhā)yeyol nimd=eseva bēmaran=urvvi-talakk=ike Lakshmi-dhāmam puttittu bhūbhriṇ-makuta mau-gau-ālamba-
- 6 Kādamba-vamśam³ || [3*] Kamda⁴ || ⁵Ā vamśadalli saumdayy-āvishkrita-mūrttigal diśā-gaja-damta-prāvrita-kirttigal=asubrij-jī-ākārsha-
- 7 prapūrttigalu palar=esedar || [4*] Ā mahā-mahīśai=olage || ⁶Jaya-lakshmi-nartakī-nartana-parinata-sai(śai)lūshan=urvvi-vadhūti-pūja-bhāsva-
- 8 [n*]-nūtna-ratnam bhuvana-bhavana-dīpāyamāna-pratāp-ōdayan=udjat-pāschim-āmbhō-nidhi pati dhareyol bāppu sāmānpa(nya)n=ēm Chattayadēvam dēva-rāja-prakatita-
- 9 vibhavam svikrit-āścharyya-sauryyam || [5*] ⁷Kavadi-dvipamum=ādiy=āge palavum dvīpamgalam kondu Lamke-varam talta bahitra-samtatigalindam sētuvam katti kiṭṭipavan=ngr-āsura⁸-
- 10 ralli bēde palavum Rāma-patisht-āgrahārav=enal=māndalav⁹=atyudāt tav=enikum Kādamba-chakr-ēsana || [6*] Banav=ettam dhavalāravam kadakalam vaihāli-pū-dōmtiv=imbane
- 11 talta=amgadi sūle-gēri keregal=kang=oppamam=māde nettane bhātramgala mēle Gōve-veras=ambhōrāśiyol lileyim vanadhīsam nadedam mahā-mahimoyim
- 12 Saurāsbtra-dēśam baram || [7*] Anakam pēlvade Sōmanātha-vibhavam karpōṇradum=eyde pūraneyam mādi balikke kabbilar=adam nummāliya(lya)mam kūde dhāimyo-
- 13 l=tōguguv=emdu suttu-beleyam bēppaunegam kotta bhūshanam=ādām bhuvanakke Chattaya-nripam vitrasta-vidvid-dri(nri)pa || [8*] ⁹Negalda tulā-puushaman=en=aga-
- 14 nītav=enal=irddu(rdu) palavum pesar=ūrggalan=i jagav=ariye vipra-samitige mige kottam nripa-lalāta-pattam Chatṭa || [9*] Enit=olave yajña-kōṭigal=anitum mana-
- 15 mudade neṇeye mādasi negardd(ld)-i[r*]dd=enit=olave dāna-kōṭigal=anituman=ittam dvijargge Chattayadēva || [10*] ¹⁰Śaranidhiyolu vilāsadole Chattaya-dēvan=u-
- 16 dātta-vikramam bare negardd(ld)-irddā Thāneyada Mummuri kēld=idir-vvandu¹¹ kandu tann=aramaneg=oydu bhakti-bharamam mereynt-ire putriyam savistara-
- 17 dole kottu kottan=aliyamge suvarnnaman=aydu lakkamam || [11*] ¹²Enag=im pratyū[pakāra — —]va bēr=inn=ēnan=ām mālpēn=i vana-dhīsamg=enut-amte Mummuri-nri-
- 18 pam śri-Chatta-bhūpamge nettane kottam dhare mechche chāga-jaga-jhampam jhampal-āchāryyan=emb¹³[— — —]teyan=āldu māleyan=enalk=āi=ddhanyar=imt=urvviyol || [12*]

¹ Followed by the spiral symbol² Followed by the spiral symbol³ Metre, Mahāśvagdhārā⁴ There seem to be traces of an *anusvara* after the letter *rā*⁵ Probably an error for *mandalav*=⁶ Metre, Champakamālā⁷ Metre, Mattābhavikrīḍita⁸ This syllable is uncertain, and the following four *akṣaras* are almost illegible. The last of them apparently ends in *-ā*.⁹ Followed by the spiral symbol¹⁰ Metre, Kanda¹¹ Metre, Mattābhavikrīḍita, and so in verses 7 and 8¹² Metre, Kanda, the same in verse 10¹³ Read *vandu*

- 19 ¹Antu negartte(lte)yam taleda Chattayadēvana nandanam dīsā-
kānteyaram nija-piabala-kirtti-sudhā rasa-vārdhī-pūradol=timtiniy=āge kūde
jala-kēliyan=āde saram-²
- 20 galinde dig-damtigalam mnhimgisidan=ūrjita-dāna-jala-pravāhadī[m*] || [13*]
³Palavum yaññaman=odavisi palavum tulā-purushav=irddu(rdu) ritvi-
jargg(rg)=ellam pa-
- 21 lav=agrahāramam bitt=ole(la)vum Jayakēsi kirttiyam prakatīda || [14*]
⁴Tōl valamum padāti-balamnm pirid=umt=enag=endu garvvaḍimḍ=ālvara
chakra[—].
- 22 [∪]maleyalu Jayakēsi-nripālan=ettī bamd=ēlvar=alakke jūmkarīsal=ōdisit=
ettisidam virōdhī bem-kolvan=enippa ponn-ōreyaṇ=ā ripu-rā,ana rāja-
- 23 dhān.yol || [15*] ⁵Mudaduṇ tannaya , dēśad=attal=adhīpam Permmādi-
dēvam baralk=īdir=vī and⁶=āgade kūrppa tanna magalam dhār-
ānvitam kottu perchchid=alampam palava⁷ *
- 24 [∪]yam kumareyam bhandāramam lekḷav=illade tellamtiyan=ārttu kottu
negaldam lōk aika kalpa-drumam || [16*] Tad-anamtara || Ele
Permmādi-nripāla[— ∪]n=ola-
- 25 vīmdā(da?)m pōgi k ulyānadol=palaium mandala-nāthar=ān=āṇive-vamdir=
bbekkasam-batt iralū chalaḍim pattaman=oldu kattidapan=emḍ=āvēgadimḍ=
etti dōr-vvālī[— — ∪ ∪ —]
- 26 [∪ — ∪ ∪ ∪ — —] Komkan ādhīśanam || [17*] ⁸Banavaseya Kirtti-
rājanan=anuvaśim=app-antu mādi Permmādiḡe tām vanadhīpati
kirttiyam nettane taleda negaldā rīti(?)
- 27 ttam || [18*] Ad=alladeyam || ⁹Vārdhī mēre-dappi kavīṭ-appa-
pol=ōrade bamda Chōlānam vāimudh-īśan=appa Jayakēsi-nripam
chalaḍim taṇmbi [— — ∪ ∪]
- 28 na [∪ — ∪ ∪]yanam nere rōchis=id=omḍ=agurvve pēl=āra manakke
lōt=uramun=āḡisad=ī bhuvān-āmtarāladol || [19*] Mandala-nāthan=emḍ=
ūrade kānis=id=olrade [—]
- 29 la[— ∪ — — ∪ ∪]nam samānadole kānisi kolvnd=enalke pūndu kai-
kondan=īdam ditakke bara¹⁰-vēl=ene bandu samāna-gāṇkeyam kandu
mahat[t*]va[— ∪ ∪ ∪]
- 30 pēl [∪ ∪] Komkana-chakravarttiya || [20*] Ā vasndhādhīpamge
Jayakēsiḡe kēsari puttuv=andadim Gīvaladēvan=ūrjita-parākrami puttī
ni(ni)j-āsi-dāmsht[eyum ?]
- 31 [— ∪ ∪ — ∪ —]r=īnapa-sāmajamam taded=agra-kumbha-muktāvaliyam dīsā-
vaniteyargge vibhūśanam=āge mādiḍa ||¹¹ [21*] ¹²Mada-vatt=ī
rā[∪]ni[—]
- 32 ru[∪ ∪ ∪ ∪]ti sambōchisalu perchchid=utsāhade mitr-ānika-padga-prakarav=
clare sad-dharmma chakrālī chelvīm podava(la)l Kādamba-vamśa-sphurad-
udaya-gīr-imdr-āgradol [— ∪ — —]

¹ Metre, Utpalāmālā² Metre, Kanda³ Metre, Mattehaviṭṭiṭṭa, the same in verse 17⁴ The five akṣaras at the end of this line are much worn, and the reading is uncertain. Possibly the gap might be filled up by reading *pala vandeyam*⁵ Metre, Kanda⁶ The *ā* is very uncertain⁷ Here follow on the stone two spiral symbols and a double *daśa*.⁸ Metre, Mahāśrāgharā⁹ These two syllables are uncertain¹⁰ Metre, Utpalāmālā¹¹ Read *vand*¹² Metre, Utpalāmālā, the same in verses 20 and 21.

- 33 padoyam geṇd=oppat-irddam tad-anuja-Vijayādityadēva kṣatṛiśaiḥ || [22*]
¹Enisida Vijayādityana tātubhavan. negaldan=akṣhila lal śhuvī nilayam
 vanamdhī-parīta-dhātṛi-jana nu[ta ॐ ॐ ॐ]
- 34 n=enisi Jayakēsi-nṛpa || [23*] Ā Jayakēsiyo tūn-onal-i Jayakēsi-
 kṣhamādhinātham negald(īd)-irdd=ō jagamam tannayo bhujā-rājita-
 ghana śaurya mudrevam mudṛisida || [24*] ²[— ॐ]
- 35 man-ādhurājana vasikaran-āstrad=atiprabhā sphurat-kṛiti dig amgaṇṇ-vadana-
 darppanav=ārppu vasuindhar-āgra-samvattita-jūchaka-prakara-tashtil aram bhujā-
 śakti vīra-samkṛiti.
- 36 tam=emod=ē vogalvud-unantiyam Jayakēsidēvana || [25*] Anta negartie(ito)-
 vetta Jayakēsiya bhāsra-mūrttiyam jagat-kūmtana kṛitiyam bhuvana-
 bhumbhul an=ē[ॐ ॐ —] virōahi-vikīām-
- 37 ta-gaṇḍendra-kēsaṛiya vikramamam nero kēldn gēld=anam Kumtala-chakravartti
 Hari-mūrtti-jan=adbhuta-kṛiti-rūgadum || [26*] ³Enago Jayakēsi munnam
 man=olavim⁴
- 38 raman=ombinal-i Jayakēsiḡo nettane saphaṇam mūlpen-i jagam pogald=anegam ||
 [27*] ⁵Emdu vibhūtiyam dhārisi hīma-nag īndramo mundo
 bamdu nīmd=amdame nīlpu kovdu ma-
- 39 nī mamdapadol=pada-padmamam nīj-ānsindade karchohi pūnda talas-
 oḷ[*]vula-dhāro virāṇsalke tām nandaneyam kumārāla śikhūmanig=
 ittan=īlātāl-śvara || [28*] Tad-anamtara || ⁶Kanak-ādṛy-a-
- 40 gramgal=ōn=aachariyo palav-onali hēma-pumjāngalam Rōba-nag-ōmdra-
 vrātav=itt=ott=eno palava mahā-tat[t*]va[— —]galam Śōkrana gaudh-
 ebhakkam=Uchchariḡ[6*]ravada mahi[me]-
- 41 gam mēl=enal=sam=nam nūtana-bhadr-ēbh-āśva-kōti-prakaraman=āliyam=ittan=
 ā Kumtal-ēśam || [29*] ⁷Siriyaum Hariyaum Śivanam Girijeyum=
 esev=amdadin=eno Jayakēsiyu-
- 42 v=ādaradim Mailaladēviyuv=urutara-sukha nilayar=ōōdar=i dhare pogale ||
 [30*] Ā Mailaladēviya rūpam mahiyol Rambhagam Tilottamegam mikk=
 o[ॐ ॐ]
- 43 narā-vadhūtīgav=ō māt=olag=emdu nōdi nūrmnadiy=alto || [31*] ⁸Ide lāvanya-
 sudh-ābdi nōrppa(lpa)dedu Chamdra-bhrū-vilēsam samamt=ide kāmī-prasara-
 kramam [ॐ ॐ ॐ]
- 44 dal vāsamtikā-lakṣmī nōd=ide sūrasvata-janma-bhūmiy=eno lōkam lōkadol
 rūdiyam paded¹=i Mailaladēvi-mūrtti-mahimā-vistāram [— — ॐ —] || [32*]
- 45 ¹¹Līloya pempu Chitta-jana vallabheg=irmnadi bhāvisal mīgūla ēlida pempu
 Sitega padir=mmadi chāgada pempu lōkamam pōlapa kalpa-vallari to[— ॐ ॐ
 — ॐ]
- 46 jasakk=en=om-tram Mailaladēviyam pogaldud=i dhare pūrrna-fōśūka-vā-treyam
 || [33*] ¹²Vinutam Vikrama-chakravartti viditam strī-ranmamam bhōga-bhāgi
 [ॐ — — ॐ ॐ —]

¹ Metre, Kanda, the same in verse 24

² Metre, Utpalamālā, the same in verse 26

³ Metre, 7 -da,

⁴ After this word there are 7 or 8 worn letters which are unintelligible

⁵ Metre, Utpalamālā

⁶ Metre, Lāvāṣṛyēdīrā

⁷ Two long syllables are here illegible, the first apparently begins with d, and both end in m

⁸ Metre, Kanda, the same in verse 31.

⁹ Metre, Mattebhavikṛiti

¹⁰ The *prasa* is violated by the cerebral d.

¹¹ Metre, Utpalamālā

¹² Metre 7attēḷḷe kṛiti

- 47 viyam vibhavadim Kādamba-chakr-ēśanol ghana-vikrāmtanol=oldu kādī
negaldam Kādamba-rāṇy-ābhivarddhana-sat-kiriti-virā[ṇitam] sva]-¹janamam
samtōsha[— — —] || [34*]
- 48 ²Enisida Mailaladēvigav=anupama-guṇan=enisi negalda Jayakēsīgav=imn=anavara-
tam rāṇya-vivarddhanamam mārppadeg=ene rāṇya-lakshmy-apōksham || [35*]
³[— — — —]
- 49 kram āgataruv=ē naya-śuddharuv=āptarum ditakk=anuvaśaram vichārise perar=
pritan-ādhīpar=ār=enutte matt=enisado ninn=udātta-bhūja-pamjara[— — — —
— —]
- 50 namdaney=odan=arthhiyim besasidam prithivī-patī Lakshmarājana || [36*]
Besase Chalukya-Rāma vibhu Mailaladēviyumam dharitri bannise [— — —
— —]
- 51 nman=utsavadim=oda-gomdu bamdu kang=esova gīr-imdra-namdaneynmam
bhuvan-ūśaunmam subhakti [— — —] se dēvi samt=eda[— — — — —]
—]
- 52 dyu-rāṇyadol || [37*] Nudidu pasāyitam sahaja buddhiya perchehngēyim
pasāyitam todev=ari-sūneyam Bharatadol=tanavar=dhagaldum pasāyitam [— — —]
- 53 dav=irdda śauchade pasāyitan=āv=edegam pasāyitam kadu-ditadimde chakrig=
ene dhanyano Lakshmana-dandanāyaka || [38*] ⁴Ā negald-irdda Lakshmana-
cham[ūpa-sutam sugabhi]-⁵
- 54 ra-vrittig=ambhōnidhig=unnatikkege sur-āddrige dhairyya-guṇakke dhātrig=im tāne
mīgil vichārīpade tāne dal=aggalav=emtu nōrppa(lpa)dam tāne viśēsha[— —
— — —]
- 55 tramo sad-dhita-Bhavyarājana || [39*] ⁶Ā negalda Bhavyarājana mānmi
lōka-tray-aika-pāvane vimala-jūāna-pravāha-vistrite tām=esedal Gamg[ā*]dēvi
[— — —]
- 56 reyol || [40*] Sarasatī-sabacharī vidyā-paripatīyīm tamge Gamge śuddhatī(te)yīm
bhāsura-nitī-tannje tanag=ābhīkaranadin=ene Gamgey=amtu nō[— — — —]
|| [41*]
- 57 ⁷Irulol=varttisat-irppar=unnatīyūm=ugr-ābhīra⁸-duśśīla-sūkara-damshtr-āgradol=irppa dhā-
rīnyūm=udyat-pamkaj-ōdbhūta-nūtina-rajah-po[— — — —] sām-
- 58 ga-dhriti-gett=ōt-irdda Sāvitrīyūm dorey=ē chāru-charitradol=negardda(lda) Gamgā-
dēvig=ī dhātrīyol || [42*] ⁹Negald=avara purīya magam nīle¹⁰ .
nīja-bhi ke-
- 59 yūmdam mīge belagi bandhu-jana-vārdhige percheham padeu Sōma-vibhu
varttisida || [43*] ¹¹Kṛita-vidyam śabda-śāstr-āgamadol=adhigat-ārtham
mahā-tarkka-śāstra-śrītiyol sā-
- 60 hitya-śāstra-prakaradol=adhikam kōvidam Śukra-śāstr-ōnnatīyol bhūlōkadol=Bhārgga-
van=enisi jasam-bettu samstutya-sārasvata-lakshmi-śuddha-jūhvam negardda(lda)n=
ava-

¹ The letters supplied to fill this gap are only conjectural² Metre, Champakamālā, the same in verses 37 and 38³ This restoration is only conjectural⁴ Metre, Mattēbhavikrīdita⁵ The r is written very small on the stone⁶ The text is here corrupt, as the metre shews⁷ Metre, Mahāśragdharā.⁸ Metre, Kanda⁹ Metre, Utpalamālā.¹⁰ Metre, Kanda, the same in verse 41¹¹ Metre, Kanda¹² About three akṣaras are illegible here, and about four at the end of the line

- 61 niyol=Sōma-dandādhinātham || [44*] ¹Trijagat-sēvyane Bhavyarāya-kaneyam
pēl dhanviyō Lakshman-āgra-jan-atyunnata-śaucha-sampadane Gamgā-putrakam
śāntan=ē nija-nā-
- 62 makk=ene śauryya-samgatane Simha-jyēshthan=emb=i vachō-vrajam=anvartthakam=
aytu Sōma-vibhug=i viśvambharā-bhāgadol || [45*] ²Pravidita-Kautsa-gōtra-
ghana-dngdha-payō-
- 63 dhiyol=ndgha-lilan=udbhavisi kar āgra-pūrnatege nirmmala-kāntige lōka-lōchan-
ōtsavake suvritta-vrittige budha-stutg=āśrayav=āgi Sōman=ēm bhuvanama-
- 64 n=āvagam nija-yaśah-pri(pri)thu-chamdrīkeyimde tivīdam || [46*] ³Intum
permmegē nermmav=āgi negardd(lā)-irdd=ā Sōma-dandādhināthana tammam
trijagat-vinūta-Śiva-pād-āmbhōja-bhram-
- 65 gam jagaj-jana-samstutya-samasta-tat[t*]va-kusalam samsuddha-dharmm-ōdyamam
Manu-mārgg-ācharanam negartte(lte)-vadedam śrī-Simha-dandādhīpam || [47*]
Jaladhi-prāvritta-dhāttriyo-
- 66 l=negardda(lā)n=alt=ē śabda-vidyā-Patamjalī shat-tarkka-Shadānanam sakala-lōka-
stutya-sālutya-samkula-Sarvajñan=ndātta-niti-nikara-prakhyāta-Chānakyan=uj[*]vala-
vāni-vani-
- 67 tā-natinatana-lilā-prāmgaṇam Simgana || [48*] ⁴Atiśhama-rasa-turamgama-
patiyam Rēvamtan=amt=ir=ēralu sakala-kṣhiti pogalutt-ire sēnāpati-talakam
- 68 Simha dandanāthane ballam || [49*] Simgada jasadh(v)=omdado Mātangam
bhayadimd=ē bhinna-jadam parimūtri(tra)m-ro(go)lguv=endod=ēruvud=ēm gaha-
name negalda Simharājamg=ibha-
- 69 mam || [50*] ⁵Negaldam munne Pināki dal Kṛita-yuga-vyāpāradol Trōteyol=
negaldam Rāman=udātta-chāpa charitam Dvāpāradol=Phalgunam negaldam kēl
Kali-kā-
- 70 ladol dharaniyol bil-vaddeyol⁶=Simganam negaldam Kumtala-chakravartti-kataka-
prastutya-dandādhīpa || [51*] Nayadol śauryyadol=ārppinol vinaya-
- 71 dol chāturyyadol mamtra-niśchayadol chāru-charitradol vibhavadol sāhityadol=
viśrat-ānvayadol dāi-vvaladol nij-ēśa-hitadol
- 72 sāmartthyadol sad-gun-āśrayan=ō baṇṇipud=urvvī kūrṭtu mudadim śrī-Simha-
dandēśana || [52*] ⁷Intu pogartte(lte)yam taleda Simha-chamūpana pempu-
vetta
- 73 mānuni nija nāthan=unnata-bhujakke jay-āmgane vaktra-pamkajakk=anupama vāg-
vādhūtī subhagatvade perchchid=ura[s*]-sthālakke saj-jana-nuta lakshmi tēn=ene
kṛit-ārththe-
- 74 yo Mailaladēvi dhāttriyl || [53*] Parijana-pārijāta-late bandhu-jan-āmara-
dhānu dhārini-suruchira-hēma-vrīṣṭi pati-bhakti-Dhar-ātmaje ramya-harmmya-
- 75 bhāśura-nava-ratna-dīpika dayā-rasa-vārdhī-sudh-āmsu-lōkhey=embara nudigal=
adarpp=empa Mailaladēvige meymey=oppad=ō || [54*] ⁸Tat-tanujan=
amala-vā-
- 76 ni-vritta-stana-kalāśa-lulita-mani-bhūṣhaṇan=udvritta-ripu-kudhara-pavi lōk-ōttaman=
ene Boppadēvanam mechchadar=ār || [55*] ⁹Jana-nayan-ōtpalakke
[śāśi]-bimbam=e-

¹ Metre, Mattēbhavikridita² Metre, Mattēbhavikridita, the same in verse 48³ Metre, Mattēbhavikridita, the same in verse 52⁴ Such appears to be the reading of the stone ⁶vadde (i.e. daddē) may be connected with bardu, daddu⁷ Metre, Champakamālā, the same in verse 54.⁸ Metre, Champakamālā² Metre, Champakamālā⁴ Metre, Kanda, the same in verse 50⁸ Metre, Kanda

- 77 nippudu mūitti kirtti dig-vaniteyargg(rg)=āgalum todava manuktika-
dāmam=enippud=ūrppu mēdirige suvarna-pūrnna ghana-vrishtiy=enippudu
kū-
- 78 rppu yuddha-bhājana-ripu-danti-samhatige simham=enippudu Boppa-
dēvana || [56*] ¹Intu kalatra-putra-bahu-bāndhava-mitra-samauvitam
sunīschimta-
- 79 de Vikramāmka-sute Maṇḍaladēvigam=atyudātta-vikrāntan=enalke mikka
Jayakēsiga-v=ūrjita-rājya-lakshmiyam samtatam=uttar-ōttaram=enal pari-
varddhisu-
- 80 t-irddu dhātriyol ||² [57*] Svasti Samadhiyata-pamcha-mahā-sabda-
mahā-sāmant-ādhipati mahā-prachanda-dandanāyaka vibudha-vara-dāyaka
gōtra-pa-
- 81 vitra par-āmganā-putra bandhu-chiutāmami vivīka-chūdāmami dushit-
āśva-mallam³ senasa-brit-salla kōdanda-Rāma rana-ranga-Bhima sāhitya-
vidyādhara mi-
- 82 khila-kalādhara samgitaka-prasamga samsēyya-Bharata srujanaya-sāmrājya-
nirata dharmya-kula-parvvata satya-Satyavati mamtri Chānakya
manuja-mānikya
- 83 saj-jana-sabhā-mani-pradipa Vikramādityadēva-pratāpa⁴, arūpa nām-ādi-
samasta-prasasti-saluta śrīman-mahā pradhānan=antahpur-ādhyaksha pa-
- 84 sāyitam mane-verggado dandanāyakam Simgarasar=ssu⁵ * * u=
irddu || ⁶Jala-midhi-mēkhal-ākāṭa-bhūmige kuntala-sōbhey=en⁷ Kuntala-
vishayam manam-goli-
- 85 si tōrppudu tad-vishayakke chamkanat tilakādr-vol vīrāpsutam=irppudu
bhāvise chitta-dōhalam Halasigo-nādu sādugala ballahān=uttamam⁸
va-
- 86 stu-vistri(stri)ta || [58*] ⁹Ā kamanī(ni)yav=appa vishayakke vibhūshā-
nav=āgi tōrppa Kumdūran=ad=omdu nēlāgeya mānavan=ē vogald-
appan=eyde kai-vāra-
- 87 dol=ē negartte(ite)y=Amarāvati mikk=Alakāpuram jagat-sārav=enippa
Bhōgavati tēn=enikum vasudh-āmtarāladol || [59*] Enisida Kumdūra
dakshina-dig-vibhā-
- 88 gadol || ¹⁰Ide dal bhāvisal=Argghyatirtthav=ide dal Vārānāsī-tirtthav=
imt=ide dal tirttha-varam Pri(pra)yāge palavum tirtthamgalum
mattav=imt=ide dal
- 89 nīschayav=emdu Simgana-chamūpam bēre Kulīśamam padulam
mādisidam jagakk=enisudhu(du) ¹¹Śrī-lakshma-Lakshmēśvara⁹ || [60*]
¹⁰Vīditam Śrī-parvvatam bamd=ava-
- 90 tarisidudō ramya-Himyaēchalam puttitudō bēr=omdu Mēru-kshatidharāmo
dūtam dēvat-āgārā=amt=irddudō pūl=emb=annegam permneyu=ese-
- 91 du jagakk=oppugum dharmma-harmmy-āspada-rangam Simgana[m*] mādisida
Śiva-griham Lakshma-nām-ābhīrāma || [61*] ¹¹Sakala vilāsa-samkulav=
ad=ilhiye nim-

¹ Metre, Utpalamālā² This final *anusvāra* seems unnecessary³ Metre, Champakamālā.⁴ Metre, Utpalamālā⁵ See below, lines 91, 93, and 108⁶ Here follows on the stone the symbol of the *śankha*⁷ About two *akṣaras* are here illegible⁸ Read *uttama*⁹ Metre, Mattēbhavikrīḍita¹⁰ Metre, Mahāśragūharā.¹¹ Metre, Champakamālā.

- 92 dudu tumga-mamgala-prakarav=ad=ellav=illi nelad=omd[∪ ∪] küdel jagat-
traya-sphurat-sukritam=ad=ellav=illi nelas-irddudu niśchayadumdav=
embinam
- 93 prakatita-divya-tirtthav=esegum trijagan-nuta-Lakshmanēśvara ||² [62*]
Svasti Samasta-bhuvan-āśaya śri-pri(pri)thvi-vallabha mahārājādhirāja
paramēśvara
- 94 paramabhattāraka Satyāśraya-kula-tilaka Chālukya-ābharanam śrīmat-
Tribhuvanamalla-dēvara vijaya-rājyam=nttar-ōttar-ābhivriḍḍhi-pravarḍḍha-
- 95 mānam=ā-chamdr-āṅka-tāram sale Jayamtipurada neleviḍinolu sukha-
samkathā-vinōdadim rājyam-geyyuttam-ire || Svasti Samadhigata-pamcha-
mahā-
- 96 śabda-mahāmandalēśvara Banavāsī-puravar-ādhiśvara samasta-bhuvana-
sainstīyamāna-Hara-dharaṇi-prasūta-Trilōchana-Kadamba-vamśa-mah-ō-
- 97 daya-mahidhar-ēmdra-śikhar ābhuyadayamāna mahā-prachanda-mārttanda mārttanda-
kaī-ātativra-niya-pratāpa-vaśikrita-sakala-mahī-ma-
- 98 ndalan=uttumga-simha-lāmechhana vānara-mahā-dhvaja permmatti-tūryya-
nirggḥōshana chatur-ā(a)śīti-nagar-ādhishtit-āshtāḍś-āśvamēdha-dikshā-dikshī-
- 99 ta-kula-prasūta Himavad-gir-īmdra-rumdra-śikhara-sthāpita-mahā śakti-prabhāvam
tyāga-jaga-jhampī jhampal-āchāryya ni[śsamka]-Rāma subhata-kannaka-
- 100 nikaś(sh)-ōpala śaran-āgata-vajra-prākāra lōka-uka-kalpa-druma samkrānti-
dhavala mūrti-Nārāyana kirtti-mārttand mandalika-lalāṭi-patta vai-
- 101 ri-gharatta subhata-rāja-śikhāmaṇi Kādamba-chūdāman=ity=akḥila-nām-ādi-
samā(ma)lamkri(kri)tar=appa śrīman-mahāmandalēśvaram Jayakēsi-
- 102 dēvarum || Svasty=Anavarata-bhūmi-bhūmini-dhavala-mamgala-śrī(śrī)mgārāyita-
bahala-vimāla-yaśaś-chamdra-chamdrīkā-virājamāno gandh-ēbha-yāne
- 103 chatur-udadhī-vēlā-valaya-valayita-sakala-jagad - adhiśvara - śrīmach - Chālukya-chakr-
ādhiśvara-priya-sute vandi-jana-kalpa-late subhata-
- 104 kanaka-nikaś(sh)-ōpala rājy-ābhuyadaya-subha-sūchan-ānēka-subha-lakshana-lakshit-
āmgī tyāga-jaga-jhampān=arddh-āmgī mridu-madhura-vachana-chata-
- 105 ra-kalā-kalāp-ōpēte śrī(śrī)mgāra sara-sarvasva-bhūte śrīmaj-Jayakēsi-
dēvara viśāla-vaksha[s*]-sthala-nivāsiniyar=appa śrīmat-priya-a-
- 106 rasi Mailalamahādēviyarum Komkanav=ombhaynūrum Palasige
pannirchchāsīramum Payvey=aynūrum Kavadi-dvipa-sava-lakkamu-
- 107 mam dupa(shta)-niggraha-śishta-pratipālaneyum rājyam-geyyuttam-
irddu || Śrīman-mahā-pradhānam dandanāyakam pasāyita Mailala-
- 108 mahādēviyara mano-verggade Simgarasaru mādisida Lakshmanēśvara-dēvargge
Śaka-varshaṇ 1047neya Visva(śvā)vasu-samvatsarada Bhā-
- 109 drapada ba 13 Śukravāra mahā-tithi-yugādi-amdu dēvara pūje-naivēdyav-
amga-bhōga-namdū-divige-pātra-pivulam vidyā[dha]-
- 110 na-tapōdhana-chēha(chēhā)trargg=āhāra-vastra-dāna brāhmanar=āhāra-dāna khaṇḍa-
sphutita-jīrṇa-ōddhārakke Palasige pannirchchāsīrad=olaga[n=a]-
- 111 ynūrara modala bēda rājadhāni Kumdūralu tala-vrittiy=āgi bitta purada
sime mūdalu Kennelege pōda per-vvatte temka[lu]
- 112 Kumbāragera paduvalu Savanana-palliya batte badagalu bettada basadiya
bhūmi puradim mūdalu keṇey=olageya Chinam[m]a³
- 113 gāyumdana sthalada tōmta mattaru 1 nauri(rri)tyada kōna Baisageroya kelagaṇa
gardde-neṇo mattav=aynūrara bahya bēda Dāravādada

¹ The *k* is not certain, it may be *g*² Here follow on the stone the plural symbol and a *daṇḍa*,³ The *m* is uncertain.

- 114 mūda-voladal=Āneya-sudilī¹ paduvalu Navilūra simeyīm badagalu mattaru 70
mattam Kumdūr=aynūra baliya
115 bāda Kauvalagēriya sthāna-mānyam porag=āgi chatur-āghāta-samēta-trihhōg-
ābhyamtara-śuddhiyīm kottaru ||²

TRANSLATION.

(Line 1)—Fortune ! Ōm !

(Verse 1)—Homage to Śambhū, lovely with the moon kissing his lofty head as a fan, who is the foundation column for the beginning of the cities of the Three Worlds !

(Verse 2)—Having his bosom tightly clasped to the two lovely swelling breasts of the Lady Fortune, bearing on his banner the spirit of victory in battles adorned by an arm of fame unique in the world, displaying his majesty in firmness like that of the earth's ramparts, associated in the sportive play of the genius of the mighty Kādamba kingdom, everlastingly may the Lord of the Western Ocean flourish !

(Verse 3)—The blessed Lord of the Three Worlds [Śiva], when in his fury he had conquered Tripura with the graceful eye in his brow, as his excitement caused weariness, came and stood in the lofty shade of a grove of brilliant *ladambas*, and as he let fall the bright sweat upon the ground, there was born a home of Fortune, the Kādamba lineage that is a base for multitudes of jewels in kings' diadems

(Verse 4)—In this lineage there flourished many whose forms appeared in beauty, whose glory was encircled by the tusks of the elephants of the regions of space, and who accomplished the removal of their foes' lives

Among these great sovereigns—

(Verse 5)—The accomplished actor in the dance of that actress the spirit of victory, the brilliant new gem dear to the Lady Earth, who arose in the land with a radiance that lit up as with a lamp the hall of the world—hurrah ! was Chattayadēva, the exalted Lord of the Western Ocean, who displayed the majesty of the King of Gods and possessed miraculous heroism, an ordinary man ?

(Verse 6)—As he took Kavadi-dvīpa and many other regions, built a bridge with lines of ships reaching as far as Laukā, (and) claimed tribute among grim barbarians, exceedingly exalted was the dominion of the Kādamba sovereign, which many called a religious estate for the establishment (of the worship) of Rāma

(Verse 7)—When gardens on every side, white-plastered houses, alloys, horse-stables, flower-gardens, agreeably connected bazaars, harlots' quarters, and tanks were charming the eye, the Lord of the Ocean [Chattaya] duly proceeded on (his) ships over the sea in sport, along with (the whole population of) Gōve, with great pomp as far as the land of Surāshtra³

(Verse 8)—“ If words of reproach be spoken, the rusties must duly satisfy the lord Sōmanātha with camphor, and then shew their purity together in the earth ” having thus spoken, and having assigned a lower price for root-camphor,⁴ king Chātaya, who terrified hostile armies, became an ornament to the world

¹ Read *sundilim*

² Here follow on the stone a spiral symbol, a *danda*, and a *śankha*

³ The reading is quite clear, *Gōve-reras*— The point seems to be that Chattaya took with him on shipboard the gardens, houses, etc., etc., in fact the whole population of Gōve and all its belongings !

⁴ Camphor, which has always been an item in the worship of gods, seems to have been a rather expensive article compare vol IV, above, p 138

(Verse 9)—Verily Chatta, whose badges of office (*were worn*) on the brows of kings, gave richly to the companies of Brāhmanas, as this world knows, brilliant *tulā-purushas*¹ in countless quantities, (*and*) many towns of fame

(Verse 10)—As many crores of sacrifices as there are, so many did he with joy of soul fully perform; as many brilliant crores of largesse as are (*possible*), so many did Chattaya-dēva bestow on Brāhmanas

(Verse 11)—When the exalted valour of Chattayadēva in his sport upon the ocean reached him, Mummuri of the famous Thāneya,² hearing of it, came into his presence, saw him, led him to his palace, and displayed intense affection, and he bestowed on him his daughter with much pomp, and gave to his son-in-law five *lakhs* of gold

(Verse 12)—As though saying, "to what other man that will repay me again with corresponding kindness, rather than this Lord of the Ocean,³ can I do it?", king Mummuri duly bestowed a garland on king Chattaya amidst the approval of the world, bearing . . . as a brilliant example of liberality and a *ghampal-āchārya*, thus who are so happy on the earth?

(Verse 13)—The son of Chattayadēva, who was thus illustrious, bathed the goddesses of the regions of space with gushes of water (?) as they played together in a band at their water-sports in the swelling ocean of the nectar of his own immense fame, (*and he bathed*) the elephants of the regions of space in a stream of waters of abundant *dāna*⁴

(Verse 14)—Causing many sacrifices to be performed, bestowing many estates together with many *tulā-purushas* all on Brāhmanas, joyfully did Jayakēsin [I] display his glory

(Verse 15)—Saying proudly "I have now great strength of arm and strength of foot-soldiers," king Jayakēsin, marching to the attack on the hill
and putting to flight seven who had advanced⁵ to make war, raised in the capitals of those hostile kings the golden scabbard announcing that the foe must turn his back

(Verse 16)—When the monarch Permādīdēva, on the borders of his land, came with joy, he went to meet him then, gave him his own beloved daughter with pouring of water, lavishly bestowed on him abundant ornaments, many . . . damsels, a treasury, and wedding-gifts without count, and became illustrious as a tree of desire unique on earth

After this —

(Verse 17)—Ho! King Permādī . . . coming with joy to the wedding . . . as many lords of provinces came to know him (*and*) were struck with surprise, at once gladly made a diadem saying this, raising with excitement . . . strong in the arm . . . the Sovereign of the Konkan.

(Verse 18)—Having made Kirtirāja of Banavase obedient to his will, the Lord of the Ocean himself . . . [transferred?] duly his glory to Permādī

Besides this —

(Verse 19)—King Jayakēsin, the Lord of the Sea, speedily checked the Chōla, who approached recklessly, as the ocean streams over its bounds . . . after due appreciation (?), say, into whose mind does this unique terror penetrate without causing agitation within these bounds of the world?

¹ A *tulā-purusha* is a gift of gold, etc., equal in weight to the weight of the donor

² See notes on pp 299, 300 above

³ On this use of the dative see Kittel, *Grammar*, para 348, 15.

⁴ Meaning both "largesse" and "elephant's ichor"

⁵ This translation is tentative the verb *jimkarisu* is not found in the dictionary.

(Verse 20)—Shewing without delay that he is lord of his province . . . he will display in common . . . thus after preparation he has taken it in hand bid in truth to come with these words coming and beholding the common sight . . . greatness . . . say . . . of the Emperor of the Konkan

(Verse 21)—To this lord of earth Jayakēsin [I] was born Gūvaladēva, a hero of mighty prowess, as is born a lion, and he with the fang of his sword . . . checking that elephant the great lord . . . made the pearl-string on the top of his temples into an ornament for the goddesses of the regions of space

(Verse 22)—When, as the *mada-ratti*¹ . . . was contracted, with mighty boldness the lines of infantry in the armies of his friends advanced, (and) the troops of the empire of righteousness displayed themselves in beauty, on the summit of the bright eastern mountain that is the Kādamba race . . . rejoicing appeared his younger brother, king Vijayādityadēva

(Verse 23)—Of this Vijayāditya there was an illustrious son, a seat of universal fortune, praised by the peoples of the ocean-girdled earth, king Jayakēsin [II]

(Verse 24)—This lord of earth Jayakēsin in his glory verily impressed upon the world the stamp of the brilliant immenso prowess of his arm, (*shewing*) that he was the Jayakēsin ("Leon of Victory") himself

(Verse 25)—The glory, radiant in extreme brilliance, of the subduing dart of the sovereign . . . was a mirror to the faces of the goddesses of the regions of space, his might comforted multitudes of supphants standing at the head of the world [scil Brāhmans], his strength of arm was extolled by warriors in view of this, what can furnish (*further*) praise to king Jayakēsin's eminence?

(Verse 26)—On hearing duly, as far as he could hear, of the brilliant form of Jayakēsin who was thus illustrious, of the glory of him who was beloved of the world, of the . . . of him who was a *bhumbhūḥa*² of the universe, of the prowess of him who was a lion to the great valorous elephants his foes, the Emperor of Kuntala, born of Hari's body, out of esteem for his marvellous fame—

(Verse 27)—(*said*) "To me formerly Jayakēsin with gladness of spirit . . . so I will duly render this world fruitful to Jayakēsin by praising him for ever"³

(Verse 28)—With these words, displaying his majesty, extending himself to his (*full*) height as if he were actually the Golden Mountain [Mēru] that had come into his presence, having washed in a jewelled pavilion the lotus-feet (*of Jayakēsin*) with true delight, while the prepared bright stream of water from the pitchers glistened, the Lord of Earth bestowed his daughter upon that crest-jewel of princes

Thereupon —

(Verse 29)—Heaps of gold that might be called—oh, what a marvel!—peaks of the Golden Mountain, (*and*) great . . . such that it might be said that a number of royal Mount Rōhas [Rōhanas] was here at hand, (*and*) a number of orores of fine elephants and horses surpassing Śakra's fiery elephant (*and*) the greatness of Uchchais-śravas, did the Lord of Kuntala appropriately bestow on his son-in-law

¹ "A black bee like ornament tied to the frontal globe of an elephant" Kittel, s v

² The meaning of this word is not clear it seems to signify "ornament"

³ This translation is not quite satisfactory. Perhaps a better sense could be made if we alter *pogalā* to *pogāl*, whereby we can render the words "I will duly reward Jayakēsin so that the world shall ever praise"

(Verse 30)—In the same manner as flourished Fortune and Hari, Śiva and the Mountain's Daughter so flourished Jayakēsin and Mailaladēvi in affection, seats of immense happiness, amidst the praises of the earth

(Verse 31)—The beauty of this Mailaladēvi on earth surpasses (*that of*) Rambhā and Tilottamā, much more so (*that of*) mortal woman, it is charming, look you, verily a hundred times

(Verse 32)—“ This is a sea of the nectar of loveliness that has been beheld, this grace is the play of the Moon's brows, a regular expansion of beauty . . . verily, look you, a wealth of jasmine, this is Srasvatī's natal place ” in these words people [extol] the abundance of the greatness of Mailaladēvi's beauty that has arisen in the world

(Verse 33)—“ The greatness of her grace excels twice (*that of*) the mistress of the Mind-born [Kīma], when one reflects, the greatness of her virtue is twelve times more than (*that of*) Sitā, the greatness of her beauty is a radiant tide of desire that . . . the world for glory ” thus did the world in one brief praise Mailaladēvi, whose face was a full moon

(Verse 34)—The much-praised famous Emperor Vikrama, [having given] a jewel of woman, sharing enjoyment . . . pleased with the Kādamba monarch mighty of prowess, flourished with splendour in association (*with him*), radiant with true glory fostering the Kādamba kingdom, [he reigned over his] people in contentment

(Verse 35)—Now constantly (*he was*) careful of the genius of his kingdom, as though bidding it match the prosperity of the kingdom of this Mailaladēvi and of Jayakēsin renowned for peerless merit

(Verse 36)—“ . . . what other battle-lords are there, who are descended in due order (*of lineage*), proved in polity, reliable, obedient to truth, when one considers ? ”—with these words, with his daughter the Lord of the Earth gladly gave a commission to Lakshmarāja, saying “ without speaking otherwise,¹ in the strong-chamber of thy mighty arm . . . ”

(Verse 37)—When the lord, the Rāma of the Chālukyas, gave the commission, while the earth extolled Mailaladēvi . . . with delight coming in company . . . as the devout . . . the daughter of the Mountain-Lord and the Monarch of Earth [Śiva] appearing to sight . . . in the kingdom of heaven²

(Verse 38)—Favoured in speech, favoured in the greatness of his native intelligence, favoured also in that his men burned up³ in Bharata a withering army of foes, favoured in purity, in every respect favoured of the emperor in very sooth—happy was Lakshmana the Dandanūyaka

(Verse 39)—[The son of] this illustrious general Lakshmana, when one reflects, in his turn now surpassed in [profundity] of character the ocean, in lofty estate the divine mountain, in the quality of firmness the earth, he was in his turn truly a noble person, how appeared in turn the singular . . . of Bhavyarāja, who was a benefactor to the good !

(Verse 40)—There also flourished on earth this illustrious Bhavyarāja's high spirited wife, a unique purifying influence in the triple world, abundant in streams of stainless knowledge, Gangādēvi

¹ This phrase, *mat-ensade*, also occurs in the great inscription of Ittagi, l 44 (above, vol XIII, p 45), it seems to mean something like “ assuredly,” “ beyond question ”

² From this it would seem that Lakshmarāja was an officer of Vikramāditya's court, whom the latter appointed to the service of Mailaladēvi on her marriage to Jayakēsin

³ For the change of grammatical subject cf Kittel's Grammar, p. 420.

(Verse 41)—A mate of Sarasvatī in the development of her learning, a Ganges in her purity, a daughter of brilliant culture in her use of ornament thus like the Ganges .

(Verse 42)—The high estate of those who walk by night, the earth on the tip of the tusk of a vicious bear (*belonging*) to a savage herdsman, or Sāvitrī who lost her perfect firmness in delight at the fresh pollen arising from stately lotuses—are these equal in noble conduct to the illustrious Gangādēvi on this earth ?¹

(Verse 43)—There lived their illustrious elder son . shining exceedingly, causing the rise of the ocean of his kinsfolk, the lord Sōma ²

(Verse 44)—Having attained learning in the traditions of grammatical science, mastered the meaning of the study of the great science of logic, become eminent in the series of the science of literary composition, skilful in the heights of Śukra's science,³ .

a very Bhārgava in the world, and having his tongue purified by the honoured wealth of Sarasvatī, the *Dandanāyaka* Sōma flourished on the earth

(Verse 45)—An object of honour to the three worlds—Bhavyarāja's younger brother—say, what an archer !—Lakshmana's elder brother—a possessor of most exalted purity—is he not more holy even than Gangā's son [Bhishma] ?—peer to his own name, valourous, Simha's elder brother this series of titles was realised in the lord Sōma in this part of the earth

(Verse 46)—Arising in glorious play in the vast Milk-Ocean of the most famous Kautsa Gōtra,—a possessor of fullness of hands [or moon-beams], of stainless beauty, of delight for the eyes of the world, of well-ordered conduct, of sages' praise—has not Sōma ever filled the world with the abundant moonlight of his fame ?

(Verse 47)—Of this *Dandanāyaka* Sōma, who was thus illustrious as a subject of dignity, a younger brother, the fortunate *Dandanāyaka* Simha, a bee to Śiva's lotus-feet renowned in the three worlds, skilled in all the sciences extolled by the people of the world, active in purest righteousness, following the course of Manu, attained to distinction

(Verse 48)—Was he not indeed illustrious on the ocean encircled earth, a Patañjali in grammatical science, a Shadānana⁴ in the six systems of logic, an Omniscient One in the multitude of teachings of literary composition praised by the whole world, a distinguished Chānakya in the whole series of exalted polity, a platform for the play of the dance of the brilliant goddess of Speech ?

(Verse 49)—When the whole world praised him as he rode upon the lordly horse of the exceedingly difficult literary sentiments,⁵ as though he were a Rōvanta,⁶ truly the *Dandanāyaka* Simha was a skilful man, an ornament of generals

¹ This means that all the types of conjugal loyalty, unlike Gangādēvi, have some flaw. Arundhati is a star, and like the other stars wanders about by night like an *abhisārikā*. The Earth was defiled by being stuck on the tusk of a bear (the Varāha incarnation of Vishnu). Sāvitrī allowed her attention to stray for a moment from conjugal duty to the beauties of nature (is this an artificial expansion of the plain statement in *Mahābhārata*, Vana parvan cxxv 30 ?)

² Note the play on the name *Sōma* ("morn")

³ This refers to the treatise on polity known as the *Sūtra nīti*, ascribed to the mythical Śukra or Bhārgava

⁴ This title of Shānda is used because of the connection of the six systems of logic

⁵ This also means "a horse of very difficult temper"

⁶ Rōvanta was son of Sūrya and Samjūā, the legend is given in the *Mārkaṇḍeya purāna*, lxviii 21 ff and cxi, 7 ff Cf *JAS Beng*, new ser, 1909, vol V, p 391

(Verse 50)—When Singa's fame met him, the Mātanga with dishevelled locks from terror *alium lasabat*¹, in view of this, can carping speech ascend the illustrious Simharāja's elephant ?

(Verse 51)—Of old the Trident-bearer [Śiva] in sooth flourished in the course of the Krita Age, in the Tretā Age flourished Rāma, exalted in exploits of the bow, in the Dvāpara Age flourished Phalguna [Arjuna] Heavener² in the Age of Kali there has flourished in archery Singana, the famous *Dandanāyaka* of the Emperor of Kuntala's camp

(Verse 52)—In polity, prowess, strength, courtesy, skill, resolution of counsel, noble conduct, majesty, literary art, famed ancestry, strength of arm, loyalty to his lord, (and) ability a seat of good qualities—the earth affectionately extols with joy the fortunate *Dandanāyaka* Simha

(Verse 53)—Of the general Simha, who is thus a subject of eulogy, the high-spirited wife in her turn is a goddess of victory to her husband's exalted arm, a peerless Lady of Speech to the lotus of his face, a goddess of Fortune praised by the righteous on his breast vast in comeliness thus is not Mailaladēvi blest on earth ?

(Verse 54)—A creeping-plant of the *pāriṣāta*-tree to her household, a celestial cow to her kindred, a brilliant rain of gold on the earth, a daughter of Earth [Sītā] in devotion to her husband, a bright new jewel-lamp in a delightful palace, a crescent-moon from the ocean of the spirit³ of charity,—how brilliant is the greatness of Mailaladēvi, who was a basis for the words of those who speak thus !

(Verse 55)—Their son is a jewel-ornament quivering on the pot-like round breasts of stainless Speech, a thunderbolt to the mountains of haughty foes, supreme in the world in these words what men do not praise Boppadēva ?

(Verse 56)—The form of Boppadēva is called a man's orb to the lotuses of men's eyes, his glory, a string of pearls worn over by the goddesses of the regions of space ; his might, a full rich rain of gold to the earth, his valour, a lion to the troop of elephants that are his foes, who are vessels of combat

(Verse 57)—As thus, in company with wife, sons, and many kinsmen and friends, he was securely increasing ever to higher and higher degrees the abounding fortune of the kingdom for Vikramānka's daughter Mailaladēvi and that most exalted hero the great Jayakēsin —

(Lines 80-84)—Hail ! Lord of great feudatories, possessed of the five *mahā-sābdas*, great august *Dandanāyaka*, bestower of boons on sages, purifying his Gōtra, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence, an athlete against the horses of sin, an arrow in the heart of ill-wishers, a Rāma in archery, a Bhīma in the arena of battle, a Vidyādhara⁴ of literary composition, a master of all arts, a worshipful Bharata on occasions of musical performances, constant in the empire of moral virtue, a central mountain in firmness, a Satyavīrata⁴ in truth, a Chānakya of ministers, a ruby of men, a gem-lamp in the halls of the good, the essence of Vikramāditya's majesty endowed with these and all other titles, the high minister, governor of the women's quarters, master of the robes,⁵ high chamberlain, the *Dandanāyaka* Singarasa, being . —

¹ With this unsavoury phrase cf Kittel, s v *mala mūtra*

² Literally, "fluid", there is a play on the double meaning of *rasa*

³ Or "a master of the art"

⁴ This apparently refers to the legend narrated in the *Dvī bhāgavata*, iii 10 11

⁵ *Rasāyutam*, it may also be rendered "blest" or "favourite"

(Verse 58)—Like the beauty of a tress of hair on the (*Goddess*) Earth who is clasped by the zone of the oceans, the province of Kuntala¹ appears attractive to the mind, in this province, like a glittering forehead-ornament, there shines, so that desire of soul arises, the county of Halasige, a darling of counties, most exalted, richly stocked with treasures

(Verse 59)—Kundūr, which appears as an ornament to this charming province, mankind with one tongue verily extol duly in praises it is styled in the bounds of earth an Amarāvati of such glory, a mighty Alakā-pura, a very Bhōgavati² forming the essence of the world.

(Line 87)—On the southern side of this Kundūr —

(Verse 60)—“ Indeed this, when one considers, is an Arghyatīrtha, indeed it is the holy place Benares, indeed it is the excellent holy place Prayāge, indeed it is, of a surety, many other holy places ” with these words the general Singana established for the world's welfare a second Kailāsa, (*which*) is called the blessed (*temple of the*) fortune-marked Lakshmēśvara

(Verse 61)—“ Say, has the famous Mountain of Fortune³ come and settled down (*here*) ? has the delightful Himālaya mountain been born (*here*) ? has another Mount Mēru in truth arisen, as a home for godhead ? ”—such a house of Śiva constructed by Singana, a terraced site of palaces of religion, beauteous with the name of Lakshma, displayed itself in magnificence to the world

(Verse 62)—A multitude of all graces stands here, the whole series of exalted auspicious objects⁴ is here, here together in one spot of the earth stands assuredly all the brilliant righteousness of the three worlds thus appears the conspicuous divine holy place, the (*temple of*) Lakshmanēśvara renowned through the three worlds

(Lines 93-95)—Hail ! While the victorious reign of the asylum of the whole world, the favourite of Fortune and the Earth, paramount Emperor, supreme Lord, supreme Master, decoration of Satyāsraya's race, ornament of the Chālukyas, king Tribhuvanamalla, is advancing in a course of increasing success (*to endure*) as long as the moon, sun, and stars, while he is reigning in the standing camp of Jayantipura in the enjoyment of pleasant conversations —

(Lines 95-102)—Hail ! The Mahāmandalēśvara possessed of the five mahā-śabdas, the lord of Banavāsī best of cities, high august sun dawning on the summit of that royal mount of exalted fortune the race of Trilōchana-Kadamba sprung from Hara and the Earth that is praised by the whole world, he who subdues all provinces of earth by native majesty exceeding in favour the sun's rays, he who has the crest of a mighty lion, who has the great banner (*with the emblem*) of an ape, who is attended by the thunder of *permatte* drums and (*other*) musical instruments, he who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities, he whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya,⁵ who excels the world in liberality, a *ghampal-āchārya*⁶, a Rāma in intrepidity, a touchstone

¹ On this word play see above, vol XII, p 144

² These three cities are the residences respectively of Indra, Kubēra, and the Nāgas

³ *Śrī-parvata*, the residence of Śiva (*Bhāg-purāna* x 79, v 13) It is Śrīśailam, in Kurnool District.

⁴ *Mangalas* several alternate lists of these are given in the *Kāmikāgama*, lv 85 ff

⁵ This implies that he penetrated to the Himālaya and there set up his ensign Of course this is a mere hyperbole, which is used conventionally in South Indian panegyrics The author of the *Kalingattup parami* actually asserts that his hero set up the tiger banner of the Chōlas on Mount Mēru, *ādagak kīrayir puli vaittavan* (x 7), a feat worthy of Baron Munchausen, an early Pāndyan record in the British Museum (Ind Ch 4, ll 8 9) describes the Pāndyan dynasty as having planted its device, the two fishes, on the Himālaya, *śikhara-indra-mastaka-bilā-vinyasta-matsya dvayē* Cf also *Progress Report of the Asst Arch Supt for Epigr, Southern Circle*, 1907 8, pp 62, 64, and the Bankāpūr inscription above, vol XIII, l 18

⁶ See vol XII, above, p 251.

for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (into *Makara*), Nārāyaṇa incarnate a sun of fame, one whose badge of office (is worn) on the brows of rulers of provinces, a grindstone of foemen, a crest jewel of warrior-kings, a crest-jewel of the Kādambas; he who is adorned with these and all other titles, to wit, the *Mahāmaṇḍalīkara Jayakēśidēva*, and likewise—

(Lines 102-106)—Hail! She who is constantly brilliant with the moonshine of the moon of abounding stainless glory shewing the grace of the white auspicious ornaments of the Goddess of Earth, who rides on fiery elephants, the dear daughter of the Chālukyan Emperor who is lord of the whole world enclosed in the circle of the shores of the four oceans a creeping plant of desire to eulogists, a touchstone for the gold of warriors, she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom, who occupies half the body of him who excels the world in liberality, mistress of soft sweet speech and the series of ingenious arts, the treasure store of the essence of grace, the dweller upon Jayakēśidēva's broad breast, to wit, the Senior Queen Mailalamahādēvi —

(Lines 106-107)—while they were ruling the nine-hundred of the Konkan and the twelve-thousand of Palasige and the five-hundred of Payve and the lakh and a quarter of Kavadi-dvīpa so as to suppress the wicked and to protect the cultured,—

(Lines 107-111)—granted to (the temple of) the god Lakshmanēśvara constructed by Singarasa the high minister, *Dandanāyaka*, and high chamberlain of the blest Mailalamahādēvi, on Friday, the thirteenth day of the dark fortnight of Bhādrapada of the cyclic year Viśvāvasu, the 1047th Śaka year, on a great *tithi* that is a *Yugādi*, for the worship, food-offerings means of personal enjoyment, perpetual lamps, largesse, and processional cloths¹ for the god, for gifts of food and clothing to learned men, ascetics, and students, for gifts of food to Brāhmins, and for restoration of broken, burst, and outworn (parts of the buildings), on *tala-iritti* tenure in Kundūr, the first town (and) royal residence of the five-hundred forming part of the twelve thousand of Palasige,

(Lines 111-112)—a town, the boundaries whereof are on the east, the high-road going to Kennele, on the south, the Kumbāragere tank, on the west, the road of Savanana-palli, on the north, the lands of the sacred building on the hill,

(Lines 112-113)—(also) a garden (comprising) one *mattar* in the estate of Chinnamma Gāvunda in the land within the tank on the east of the town, (also) on the south-western side, a grainfield-*neṛe*² below the Baisagere tank,

(Lines 113-115)—and likewise 70 *mattar* in the eastern fields of Dāravāda, a town forming part of the five-hundred, on the west of Āneya-sundil (and) north of the boundary of Navilūr, and likewise the local signiory of Kauvalagēri, a town forming part of the Kundūr five-hundred, outside (the above town of Kundūr, all of which) they bestowed with clear definition both of the four sides of access and of the things included in the *tribhōga*³

B —OF THE TIME OF VIKRAMADITYA VI AND THE KADAMBA JAYAKESIN II · A D 1126.

This record is on a stone tablet built into the ceiling, in the course of some repairs or restoration, of a temple in the field Survey No 9, which is known as the temple of Śankaralinga, and seems to be what remains of the temple of the god Śankarā of Arakeṛe who is mentioned in

¹ *Pāruḷa* see above, vol XII, p 270

² See I A., vol XIX, p 271

³ The word *neṛe* is not clear as to meaning

the record In fitting the stone for the purpose for which it was wanted, the top of it, bearing no doubt, some sculptures as usual and certainly at least some three or four opening lines containing probably an invocatory verse in addition to the beginning of the string of titles and epithets of Jayakēśin II, was cut away and lost The first extant word, *maṇḍalan*, is the word at the end of the epithet *mārtlandā-kṛ-ātīlira*, etc, which stands in lines 97-8 of the inscription A

The extant inscription covers an area measuring about 2 ft 8 in in width by 3 ft 6 in in height Its state of preservation is on the whole somewhat better than that of the inscription A, but it is in places very much worn, and occasionally quite illegible however, here again the historical, geographical, and practical matter can all be made out satisfactorily — The character is Kanarese, of a type similar to that of the record A The letters are rather irregularly formed in some places they average in height about the same as in the record A — The language is Kanarese, prose and verse, with the usual Sanskrit comminatory verses at the end (ll 57-59) it is of the same type as that of the previous inscription There is some lexical interest in the words *pasāyastike* (l 20), *sāgula* (ll 31 f), *sāvāsi* (l 45), *patthale* (ll 54 f), and *pahhata* (l 55), on *tyāga-jaga-jhampa jhānpal-āchāryya* (l 2) and *tyāga-jaga-jhampana* (l 8) see above, p 298 — As to orthography and phonetic development, we may note that initial *p* is usually preserved, but is changed to the modern *h* in *Hānumgall-* (l 9), *Haive* (l 11), *hēr-* (l 20, a verse passage!), *hattu* (ll 26, 52) and *hatt-* (l 30), *hannomdu* (l 27), *heddāryim* (l 32), *haduvalu* (l 32, by the side of *pad*^o in the same line and elsewhere), *hadimāru* (l 38) The *upadhmāniya* symbol appears in *antahpur-* (l 14) and *bhāvinah-p*^o (l 58) The archaic *l* is kept in *negalḍam* (l 18) and *pogalḍ-* (l 19), elsewhere it is changed to *l*, except in the case of *īerlkam* (l 24) and *torttu* (l 30), where it is written as *r* There is some confusion between *ś* and *s* As regards flexion, the modern dative plural ending *-arige* appears in *prati-pāhsid-aarige* (l 55) and *brāhmanarige* (l 56), elsewhere we find *-argge*

The object of the inscription is to register a series of grants to the sanctuary of the god Śankara of Arakere, situate in or near the town of Kundūr. The opening part of the text is lost What remains begins in the middle of the list of titles borne by the Kādamba Jayakēśin II of Goa (ll 1-5), and then proceeds to give the titles of the latter's senior queen Mailaladēvi (ll 5-9), recording that the present grants were made while she was in Kundūr, governing the nine-hundred of the Konkan, the thirty of Unukal and Sābbi, the thirty of Kontakuli, the five-hundred of Hānumgal, the thirty of Utsugrāma and Kādaravalli, the thirty of Polalgunde, the seventy of Vēlugarāma, the five hundred of Haive, and the *lak*^o and a quarter of Kavadi-dvipa (ll 9-12) Next appears on the scene Lakkharasa (also called Lakshmana and Lakshma), a *Dandanāyāla*, who seems to be one of the Lakshmanas mentioned in inscription A, probably he was the petitioner for the charter His titles are enumerated in ll 12-15, and his merits and exploits lauded in four verses in ll 15-21 After the date (ll 21-22) are recorded divers grants of land by king Jayakēśin (ll 21-30), by Prayāge Bhattayya (ll 30-34), by Mailaladēvi, the wife of Singarasa, mentioned in inscription A (ll 34-38), and again by Jayakēśin (ll 39-40) It is next recorded that Jayakēśin made over the establishment to Prayāge Bhattayya, who is extolled in two verses, and the latter made some arrangement with the five hundred *Svamins* of Nālkupatti (ll 40-47) Then follows another grant by queen Mailaladēvi (ll 49-53), after which are mentioned as trustees of the endowment five officers of the palace, in addition to Jayakēśin (ll 53-55) The inscription proper ends with comminatory paragraphs of the usual type, in Kanarese and Sanskrit (ll 55-59), after which another hand has added a supplement regarding the distribution of the sacred food

One of Jayakēśin's donations is made for the sake of the religious merit (*punya*) of his younger brother Udayarmadēva (l 28), a worthy who is otherwise unknown to history In

respect of its formation the name Udayarma may be compared to that of Javanīyarma (vol VI above, pp. 215 and 217, with Kittel's note on the latter), and Ereyārmma (*Jp Carn* xii Ml. 102)

This inscription has five dates the last of them, falling in A.D. 1126, is that of the occasion in connection with which the whole record was put together and engraved on the stone, the others, beginning in A.D. 1123, are the dates of previous acts brought together and recited in this record, not of separate records framed and engraved successively at the times mentioned in them. They are all fully legible in the ink-impressions, except in respect of the name of the *samkrānti* in the second of them. Dr Fleet gives me the following remarks about them:—

“First date line 21. The given details are: the Śaka year 1045; the cyclic year Śōbhakrit, the second *tithi* of the dark fortnight of Āshādha, Mangalavāra (Tuesday), the Dakṣiṇāyana or summer solstice, when the sun enters the sign Karka (Cancer) and begins his course towards the south. There is often a doubt as to whether the name Śōbhakrit means the *samvatsara* which is also known as Śōbhana, or whether it denotes Śubhakrit, which comes next before Śōbhana. And, as this date is in any case an irregular one, we must examine it for the two years:—

“1. The Subhakrit *samvatsara* was Śaka 1045 current A.D. 1122-23. In this year the day of the given *tithi* Āshādha kṛishṇa 2 was Friday, 23 June, A.D. 1122, on which day the *tithi* ended at about 15 h 35 m after mean sunrise (for Ujjain). The sun entered Karka at 4 h 39 m on Monday, 26 June. Thus, neither do the *tithi* and the *samkrānti* come together, nor in either case was there a Tuesday as specified in the record.

“2. The Śubhakrit (Śōbhana) *samvatsara* was Śaka 1045 expired, A.D. 1123-24. And in this year the sun entered Karka at 10 h 51 m on Tuesday, 26 June, A.D. 1123. But this was not at all the day of the given *tithi*. In this year the month Āshādha was intercalary, and the position is as follows. The *tithi* kṛishṇa 2 of the first Āshādha ended at mean sunrise, or perhaps at 4 minutes after mean sunrise (both for Ujjain), on Wednesday, 13 June, thirteen days before the *samkrānti*. And the same *tithi* of the second Āshādha ended at about 11 h 46 m on Thursday, 12 July, sixteen days after the *samkrānti*. The *tithi* which was current at the time of the *samkrānti* was the second *tithi* of the bright fortnight of the second Āshādha, which began at about 1 h 42 m on the day mentioned above, 26 June. In these circumstances, I think that we may take this as the real *tithi*, and find an actual mistake in the record, in its giving *bahula* instead of *sukla* or *suddha*, attributable to the record having been framed two and a half years after the event. But, as the result does not answer exactly to all the details which are actually given, the date must be classed, as usual, as an irregular one.

“Second date. line 25. The given details are: the cyclic year Viśvāvasu (the Śaka year is not stated), the new-moon of Āsvayajya (the weekday is not stated), a *samkrānti*, or passage of the sun into a sign of the zodiac, which must be the Tulā-samkrānti, when the sun enters Tulā (Libra) and comes to the autumn equinox, which always takes in Āśvina, though the exact name applied to it in this record is not decipherable¹. This date, also, is irregular. As we have seen under the date of the inscription A above, the Viśvāvasu *samvatsara* was Śaka 1047 expired, A.D. 1125-26. In this year the sun entered Tulā at 22 h 17 m after mean sunrise (for Ujjain) on Saturday, 26 September, A.D. 1125. In consequence of the lateness of the time, 1 h 43 m before mean sunrise, any celebration of the *samkrānti* would be made, no doubt, during the early part of the next day, Sunday. But the new-moon *tithi* of Āśvina only

¹ The name used in the record was one of three syllables, the first of which is quite illegible. Of course, *viśhava*, ‘the equinox,’ naturally suggests itself, but the third syllable seems to be *sa*, and the one before it looks much like *ra*. Use seems to have been made of some quite unusual synonym of Tulā.

began at about 22 h 39 m on the Sunday, and cannot by any means be carried back to any time recognizable as proper for celebrating the equinox, much less to the time when the *samkrānti* actually occurred. The only possible excuse for citing the new-moon *tithi* is to be found in the fact that the fourteenth *tithi* was what is known as an expunged *tithi*, since it began at about 1 h 8 m on the Sunday and ended at about 22 h 39 m on the same day. But, even so, the fourteenth *tithi* existed, though it did not give its number to a day, and either the thirteenth or the fourteenth *tithi* must have been used, and should have been cited, in connection with the celebration of the *samkrānti*.

"Third date line 39 The only detail given here is the Uttarāyana-samkrānti or winter solstice, when the sun enters the sign Makara (Capricornus) and begins his course towards the north. But the date evidently belongs to the Viśvāvasu *samvatsara*, which is mentioned in the remaining two dates as well as in the preceding one. And so its equivalent will be 24 December, A.D. 1125, when the sun entered Makara at 16 h 35 m after mean sunrise (for Ujjain).

"Fourth date line 40 The details given here are the cyclic year Viśvāvasu the full-moon of Māgha an eclipse of the moon the Śaka year and the weekday are not stated. This, of course, is the same Viśvāvasu *samvatsara*, Śaka 1047 expired, A.D. 1125-26. And the given *tithi*, the full-moon of Māgha, answers to 10 January, A.D. 1126, on which day there was an eclipse of the moon, visible in India¹. The eclipse, which was nearly a half one, began at Dhārwar at 22 h 55 m after mean sunrise on the Sunday. that is, at 4 55 A.M. during the night between the Sunday and the Monday. The moment of full-moon, with which the *tithi* ended, and the greatest phase of the eclipse occurred, was at 6 minutes (local time) after mean sunrise, i.e. at 6 6 A.M. on the Monday. but the local true sunrise was at closely about 6 25 A.M., some twenty minutes after the moment of full-moon,² and so the *tithi* and the eclipse belong to the Sunday.

"Fifth date line 49 The details here are precisely those of the fourth date namely, the cyclic year Viśvāvasu (the Śaka year not being stated), the full-moon of Māgha (the weekday not being stated); an eclipse of the moon. As we have seen, the equivalent is 10 January, A.D. 1126."

A considerable number of places are mentioned. Apart from Kundūr itself (*passim*), the Koṅkan (I. 9), Hūnūṅgal, now Hāṅgal (II 9, 10), Vēlūgramē, the modern Belgaum (I 10), and Dāravādā, now Dhārwar (I 51),³ there are several that may be identified. Unukal (I 9) is Unkal, on the high road from Dhārwar to Hubli, about thirteen miles south-east from Narēndra. Sabbi, which is associated with it as giving a joint name to a group of thirty villages, seems to have been a contiguous village which has become absorbed into Unkal. Kādaravallī (I 10) is Kādarōli in the Sāmpgaum *tālu* a of the Belgaum District, in long 74° 47', lat 15° 42', twenty miles towards the north-west from Narēndra, from this place itself we have an inscription of A.D. 1075.⁴ In another record the name is given as Kādalavallī, with l instead of r in the third syllable.⁵ Utsugraīne, which is associated with it in the same way as Sabbi with Unkal, seems to have been a contiguous village afterwards absorbed into Kādarōli. Arakere (*passim*) must be in or very near Narēndra. On Palasige, now Halsi (I 46), and Navilūr (I 52) see on inscription A, p. 300. Tadakōdu (I 26) is given as "Tadkod" in the Bombay Survey, sheet 276, and as "Turkod" on the Indian Atlas, it lies

¹ See Sewell, *Eclipses of the Moon in India*, table E, p. 26. In European tables which take the civil day beginning at midnight, this eclipse is entered for Monday, 11 January see, e.g., Von Oppolzer's *Canon der Finsternisse*, p. 361, No. 3605. But it belongs for India to the Sunday.

² Sewell's book, quoted in the preceding note, gives in table G the means of working out this detail.

³ See a note on this name under the inscription A above (p. 300).

⁴ *Archæol. Surv. West Ind.*, vol. 3, p. 105.

⁵ *Ind. Ant.*, vol. XVIII, p. 311, line 8.

about eight miles to the north-west of Narēndra Maroyavūda (I 22) is "Marovād" in the Bombay Survey map and "Murosavād" on the Indian Atlas map, it is about five miles towards east-by-north from Narēndra

TEXT.¹

- 1 maṇḍalan²=uttunga-simha-lāmochehanam vānara-mahā-dhvajam permaṇaṭṭi-tūryya-nirgghoṣhaṇam chatur-āṣṭi³-nagar-ādhiśiṭṭat āśiṭṭaś-āśiṭṭamādhya-dī-
- 2 kshā-[d]kshita-kola-prasūtum Himavād-girīndra ruindra-sikhara-athāpita-mahā śakti-prabhāva tyāga-jaga-jhampa jhampa-āchārya niśānka-
- 3 Rāmam su(su)bhāṭa kanaka-nikāś(sh) āpala śaraṇ-āgata-vajra-prākāra lokaika kalpa-druma samkānti-dhavalā mūṭṭi-Nāiāyanaṇam kiriti-mūṭṭam-
- 4 dam maṇḍalika-lalāṭa-paṭṭam vāni-gharaṭṭam su(su)bhāṭa rāja-sikhāmani Kādamba-chūdāmaṇa=ity=akhiṭa-nām āvali-samā(ma)ṭṭamkri(kri)tar=appa śrīma-
- 5 n-mahāmamdaśśvaraṇ Jayakēśidēvara manā-nayana-vallabhaya-appa svasti śrīmad ari-narapāṭa-bhāṭa chaṭṭa-lalita-kantala-kolūpe(pa)-maḍa-
- 6 madhukari śabāsi-samlagna-pāda-nakha-mayūkhā vikāśita lat-ānta-santāno | gāndhī-ēbha-yāno | chatur adadhī-vēlā-valaya valayita-sakala-jā-
- 7 gād-adhiśvara-śrīmaṭ-Chāṭṭukya-ohakr-ēśvara priya-taṇ[ūja] vāṇḍi jana-kalpa bhāṭe | snbhāṭa-kanaka-nikāś(sh)-āpala rājya-ābhyaḍaya-sūbha-
- 8 sū(sū)chana-ānōka-lakṣhaṇa-lakṣit āṇḍi | tyāga-jaga-jhampān-ārdh-āṇḍi | mṛidu-madhura-vachana-rachana-chatur-āṭapo | śrī(śrī)ṇḍāra-sarvasva(sva)-bhūṭar-a- |
- 9 ppa śrīmat-piriy-arasi Maillalamahādēviyar-Kundūrol-irddu Komkanav-ombhaynūr-Unukal-Sabbīy-oradu mūvattu Ko-
- 10 ntakuḷi mūvattu Hānumgall-āynūr-Utsugrāmo-Kāda[ra]vaḷḷiy-oradu mūvattu Poḷalgunde mūvattu Vēlūgrāmey-olva(ipa)-
- 11 ttu Haivey-āynūr Kavadi-dvipa sava-lakṣhamumam dāṣṭa-nigraha-viśiṣṭa-prā(pra)ṭipālāneyim=uttar-ōṭṭar ābhivā(vrī)ddhi-pravariddha-
- 12 mānam=i-chandr-āṭka-tāram sukha-samkathā-vinōdadim rājyam-geyyuttam-iro || Ōm⁴ Svasti Samadhigata-pamecha-mahā-śabda-mahā-
- 13 sāmāntādhipati⁵ mahā-prachapda dandanāyakam vib[u*]dha-vara-āṇḍaka | gōtra-pavitrā(tra) par-āṇḍanā-patī bandhu-chintāmaṇi viṭēka-chūdāmaṇi
- 14 nām-ādi-samasta prāśasti-sahitam śrīman-mahā-pri(pri)dhāna=antaḷpur-ādhyakṣha pasāyitam śrīman-Maillalamahādēviyara mane verggado
- 15 śrīmad-damdanāyaka Lakkharasa || Vṛi || ⁶Nadedu pasāy[i*]tam patigo daṭṭa-adiyol todal-ill=enalū kodalu nūḍidu pasāy[i*]tam patigo bā-
- 16 lyadol=anya-nripamge bhamgamam padodu pasāy[i*]tam patigo jāuvanaḍ=āḷgeyol=endod=elliyam bīdado pasāy[i*]tam salo pasāy[i*]ta-Lakkhana-
- 17 dāḍanāyakam || [1*] ⁷Gemṭarol-irddu nōḍalum=asahyam=enalū dore-vetta Sahyamam dāmṭi nisargga-duigga-jalamam jala-rāśiyan=imṭi dūṣṭa-
- 18 ram mīmṭi m[-]ḍim nelanan=amkada Komkanam=igal=āyṭu nīkka(śika)mtakam=endu chakri pogalalu negalḍam vijigishu Lakshmanam || [2*] Ka || ⁸Naya-
- 19 rahitarane pogalḍ appoyo nija-pati-kataka-rakṣhapālana Sahy-ōbhaya-kāṭaki-rakṣhapālana jaya-vamitā kaṭaka rakṣhapālana sa-

¹ From the ink impressions² Regarding what has been lost before this word see p. 317 above³ Read *āṣṭi* there is the mistake of *āṣṭi* for *āṣṭi* in A, l. 98⁴ Denoted by the spiral symbol⁵ Delete the final *m*⁶ Metre, Champukamālā.⁷ Metre, Utpalamālā.⁸ Metre, Kanda, the same in verse 4.

- 20 bheyol || [3*] Pera-perara pasāyitikegal=arikege * * * deva
samant=alt=idu hēr ariko pasāy[1*]tan=ude-vani-varidi(yi)m balik-andu vinduv=
endum
- 21 Lakshma || [4*] Ōm¹ Svasti Sa(śa)ka-varshada 1045neya Śōbhakrit-samvat-
sarada Āśada² bahula 2 Mamgalavārad-andu dakṣiṇāyana-samkrāntiy=āge ta-
22 t-punya dīnadol śrīmaj-Jayakēśidēvar Arakereya śrī-Sa(śa)mkara-dēvargge
Kundūru-nāda bahya bādam Mareyavādadol nālku matta-
23 r=kkariya keyi rāja-hastadim mūvattu kayi nilad * * vattuv-arey=
agalad=ondu maney=omdu balambey-ott=int=initumam sarvva-namasya sarvva-
24 bādhā-parihāram=āgi pūje punaskāraḥke vēdi k[ottar Ma]ttam=ā Śamkara dēvara
pūje lēs=āgi nadeya vērkkum=endu śrīmaj-Jayakēśidēva-
25 r Viśvāvasu-samvatsarada Āśvayñjad=[amāsyē]yol * vaśa-samkrāntiy=āge
tat-punya-dīnadol mattam=ā nāda bahya bādam Halgumdi-
26 yol hattu mattar=kkariya ke[yi adara] sime badagalu Tadakōda holada sime
mūdalu Kalidēva svāmīya keyya sime padu-
27 valu Halgumdiy=ūru-vēly * * * na³-bhāgadallī rāja-hastadim mūvattu
kayi nilada hannomdu kayy=agalada maney=eradu
28 balambey-ott=eradu=int=initumam sarvva-namasya sarvva-bādhā-parihāram=āgi tamna
tamman=Udayarmmadē(dē)vamge puny-ārttavar=āgi kottar Ma-
29 ttam=ā Śamkara dēvargge śrīmaj-Jayakēśidēvar Kundūra mūla sthānada
dēvara dēguladim paduval=innesayim rāja-hastadim mūvatt aydi-
30 r=agalam=irmmad-agalum ni(ni)lav=ā hastadim nūra hatt=āgalum bitta kariy=
ondu mattam=ā śrī-Sa(śa)mkara-dēvargge ā dēvara tottu⁴ Mahāśva-
31 ra-Prayāge-Bhattayya Sāgulada Malla gāvumdana maga Hācha-gāvumdana keyyol
Sattikabbeya keroyim padu-[go*]yyalu
32 mūdalu heddāriyim paduvalu temkulu nirottini garddey=olag-āgi haduvalu
sāgula-dōmtam badagalu Hukala Śānti-gāvum-
33 dana gardde mērey=āgalu sāyira mara sāyira bahya tōmtamam nāram
kōnd=adara tereyam śrīmaj-Jayakēśidēvara kayyo-
34 l sarvva-namasya-sarvva-bādhā-parihāram=āgi padedu bitta tōmtav=ondu Mattam
Arakereya śrī-Sa(śa)mkara-dēvargge śīman-mahā-pra-
35 dhānam pasāyitam dandanāyakam Singarasara damdanāyakati Mailaladēviy-
akka Arakerey=olage nirottim temkulu Hukala Śā-
36 nti-gāvumdana keyyim paduvalu Silagara Kanna-gāvumdana keyyim badagalu
Būratara⁵ keyyim mūdalu sāyud=emtu nūra bahi-
37 ya sāyirad=emtu nūra marada tōmtad=ūru-madhya sthalavam sēnabōva
Nāgararmmay[y*]am⁶ māram kolal=āyana keyyol Silagara
38 Kanna-gāvumdān māram kolal=ā bhūmīya hadimūru gadyānam dharanamam
kottu māram kōndu śrī-Sa(śa)mkara-dēvargge * * * * *
39 * * * * * l=āy=eradu
ponnuman=uttarāyana-samkramana-do(dī)vasam śrīmaj-Jayakēśidēvar śrī-
Sa(śa)mkara-dēva=am-
40 ga bhūgākke vēdi sarvva-namasya-sarvva-bādhā-parihāram=āgi kottar | ant=ā,
Arakereya śrī-Sa(śa)mkara-dēvara sthānamam Viśvāvasu-samvatsarada Mā-

¹ Denoted by the spiral symbol² Read *Aśādha*³ Possibly we should read *dakṣiṇa bhā*⁴ In classical spelling *tottu*⁵ This reading is uncertain. *Jūratara* is also possible⁶ The latter on the stone may equally well be read as *Nāgararmmayā*.

- 41 ghada punnamey-andu sōma grahanav=āgalu śrīmat-Kadamba-vamśa-sambhūtar-
appa Jayakēśidēvara vara-putra-Vijayādityadēvara
- 42 vara-putram śrīma Jayakēśidēvar || Vri || ¹Sāgara-bhatta vipra-vibudh-
jgīanigam Śrīyadēvigam chatu sāgara-vāṣṭita-sthala-mahi-stutan-Īśvara-
- 43 pāda-pūjan-ōdyōgi² Prayāgo-Bhatta-vibhu Kāśyapa-gōtra-pavitran-īdi-śāstr-āgama-
vēda-mārgga-charitam digu-varthita-bhūti puttadam || [5*] ³Bhava-pūj o-
- 44 dvahanam⁴ Mahēśvara pad-āmbhōjātī-samkīrtana[m*] Bhava-gēh-ōdbhava-
karttanam Bhava-namaskāra-kīrīṇ-sampadam Bhava-pād-āmbuja-chintanvin
Bhava-padamgalu vinam=ī(ā) svāmīyam bha-
- 45 vakam sarvva-bhava-kīrti=ende negaldam śrīmat-Prayāgēśvara || [6*] Śrīma[?]-
Jayakēśidēvaru Arakeroya śrī-Samkara-dēvara sthānamam svāsi Pra-
- 46 yāgo-Bhattayyamge dhārā-pūrvakam mādī lottaru Ā Prayāgi(ge)-Bhattayyam
Palasige pannirechchāsirada Nālkupatti-nāda
- 47 aynūrvvaru svāmīgalge⁵ * * * * *
- 48 * * * * *
- 49 Viśvāvasu-samvatsarada Māghada punnamiy-andu sōma-grahanav=āgo tat-punya-
dinadolu [śrīma] Jayakēśidēvara pi-
- 50 riya-arasiyaru [śrī-Mallalamahādēviyaru Arakeroya śrī-Samkara-dēvara pañch-
ōpachāra-pūjoge khanda-sphutita-jirna-ōddhā-
- 51 rakke Kundūra-aynūra[ra*] bahiya bāda [Dāra]vādada mūda-voladal=Āneya-
sumdili[m*] padavāna Lakkhanāśvarada keyyam pa-
- 52 duvalu Navilūra * * volada simeyam badagalu antu nūku guddo
* * sarvva-bādhā-parihāram=āgi Kundūra kolalu battu matta-
- 53 r=kkēyyam bittanu ā-[ra]vi-chandra-śthāyiy=ūgi ā sthūnōkke bhaktar=āgi
pratipālisuvaru śrīma[?]-Jayakēśidēvamam⁷ śrī-karanada Malapayya-nāya-
- 54 kana magam Govipayya-nāyakanu | pradhānam=mūre(ra)neya patthaloya
Govipayya-nāyakanu pradhānam sejjeya bhāṇḍārī Govipayya-
- 55 nāyakanu modha(da)la patthaloya palihata Mahādēvannanu | i sthānavam
s[v*]adharmmadim pratipālisidavayige Vāraṇāsīyalu sā-
- 56 yira kavileyanu chatu-vvēda-pāragar=appa brāhmanari[ge] kotta p[u*]nyav=
akkuv=īdan=īlye⁸ bittad=ā brāhmanaruman-ā kavileyuam ko-
- 57 nda pātakam=akku || ⁹Sva-datt[ā*]m para-datt[ā*]m vā yā(yō) haiṇi(ta)
vasundharām [?]* shashtir=varsha-sahasrāni viśtā(śthā)yām pūyatē
kri(kri)mih || ¹⁰Sāmā-
- 58 nyō=yam dharmma-śha(śe)tur=nripūnām lālē kālē pālaniyō bhavadbhūh [[*]
sarvvān=ētān=bhāvinuāh=pārtthiv-ēndrān=bhūyō bhūyō yā-
- 59 chatē Rāmachandrah || Ōm¹¹ || Māngala mahā śrī || Nivṛḍyada¹² sava-kattu
hīrya dēvarige akki 5 bala Sadāsi(śi)va-dē[va*]rige 2 mān=akki dandanāyaka-
- 60 [yaka*] 1 māna ak[k*]i Kēsa(śa)va-dēvarige 2 māna akki dandanāyaka 1
mān=akki 1 Brahmamge 2 mān=akki dandanāyaka 1 mān=ak[k*]i Bhairava-
dēvarige 3 mān=akki dandanāyaka¹³ 2 * * *

¹ Metre, Utpalamālā

² The metre here is loose, the final i being short before the following pr

³ Metre, Mattēbhavikrīḍita

⁴ The reading of this word is uncertain.

⁵ The rest of this line and the whole of line 48 are almost wholly illegible

⁶ The ra is invisible, and the cha seems to be represented by a small and uncertain character above the line,

⁷ Apparently to be corrected to -dēvarum

⁸ Perhaps to be corrected to aīlye

⁹ Metre, Ślōka (Anushtubh)

¹⁰ Metre, Sāmīl

¹¹ Denoted by the spiral symbol

¹² Here begins a supplement, written in a very clumsy and uneven hand, the end of it is illegible.

¹³ The nā is in small character above the line

61	*	*	*	*	nivēdyamam	nivarttisidavargge ¹	Vāranāsiyalu	sāyira
		kavileya	*	*	*			
62	*	*	*	*	*	*	*	*

TRANSLATION.

(Lines 1-5) of the *Mahāmandalēśvara* Jayakēśidēva [II], who is adorned by the (following) series of titles : “ [he who subdues all] provinces [of earth by native majesty exceeding in fervour the sun’s rays]², who has the crest of a mighty lion, who has the great banner (with the emblem) of an ape, who is attended by the thunder of *permatti* drums and (other) musical instruments, who is sprung from a race consecrated in the consecratory rites of eighteen horse-sacrifices set up in eighty-four cities, whose great puissance of strength has been established on the massive summits of the royal mountains of the Himālaya, who excels the world in liberality, a *ghampaḷ-āchārya*, a Rāma in intrepidity, a touchstone for the gold of warriors, an adamant rampart for those who come for refuge, a unique tree of desire to the world, white as the passage of the sun (into *Makara*), a Nārāyaṇa incarnate, a sun of fame, one whose badge of office (is worn) on the brows of rulers of provinces, a grindstone of foemen, a crest-jewel of warrior-kings, a crest-jewel of the Kādambas,”

(Lines 5-9)—the (consort) beloved to soul and eyes—hail !—she who displays lines of full-blown blossoms (consisting in) the rays of her toe-nails, to which cling a thousand eager bees (which are) the masses of the quivering and tossing curls of the damsels of hostile kings, she who rides on tery elephants, the dear daughter of the Chālukyan Emperor who is lord of the whole world enclosed in the circle of the shores of the four oceans, a creeping plant of desire to eulogists, a touchstone for the gold of warriors, she whose body is marked by many auspicious features of happy augury for the welfare of the kingdom, who occupies half the body of him who excels the world in liberality, who holds graceful conversation by framing soft sweet speech, the treasure store of grace to wit, the Senior Queen Mailalamahādēvi,

(Lines 9-12)—being in Kundūr, while ruling the nine-hundred of the Konkan, the thirty of Unukal and Sabbī, the thirty of Kontakuli, the five-hundred of Hānungal, the thirty of Utsugrāme (and) Kādaravalli, the thirty of Polalgunde, the seventy of Vēlūgrāme, the five-hundred of Haive, (and) the lakh and a quarter of Kavadi-dvīpa so as to suppress the wicked and to protect the eminent, in a reign advancing in a course of increasing success (to endure) as long as the moon, sun, and stars, with the enjoyment of pleasant conversations —

(Lines 12-15)—Hail ! He who bears all titles such as “ lord of great feudatories, who possesses the five *mahā-sabdas*, great august *Danḍanāyaka*, bestower of boons on sages, purifying his Gōtra, a son to the wives of other men, a wishing-jewel to kinsmen, a crest-jewel of intelligence ” the high minister, governor of the women’s quarters, master of the robes, high chamberlain of Mailalamahādēvi, the *Dandanāyaka* Lakkharasa —

(Verse 1)—A favourite with his lord as he walked with tottering step (in babyhood), a favourite with his lord as he said in childhood with stammering speech, “there is no deception”, a favourite with his lord when he wrought destruction to another monarch in the fallness of youth in view of this, the favourite *Danḍanāyaka* Lakkhana was in truth constantly in every case a favourite

¹ The letters -*artti* are very uncertain.² Regarding what has been lost before this see p 317 above.

(Verse 2)—“Too awful to be faced, even when regarded from afar, he crossed over the Sahya (Mountains), drank up the ocean whose waters are naturally not to be traversed, eradicated the wicked, and settled the country,¹ now the glorious Konkan has become free from dangers” at this praise from the Emperor the ambitious Lakshmana became illustrious.

(Verse 3)—Is it the uncultured whom thou dost praise in the society of him who was a guardian of his own lord's camp, guardian of both the flanks of the Sahya (Mountains), guardian of the bracelets of the Lady Victory?

(Verse 4)—In the case of other men (*their*) positions as favourites . . . to (*their*) knowledge . . . Verily this is great knowledge in the favourite Lakshma was always wise ever since the cutting of (*his*) waist-jewel²

(Lines 21-24)—Om! Hail! On Tuesday, the fifth day of the dark fortnight of Āshāḍha of the 1045th Śaka year, the cyclic year Śōbhakṛt, at the Dakṣiṇāyana-samkrānti [the summer solstice], on that holy day king Jayakēśin granted to the god Śankara of Arakere, for the restoration of the worship, a field of black land (*consisting of*) four mattar in Mareyavāda, a town within the district of Kundūr, (*together with*) one house of thirty cubits in length (*and*) . . . and a half in width by (*the measure of*) the king's cubit, (*and*) a *baḷambey-ottu*,³ on a universally respected tenure free from all conflicting claims

(Lines 24-28)—Furthermore, saying that the worship of this god Śankara must be properly carried on, king Jayakēśin at the . . . *samkrānti* on the new-moon day of Āśvayuja in the cyclic year Viśvāvasu granted for the sake of the religious merit of his younger brother Udayarmadēva, in Halgundi, a town likewise within that same district, a field of black land (*comprising*) ten mattar, the boundaries of it being on the north the boundary of the demesne of Tadakōdu, on the east the boundary of the field of Kaḍḍava-svēmi, on the west the fence of the town of Halgundi . . . on the [south?] part two houses thirty cubits in length and eleven cubits in width by (*the measure of*) the king's cubit and two *baḷambey-ottu*, on a universally respected tenure free from all conflicting claims.

(Lines 28-30)—Furthermore (*there was*) one (*field of*) black land which king Jayakēśin granted to the same god Śankara, (*situate*) west of the temple of the Mūlāsthāna god of Kundūr, (*and comprising*) a width of thirty-five (*cubits*) and a length of twice that, amounting to one hundred and ten (*cubits*) in the same cubit —

(Lines 30-34)—Furthermore, for the benefit of the same god Śankara (*there was*) one garden, as regards which the servant of the same god, the Māhēśvara Prayāge Bhatta, having purchased (*the same*) garden, comprising a thousand trees and a thousand creeping plants, in the field of Sāgulada Malla Gāvunda's son Hācha Gāvunda, (*situate*) on the east in the western field from Sattukabbe's tank, on the west of the great road, on the south within the grain-field of the *nīrotu*, with a garden of *sāgula* on the west (*and*) Hukala Śānti Gāvunda's grain-field on the north as its boundaries, made over the rent thereof into the hand of king Jayakēśin, on a universally respected tenure free from all conflicting claims —

(Lines 34-38)—Furthermore, for the benefit of the god Śankara of Arakere, where's the Sōnabōva Nāgavarmayya had purchased in Arakere, south of the *nīrotu*, west of Hukala Śānti Gāvunda's field, north of Silagara Kanna Gāvunda's field, and east of the . . . field, an area within the town (*used*) for a garden comprising a thousand and eight hundred

¹ These epithets are framed so as to suggest comparison with the exploits of the mythical sage Agastya

² That is to say, ever since the day when he passed from childhood to years of discretion Cf., e.g., Pampa's Vikramārjuna-vijaya 1 46, *ude-vaṇi variyada munname*, “before his waist-jewel was removed,” i.e. while he was still a child

³ This seems to denote some kind of rick or stack.

creeping plants and a thousand and eight hundred trees, (and) whereas Silagara Kanna Gāvṇṇḍa had purchased (*the area*) within his field, Mailaladēviyakka, the consort of the high minister (and) favourite, the *Dandanāyaka* Singarasa, having paid thirteen *gadyāna* as a quit-rent for the same land and purchased it, [assigned it for the service¹] of the god Śankara

(Lines 33-40)—. these two sums of gold at the Uttarāyana-samkrānti [the winter solstice] king Jayakēśin granted for the personal enjoyment of the god Śankara, on a universally respected tenure free from all conflicting claims

(Lines 40-42)—Thus in respect of this establishment of the god Śankara of Arakere, on the day of full-moon of Māgha in the cyclic year Viśvāvasu, during an eclipse of the moon, king Jayakēśin [II], boon-born son of king Vijayāditya, boon-born son of king Jayakēśin [I], a scion of the Kadamba race —

(Verse 5)—To Sāgara Bhatta, chief of Brāhman sages, and to Śrīyadēvi was born the lord Prayāge Bhatta, praised on the earth whose soil is encircled by the four oceans, active in worshipping Īśvara's feet, purifying the Kāśyapa Gōtra, walking in the ways of the primitive teachings, traditions, and Vēdas, having glory extending through the quarters of space

(Verse 6)—The worship of Bhava [Śiva] was maintained, the lotuses of Mahēśvara's feet were hymned, dwellings of Bhava were raised, rites of homage to Bhava were performed, the lotuses of Bhava's feet were meditated upon, the feet of Bhava were found by this lord in (*his*) lifetime for all time thus illustrious was the fortunate Prayāgēśvara

(Lines 45-47)—King Jayakēśin, having visited¹ the establishment of the god Śankara of Arakere, made it over with pouring of water to Prayāge Bhattayya. The same Prayāge Bhattayya . . . to the five-hundred Svāmīns of Nālkupaṭṭi in the twelve-thousand of Palasige .

(Lines 49-53)—[Further] on the full-moon day of Māgha in the cyclic year Viśvāvasu, during an eclipse of the moon, on that holy day king Jayakēśin's Senior Queen Mailalamahādēvi granted for the worship according to the five rituals of the god Śankara (and) for the restoration of broken, burst, and outworn (*parts of the building*) a field (*consisting of*) ten *matṭar* according to the rood of Kundūr, in the eastern demesne of Dēravāda, a town within the five-hundred of Kundūr, (*situate*) in respect of its four bounds (?) to the west of the field of (*the god*) Lakṣṇaśvara² on the west of Āneya-sundil, and to the north of the boundary of the . . . demesne of Navilūr, with immunity from all conflicting claims

(Lines 53-55)—So long as the sun and moon endure, (*the following*) as votaries of the same establishment shall protect it in addition to king Jayakēśin, Mālapayya Nāyaka's son Govipayya Nāyaka, (*officer*) of the Treasury, the minister Govipayya Nāyaka, (*officer*) of the third Patthale, the minister in charge of the stores of the Bedchamber, Govipayya Nāyaka, (and) the deputy-officer of the first Patthale, Mahādēvanṇa³

(Lines 55-57)—To those who shall religiously protect this establishment the merit will be that of giving in Benares a thousand kine to Brāhman learned in the Four Vēdas, if one

¹ This is a conjectural translation of *sāvāsī*, which is very clearly the reading (l 45), of the substantive *sāvāsū*

² This is apparently the estate and temple specified in the preceding inscription, see especially l 114 of the latter

³ The functions of some of these worthies are not quite clear. The word *patthale* is apparently the same as *patṭalā*, which in northern inscriptions means a division of the country, whether the sense here is the same is uncertain. The *sejjeya bhandāri*, "in charge of the stores of the Bedchamber," may be more or less identical with the *vitānādhipa* of the Sukra nīti, 11 151 155. *Paṭṭata* seems to be the same as *paṭṭatta* (see K. 121, p. 7.), from *paṭṭhanta*.

should heedlessly take it away, the guilt will be that of slaying the same Brāhmans and the same kine

(Lines 57-59)—He who should take away land, whether granted by himself or by others, is born as a worm in dung for sixty thousand years This general principle of religious foundations for kings must be maintained by you in every age again and again Rāmachandra makes this entreaty of all these future monarchs Ōm! Happiness! great fortune!

(Lines 59-60)—Of the sacrificial food equal shares (*are to be given*) to the senior god, rice 5 *bala*, to the god Sadāśiva 2 *māna* rice, the *Dandanāyaka* (to receive) 1 *māna* rice, to the god Kṛṣṇa 2 *māna* rice, the *Dandanāyaka* (to receive) 1 *māna* rice, to (the god) Brahman 2 *māna* rice, the *Dandanāyaka* (to receive) 1 *māna* rice, to the god Bhairava 3 *māna* rice, the *Dandanāyaka* (to receive) 2 .

No 29—KALAS INSCRIPTION OF THE RASHTRAKUTA GOVINDA IV. SAKA 851

By LIONEL D BARNETT.

Kalas—the “Kallus” of the old maps—is a village in the Bankāpūr *tāluka* of Dhārwar District, Bombay Presidency, it is shown in the Indian Atlas quarter-sheet 41, S E (1904), in lat 15° 6', long 75° 28', and is situated thirteen miles towards north-east from Shiggaum, the head-quarters of the *tāluka*, and about four and a half miles west-south-west from Lakshmēshwar, which is mentioned in our record under its ancient name of Puligere or Parikara. The earlier name of Kalas, as this inscription shows, was Kādīyūr, or more fully Eṣeyana-Kādīyūr, that is, “Eṣeya's Kādīyūr”, because some one named Eṣeya enclosed it and settled there; and verse 19 mentions the place as an *agrahāra*. The record shows that the place was in the Puligere or Parigere three-hundred district, the chief town of which was Puligere-Lakshmēshwar.

The present inscription, which is here edited for the first time¹ from ink impressions kindly lent to me by Dr Fleet,² is on a stone tablet in the village, which was found by the agent employed by Dr Fleet leaning against a wall of the house of a person named Kōṇerāya. The stone is rectangular in shape, surmounted by a projecting cornice, over which is a rounded top. The cornice contains ll 1, 2 of the inscription, the rest of the record follows on the rectangle below it, covering an area of about 3ft 6” in width and 5ft ½” in height. On the rounded top above the cornice are sculptures: in the centre a *līṅga* on an *abhishēka*-stand and a seated figure on the proper right of the latter, in a shrine, outside the shrine, a bull on the proper right, and a cow with sucking calf on the left, the whole being surmounted by the sun and moon. Unfortunately the stone has suffered severely in places from exposure, and hence there are a few passages in the record which are totally illegible and a few that can only be restored conjecturally, and the record does not lend itself to illustration. Happily however nothing essential is missing.

The character is Kanarese, of the type usual in the first half of the tenth century. Most of the letters are about ½” in height, but some of them are only about ⅓”. They are fairly well formed. The special characters for *m* and *y* mentioned above, vol XII, p 335, occur in three cases certainly the former in *amal*-, l 56, the latter in *elliyum*, l 12, and *gabhīrateyol*, l 58. The *upadhmāniya* seems to be expressed by the letter like *l* in the word which I have read as *nishparigrahamum* (i.e. for *nishparigrahamum*) in l 44 (cf above, vol XII, p 271).

¹ It is entered as No 90 in Professor Kielhorn's List of the Inscriptions of Southern India, vol VII above, appendix.

² To the same friend I am indebted for the loan of a preliminary draft of the greater part of the first half of the record, which has greatly facilitated my work.

The language—with the exception of the opening stanza and the two admonitory verses at the end, on ll 74-76, which are in Sanskrit—is Old Kanarese, verse and prose, and presents some features of interest. Firstly, we are able to trace in it a rule of orthography which hitherto, owing to the caprice or ignorance of the scribes of other records, has eluded observation, the letter *l* before a consonant, when preceded by a vowel either long by nature or lengthened by position, is written as *r*, but when followed by a consonant and preceded by a short vowel not lengthened by position, is unchanged. Thus we have *pogartteg* = (—) in ll 2 and 31, *bērpparan* in l 5; *arkarindam* in l 8 (where *arkk°* would be more usual), *nōrppana* in l 28; *nōrppuvargge* in l 53, *negartte* (—) in ll 57 and 66, *nnōrpoḍ* =, l 61, and on the other hand we find *negalḍam* in l 3, *negalḍa* in l 26, *negalḍ* = in l 33, and *negalḍar* in l 63, all of which have the second syllable short, *ṣṭhila*. The *l* is changed to *ḷ* in *ēlgeyan* (l 7), *pogalal* (ll 8, 11, 66), *māldam* (? l 17), *podalḍa* (l 27), *maleya* (l 31), *pogal* (? l 37). Usually intervocalic *l* becomes *ḷ*, we even find *kalpa°* (l 23). Initial *v* instead of the usual *b* appears in *vvayasi* (l 28), *vvannisutt* = (l 58). Usually, but not always, consonants are doubled after *r*, and a final *sonne* at the end of a verse is several times omitted (e.g. in vv 3 and 4), though the dilapidated state of the stone precludes certainty in every instance. The following words are of some lexical interest. *uddāni* (l 7 Kittel gives *uddāne*), *bāppu* (l 8, cf. above, vol XII, p. 270), *ghaḷige* (ll 13, 40, 71, meaning apparently “hall of assembly”),¹ *marttina* (l 15 for the usual *mattina*, connected with *maṛu*), *-indu* (l 29), *atibhumbhukam* (l 38), *beḍamgiṣi* (l 38).

The inscription refers itself to the reign of Gojjagadēva or Gojjaga-vallabha, i.e. the Rāshtrakūṭa king Gōvinda IV, who was a younger son of Indrarāja III, and was on the throne between 918 and 933 A.D.² Verses 2-8 extol him in the usual style of inflated panegyric, but tell us nothing material, except that he bore the titles of Nripātunga (v 3), Vīra-Nārāyaṇa (v. 4) and Ratta-Kandarpa (v 5), and the record makes in ll 19-20 an allusion to his title Suvarnavarsha. Then follows a eulogy of Rēvadāsa-dikṣita and Viśōttara-dikṣita, two distinguished and honourable Brāhman *dandanāyakas* or generals (vv 9-13), the latter of whom apparently constructed a tank (v 13). The record then states in prose (ll 18-24) that Gojjagadēva bestowed on them the town of Eṇeyana-Kāḍiyūr in *sarva namasya* tenure (see above, vol XIII, p. 35, note 1). Breaking out again into verse, it proceeds to extol the province of Puhgeṇe or Purikara, its capital of the same name, and the adjoining town of Eṇeyana-Kāḍiyūr, with a Śaiva sanctuary in the latter (vv 14-25), and then dwells on the beauty and delights of Kāḍiyūr in an elaborate passage of artificial prose (ll 41-47). Next comes a metrical eulogy of the two-hundred Brāhman householders of Kāḍiyūr (vv 26-37), who are then recorded to have met in assembly and made certain grants for the maintenance of the local ent (ll 66-72). After two verses of exhortation, the poet announces his name to be Kavirājārāja (l 74).

The details of the date (l 22) are Śaka 851, the cyclic year Vikṛita, the full-moon of Māgha, Ādityavāra (Sunday), the Āślēṣhā *nakṣatra*, an eclipse of the moon. Dr Fleet gives me the following remarks:—“By the astronomical system of the cycle the Vikṛita *samvatsara* was current at the Mēsha-samkrānti in March, A.D. 929, and so according to the luni-solar system (not yet everywhere separated into the northern and southern varieties) it gave its name to the Śaka year 851 expired, A.D. 929-30.³ For this year the given *tithi*,

¹ This word (not in Kittel's Dictionary) is derived from *ghaḷige*, which appears in the phrase *ghaḷige, ā mahājunamān*, “Brāhman members of an assembly,” above, vol III, p. 360 and note. Cf. above, vol VIII, p. 26 and note, *Ep. Carn.* VII 1, introd. p. 8, and Sk. no. 176, v. 10 (p. 176) and no. 197 (p. 214).

² On the history of this king see *Dynasties of the Kanarese Districts* (Bombay Gazetteer, vol. 1, pt. 1), pp. 338n, 387, 416 f, and *Ep. Ind.* above, vol VII, p. 26 ff.

³ By the southern luni-solar variety of the cycle Vikṛita was Śaka 852 expired. The astronomical mean sign Vikṛita ended nearly a month before the given date.—J. F. F.

the full-moon of Māgha, answers quite regularly to Sunday, 17 January, A.D. 930, on which day it ended at closely about 11 h 58 m after mean sunrise (for Ujjain). The moon was in Āślēshā at sunrise, and for about 20 hours after that. And there was a total eclipse of the moon, visible in India.¹

In the way of geographical information the record mentions first the Kuntala province in the land of Bharata (l. 24-5), and places in that province the Purikara country, which it defines as a two-six-hundred district (l. 25) by this it means a combination of two districts, the Puligere or Puligere three-hundred and the Belvola three hundred, see Dr Fleet's remarks in vol. XIII above, p. 178. Mentioning this district again as the Puligere nād, it places in it a "great city" Puligere (l. 26) this is the modern Lakshmēshwar, in lat. 15° 7', long. 75° 31' see the same remarks. And it then tells us that on the west of that city there was a town or village which it styles in several passages Kādiyūr and more fully Eroyana Kādiyūr, that is, 'Eroya's Kādiyūr'. Verse 19 (l. 31) tells us that this place, known first as simply Kādiyūr, became customarily styled Eroyana-Kādiyūr because someone named Eroya enclosed it, that is, apparently built walls round it, and made his abode there. Who this Eroya was, remains to be ascertained. This Kādiyūr or Eroyana-Kādiyūr, which was of course in the Puligere three-hundred district, is evidently Kalas itself, through some entire change of name like that which has happened in the case of Puligere-Lakshmēshwar. Verse 19 styles the place an *agrahāra*. At Kādiyūr there was a tank named Kondaligere (l. 31), at which there was a temple of Śiva which had been founded by someone named Kalidēvasvāmin (l. 36). The only other place name is that of Brahmēśvarapura (l. 69), which seems to have been a quarter of Kādiyūr.

Gōvinda IV and Arikēśarin.

Gōvinda IV and the ruler of Puligere were destined to come soon after the date of our inscription into a connection that was not contemplated in the roseate visions of Kavirājarāja, the author of our record. About this time Puligere was under the rule of Arikēśarin II (vernacularly Ariga), a scion of the Chalukya race, who was a patron of the Kanarese poet Pampa, the author of the *Ādipurāṇa* (composed in A.D. 941) and the *Bhārata* or *Vikramārjunavijaya*. In the latter poem Pampa glorifies his patron by identifying him with the epic hero Arjuna,² and in the ninth *āśvāsa*, in a prose section following v. 52,³ we find the following interesting passage —

Chalukya-kula-tilakan=appa Vijayādityamge Gōvinda-rājāṃ mahāya talarade perag=ikkī kāda śaran-āgata-jalanidhiya pempumam Gojjegan=emba sakala-chakravartī besasid-amdu vamda mahāsāmanta-rāma maral=iridu gelda sāmanta-chūdāmanīya viryamuman=atavartīy-āgi mār-maleva chakravartīyam kidiṣṣi tanna⁴ nambī bamda Baddegadēvamge sakala-sāmrajyaman=ōr-amtu māḍi nīṣṣiṣ=Arikēśariya tōl-valamumam samada-gaḷa-ghat ātōpam berasu nelan=adire vamdu tāgida Kakkalana tumman=appa Bappuvan=amlakāṇanan=omde mad-āmdha gamdha siddhūmadol=ōḍisida varu-gaḷa-ghatā-vighat[t*]anan=adatamam para-chakramgaḷan=amjisiḍa para-saṇḍa-bhairavanna mēg=illada ballaṭṭanamumam kamduṃ kēḍurn nīnaga senasal=emtu bage bamdapudu

"How can a thought of ill-will occur to you on seeing and hearing the greatness of that ocean to suppliants, who, when Gōvindarāja was wroth with Vijayāditya the ornament of the

¹ See Sewell's *Eclipses of the Moon in India*, table E, p. 20, the exact moment of full moon was 12 h 11 m, after mean sunrise (for Ujjain) — J. F. F.

² He gives a history of Arikēśarin's family in *āśvāsa* 1, vv. 15-50, on which see Mr. Rice's preface to the text in *Bibliotheca Carnatica*, and *Dynast. Kan. Distr.*, p. 380 f.

³ See p. 196, l. 4 ff. of the edition in the *Bibliotheca Carnatica*.

⁴ *keḍṭ tannaṃ*

Chalukya race, unflinchingly laid him behind and protected him—the valour of the crest-jewel of feudatories, who drove into retreat and conquered the great feudatories who came at the command of the universal emperor Gojjega—the strength of arm of Arikēsarin, who, bringing to ruin the emperor who confronted him in hostility, fittingly conveyed the universal empire to Baddegadēva, who came trusting to him—the vigour of the scatterer of troops of foemen's elephants, who on his rut-blinded fiery elephant met and put to flight the champions of Bappuva, the younger brother of Kakkala, who came and bowed down, while the stately squadrons of furious elephants accompanying him made the earth shake—the unsurpassed might of the terrifier of hostile soldiers, who frightened other realms²”

With this may be compared another passage in the fourteenth *śvāsa* of the same poem, in the prose after v 37¹—

Gojjigan=emba sakala-chakravartī maleye tanage śaraṇ-āgatan=āda Vijayādityanam kāda ballāntanadol śaraṇ-āgata-jalanidhiyum

“An ocean to suppliants in the might with which he protected his suppliant Vijayāditya when Gojjiga the universal emperor contended (*against the latter*)”²

The purport of these panegyrics is to tell us that Arikēsarin II was a powerful feudatory of Gojjiga, or Gōvinda IV; that Gojjiga quarrelled with another of his feudatories, a Chalukya named Vijayāditya, and the latter, finding himself unable to hold his ground alone, fled to Arikēsarin, that Gojjiga then despatched or personally led an army against Arikēsarin, which was defeated, that in consequence Gojjiga lost his throne (the text suggests that he actually perished), and Arikēsarin caused the crown of the Rāshtrakūtas to be given to Baddegadēva, otherwise known as Amōghavarsha III, a younger brother of Indrarāja III, and that on another occasion Arikēsarin was attacked by an army under Bappuva, a younger brother of Kakkala, but defeated him and reduced him to submission. This Kakkala perhaps was the last of the Rāshtrakūta kings of Mālkhed, otherwise known as Kakka II (who was of the next generation after Gōvinda IV), or perhaps was some slightly earlier scion of the same line, of whom, along with his brother Bappuva, no other mention has as yet been found

TEXT.³

- 1 'Jayaty=āviśhkṛtam Viśhnōr=vvārāham kshōbhīt āraṇavam [*] dakṣhiṇ-ōnnata-damśhtr-āgra-viśīānta-bhuvanam vapuh || [1*] Mattēbhavikṛditam || 'Jagati-chakradol=[e]-
- 2 yde varttisida bhūpa[1*]=mmunnam=int=ār=vvirōdhigalam sādhisī viramam taledar=int=ār=vvīrar=int=ār=ppogartte(1t)g=aḍarpp=āda mahā-mahar=bbagevod=emb=olpam njam-mādi
- 3 Gojjigadēvam negaldam dharādhipa-lalāmam Rāshtrakūt-ōttamam || [2*] Page goṇd=āduva śatru-bhūpatigalam dōr-ggarvvadīmd=ēṇd=ugra-gajēmdram be-
- 4 ras=ōvad=Antakana bāyol tūnti mattam śaraṇ-bugal=emd=irpp=avanīśvara-pratatiyaṁ kai-koṇdu kād=eyde Gojjigadēvam Nri(nri)patumgan=emb=alavan=old=am-
- 5 gikṛitam-mādida || [3*] Śaraṇ-āyātaran=eyde kādu munisim māṇāntaram komdu bēppa(1pa)ran=utsāhadu=āvagam tanipi balpum kūrppum=ā-
- 6 rppum nriantaram=oppal Rajatāchalēndra-Hara-hās ākāśa-Gaṃgā-sudhākara-sat-kirttiyan=appu-keydan=adhikam śri-Vira-Nārāyana || [4*]

¹ See the edn in *Bibliotheca Carn*, p 840, l 7 ff

² See *Dynasties of the Kan Distr*, p 380 f, and *Fp Ind* above, vol VII, p 84.

³ From the ink-impressions

⁴ Metre Ślōka (Anuṣṭubh).

⁵ Metre Mattēbhavikṛdita; the same in verses 3-4

- 7 ¹Naga-rājam dhairyyad=ond=ōlgeyan=avanīṭalam kshāntiy=ond=urvvan=ambhōdhī
gabhī-ōddāniy=ond=unnatīyan=esevinam tāldidatt=olpūm Gojji-
- 8 gadēvam kottū(tto)d=end=uttama-vibudha-janam tammad=ond=arka(lka)rimdān
pogalal bāpp=appu-keydam nṛpa-guṇa-gaṇamam Ratta-Kandarppa dēvam || [6*]
Kanda ||
- 9 ²Ibha-parinate(tī)yol=amānsha-vibhavadol=andūryya-vṛittiyol sāhasadol subhatateyol
Gojjiga-vallabhanam mīgal=u-
- 10 r[vvi]-nṛiparan=ām kand=ariyo || [6*] Munid=īdir-āgo śaraṇ-buge manam=
oldudan=eye Phalguṇa(na)m Dhātram Karṇan=enal Gojjiga-bhūpālana=
eyduva bhūmipā-
- 11 [laka]r=kkelar=olarē || [7*] Bosodod=osedado kolal rakshisāl=Antakarājan=
Abjasambhavan=enal=i vasudhātadalol kōpa-prasādamam pogalal=ārppar=ār=
Ggojjigana || [8*]
- 12 [Svastī] Tat-pāda-padm-ōpajivī || Kam || Śatapatrābhav-ānvaya-bhū-nutar=enisida
Rēvadāsa-Visōttara-dīkshitarā guṇamgalan=enisuva matimāntaran=ān=ad=
elliyum
- 13 [kand=a]riyo || [9*] Vri || ³Gudī śamkham chāmaram bel-gode ghaliga
vichitr-ātapatra-vrajam per-yvidī saudham chitra dandam palīy=eseva
jhalambam gajēndram turamgam nado-mādam dandanāth-ō-
- 14 [tta]ma-padavi-mahā-tūryyam=emb=int=iv=amtum padadam chelvindo Visōttara,
vidita-dharādēvan=ishṭa-prabhāva || [10*] Kam || ⁴Dharanīśara kēruṇyam-dore,
kondade ke * * r=urvavar=dda-
- 15 ndādhiśvara-Rēvadāsa-Visōttara-dīkshitar=atipadasthar=atimārggasthar || [11*]
Vri || ⁶Martina marttyar=ēnan=aḡidar=vibudh-ōlgo vipra-samkalakk=uttama-
darppanamgalan=apū-
- 16 r[vva]-suramga-nav-āmbaramgalam vṛittīyan=ittu yaḡnamano mādo guṇ-ōgrāṇi
Rēvadāsa-Visōttara-sōmayājigalin=ūjjitam=āyṭa dharāmar-āuvīyam || [12*]
- 17 ⁶Dharanīnātha-prasādam samanīśre mahā-yaḡnamam mādi śisṭ-ōtkaramam
mīshṭ-ānnadīm[d]am tanipi nīja-[ku]lakkam viśisṭ-ōttamam tāld-ire
[— — —] māldam ke[re]yan=anati[—]-
- 18 [— gu]ṇ-āmbhōdhī Visōttara-bhattam vipra-vamśa-prabala-ruchimay-ānargghya-
māpīya-pattam || [13*] Ant=enisida Rēvadāsa-Visōttara-sōmayā⁷ * *
Svasta Sama-
- 19 [sta-ma]mgal-ānusbhāna-parāyanam | Vira-Nārāyanam | nīja-bhuja-vajra-pamjar-
āntarggata-śarap-āgaṭ-ōr-ūrvvi-nṛipālakam | sa-nay-ā * * lōkanna-nava-ram(ra)śmī-
[jā*]lakam⁸ | [kana*]t-kanaka-dhārā-
- 20 [varsham] | sa[m]bhūshita-sudhā-rasa-prayāha-prakāśham [i*] nay-ānīka-prayukta-
mahā-mamtra-nichaya-chamaṭkāra-mati-vivōka-bud[dh]y-ājivī | prithivī-rājīvam [i]
- 21 [gandaiol]-gandam | gaṇda-mārttandam | vihamgaīja-dhvaḡ-ū(ō)ttamga[m]
mada-gaj-ārūda(dha)-matamgam | Ratta-vidyādharām | kōpa-prasāda-Gamgā-
dharam śīmad-Gojjiga-valla-
- 22 [bham] Śa[ka]-varsha 851neya Vikṛita-samvatsarada Māghada puṇṇamey=
Ādityavāram=Āślēsh[ā*]-nakshatradol sōma-grahanam samanīśo tulā-pu-

¹ Metre Mahāśragdharā² Metre Kanda, the same in verses 7-9³ Metre Mahāśragdharā⁴ Metre Kanda⁵ Metre Utpalāmālā⁶ Metre Mahāśragdharā.⁷ There is after these letters a space equivalent to some two akṣaras, in which the script is illegible⁸ This epithet is almost illegible on the stone, and I give the above reading with all reserve

- 60 [ma]ra-prachayam=atyutsāhadim geyd[u*] bannise tamm=unnatī tamma satyad=esakam tamm=ōje tamm=ārppu tamma sad-āchārāte
- 61 tamma nirmmalate tamm=anchitya-sampattī tamma samagr-āspadam=oppe varṭtisutam-irddar=nnōrppod¹=irnnūrvvarum || [34*] Niyamam tammol=upā-
- 62 śrayam-badeye shat-karmma-kramam tammol=ōjeyin=ud[d*]yōtise paurushēya-karanīyam tammol=ant=onte(nde) nirmnayam=āguttina kirtti ta-
- 63 mmol=esevuttum helpu-talp-oydu vārddhiyan=eydutt-iro dhātṛnyol=negaldar=int=olpimdā=irnnūrvvarum || [35*] Matimanta-stuti nirmmada-
- 64 stuti kavimdr-ānika-nānāvidha stuti vipra-stuti tamma[—]l=guna-mahā-ratna-brajak=eyde samgati-vett=oppida sūtrad=ant=esevinam sat-kirttiyam t[ā]-
- 65 ldi bhū-nutar=ādar=kṛta-kṛtyar=or-vvalak-odam mikk=olnin=irnnūrvvarum || [36*] Pratipannatvam=antnam=āytn kṛta-kṛty āchāra-sampattī bhū-nutam=āyt=auvita-vēda-śāstra-vividh-ā[hh]yā[sa]-kra-
- 66 mam mikk=anī(dhi)gatiy=āyt=āśrī(śrī)ta-paksham=akshaya-guna-piōddāmam=āyt=[e]mdu samtatam=anyar=ppogalal negart[t]e[ite]-vaded=īldar śrimad-irnnūrvvarum || [37*] Va || A[nt=enisid * * svādhyā],
- 67 ya-dhyāna-dhāraṇa-mō(mau)n-ānushthāna-sampannarum vēda-śāstra-vyutpannarum Śrī-ramanī-nātha-nābhī-kūp-ōdita-[āra]-Kana[kagar bha-ja]rum * * * *
- 68 kri(kṛ)jā-sadarttharum | pratipālita-viśva-dharmma-saujanya-śīla-samarthtarum | sānty-artth-ādi-mahā-guna-samdhōharum | mamtr-ārtha-siddhi-mahā-maharu[m] * * [mahā]-
- 69 janav=irnnūrvvarum=eyde samachchāyeyol=īdu bharanam-geyva tat-samāyadol Brah[m]ēśvarapura * * * * r=āgi Kondaligerege * * * *
- 70 prāyāśchitta-dakṣiṇey=amka-yanam pasumbe-yanam=emb=īntarū(ro)l mārdd=utpattiyam salisuvo * * sāviniyo[l=ā]-chamdr-ārka-sthāyi * * * *
- 71 t * verehīyya-dēvaṇa pārāyanakke 12 gadyāna[m] bhatta-vrittege 12 gadyāna | ghaligege [2] gadyānam int=ē[r]e gadyā[nam*] 26 * siddh-āyada(da) ponnu * * * * vā * * * *
- 72 * su pratipālisuvudu mamgala || ²Alipad=īdam pūrvva-kramadole nadeyise kō[t]i-kavileyam * su * * * * Argghyatirtthadol pomgalin=archchisi dāna *
- 73 * pa(pha)līmam padegum || Idan=ollad=alīpan=ā tirtthadol=ant=ā kōti-kavileyam dvija * * kōtiyan=alīdu narakama[m] pnrusha * * * ānanta-pāpa-phalamam padegum ||
- 74 Kavirājarāja-vibudha-pravaram śrī-Kādīyūran=alīye Kama[ōdbhava-yamśa-prōttamaram navīna-varnnaneyin=eseyal=abhivarnpīsidam [||] ³Sva-dattām para-dattām
- 75 vā yō harēta vasundharām | shashtir=vvarsha sahasrāni viśthāyām jā[yatō kri]mi[h*] || ⁴Sāmāpyō=yam dharmma-sētur=nripānām kā-
- 76 lō kālō pālaniyō bhavadbhūh [i*] saryvān=ētān=bhāginah pārtthivēm[drāu bhūyo bhūy]ō yāchatō Rāmachamdrah ||⁵ Mamgala mahā śrī

¹ Read *nōlpoḍ=*, see above, p 327² Metre Ślōka (Anushtubh)³ This *danda* is followed by the spiral symbol² Metre: Kanda, the same in the next two verses.⁴ Metre. Śālini

TRANSLATION.

(Verse 1)—Victorious in the revealed Bow form of Vishnu, stirring up the ocean, holding the Earth resting upon the tip of his lofty right tusk¹

(Verse 2)—Appropriating to himself such glory that it is said: "what monarchs fittingly conducting themselves in the domain of the world (*have been*) such in former times, what heroes have thus displayed valour in overcoming adversaries, what men of great distinction that were a theme of praise (*have been*) such, when one considers?" Gojjigadēva has become illustrious, an ornament of rulers of the earth, supreme among the Rājaprakūtas

(Verse 3)—In the pride of his arm confronting hostile monarchs who display cowardice, in company with (*his*) fierce lord of elephants driving ice¹lessly into the mouth of Death, and on the other hand taking under his care and guarding a multitude of rulers when they come to him for protection, fittingly has Gojjiga with pleasure assumed for himself the measure (*of rank implied*) in the name Nripatunga ["exalted among kings"]

(Verse 4)—Only guarding those that seek his protection, with fury slaying opponents, with generosity ever satisfying the needy, with a constant display of strength, vigour, and power he has obtained in high measure a goolly fame (*white as*) the Silver Mountain, Hara's laugh,¹ the celestial Ganges, and the moon—a blest Vira-Nārāyaṇa ["a Vishnu among heroes"]

(Verse 5)—The King of Mountains [Himāliya] in his appearance has shown a unique degree of firmness, the earth a unique fulness of patience, the ocean a uniquely high degree of profound depth. Gojjigadēva, as noble sages on the occasions of his splendid largesse praise (*him*) with peculiar love for him, has happily made his own a number of kingly virtues, a Raṭṭa-Kandarpa-dēva ["Love god of the Rājas"]

(Verse 6)—I see or know no other kings who in wealth of elephants, in superhuman splendour, in practice of bounty, in enterprise, in valour, have surpassed Gojjiga-vallabha.

(Verse 7)—As he is said to be a Phalguna [Arjuna], a Creator [Brahman], and a Karna according as (*men respectfully*) confront him in wrath, seek his protection, and entreat his favour, are there any kings approaching king Gojjiga?

(Verse 8)—As he is styled a Lord of Death [Yama] and a Brahman (*respectively*) for slaying and for preserving, according as he is stern or gracious, who on the face of this earth are able to praise (*fittingly*) the wrath and the grace of Gojjiga?

(Line 12)—Hail! Living on his lotus-feet —

(Verse 9)—I see or know not anywhere men who are clever enough to enumerate (*properly*) the merits of Rēvadāsa and Visōttara Dikshita, famed over the earth in the lineage of the Lotus born [Brahman]?

(Verse 10)—Flag, shell, yak-tail fan, white umbrella, assembly-hall, a multitude of curiously made parasols, a great cow-elephant, a palace, a cunningly worked staff, fine garments, a brilliant robe, a lordly bull elephant, a moving chariot, the great musical instruments of the exalted office of General all those has the Brāhman known as Visōttara, beloved in his power, obtained in splendour

(Verse 11)—Having won the grace of monarchs, the Generals Rēvadāsa and Visōttara Dikshita waxed in greatness . . . being extraordinary in rank and career

(Verse 12)—Whom have other mortals known (*like these*)? The Brāhman race has become ennobled by the Sōmayājins Rēvadāsa and Visōttara, eminent in virtues, who perform sacrifices with gifts of excellent mirrors, new robes of extraordinary bright colours, and stipends to the company of sages, the multitude of Brāhmins

¹ See above, vol XII, p 289.

(Verse 13)—Having acquired the favour of the sovereign, performed a great sacrifice, and satisfied a multitude of cultured men with savoury food, (*and*) being [distinguished] as a man of supreme culture in his race, Visōttara-bhatta . . . an ocean of virtues, a potent brilliant priceless ruby-frontlet of the Brāhman race, made a tank

(Line 18)—The above-mentioned Sōmayājins Rēvadāsa and Visōttara —

(Lines 18-22)—Hail ! He who is devoted to the performance of every holy rite, a Vira-Nārāyana, who has the monarchs of the broad earth coming to the refugio contained in the adamant chamber of his arm, a mass of the fresh rays of politic consideration (?), raining showers of brilliant gold,¹ an abounding stream of the nectar of discourse, maintained by numerous great designs employed in the varieties of policy, by wit, by prudence, by discernment, and by intelligence, a lotus on earth, a hero of heroes, a sun of heroes, who is exalted with a banner (*bearing the device*) of the Lord of Birds [Garuda], whose *matangas* ride on fiery elephants, a master of arts among the Rattas, a Ganges-bearer [Śiva] in wrath and grace, (*to wit*) the blest Gojjiga-vallabha,

(Lines 22-24)—on Sunday, the full-moon day of Māgha, of the cyclic year Vikrīta which was the 851st Śaka year, under the constellation Aślūshā, on the occasion of an eclipse of the moon, after offering his own weight (*in gold*) as largesse, on that date, after bestowing gifts of land, gifts of wishing-trees, gifts of food (*and*) gifts of medicines, did thereupon perform *arghya* to the Generals the Sōmayājins Rēvadāsa and Visōttara, [and grant them] Eṇeyana-Kāḍiyūr, saying that it was to be universally respected . . .

(Verse 14)—An ornament to the realm of Bharata is the land of Kuntala, an embellishment of that province is the Purikara two-six-hundred district,² a new diamond mirror

(Verse 15)—Within this country of Puligere appears a heap of Fortune, an illustrious great city active³ in displaying the residence of deities, the splendid (*town of*) Puligere

(Line 26)—On the western side of this town Purikara.—

(Verse 16)—There appears in radiance, displaying itself to the eyes of longing beholders, Eṇeyana-Kāḍiyūr, which, possessing a multitude of new parks extending along in its outer domain (*and*) splendid great tanks, is made beautiful by eager bees murmuring, by trumpet-flowers whereof blooming masses gracefully spread themselves, (*and*) by breathing zephyrs of the South

(Verse 17)—As, when the flocks of parrots, congregating in the mango-trees which branch out in dense growth and cast dark shades, strike with their beaks the clusters of fruit perfect in fragrance and full of juices, (*these juices*) ooze out in a drizzle and bathe the plant-tips (*below*), the bushes of creeping-plants in Eṇeyana-Kāḍiyūr and the betel-plants there are brilliantly resplendent

(Verse 18)—The swans that soak themselves as they plunge in dives into the . . . stream
The gleaming water-drops on (*their*) wings appear like heavy rain in the grove of Kāḍiyūr.

(Verse 19)—Because Eṇeya, possessed of goodness too great to be described (*properly*), by enclosing (*the place*) made (*his*) habitation (*there*), Kāḍiyūr has come to be always known generally by the name of "Eṇeyana-Kāḍiyūr" Who understand how to extol (*fittingly*) the Brāhman estate [*agrahāra*], which is so famous as to be called the choicest spot of the world ?

¹ This is an allusion to Govinda IV having the title Suvarnavarsha

² See Dr Fleet's paper on the Soratūr inscription, above, vol XIII, p 178

³ I take *vyāpāra* *īṣṭam* as an inverted *bahu vṛthi*: (Pāṇini II 11 37), but it might be construed as "caused by the activity"

(Verse 20)—So that it may be said that the Moor-bearing [Śiva], whose legs are like lotuses, rested (*there*) when taking covert from the braving open of the primitive mountains, the Kondaligero Tank, an (?) abode of the sun, which lends splendour to the lady Earth and is a new girdle (*for her*), like the Ocean, radiantly displays itself in a great corner combined with dignity

(Verse 21)—[This is mostly illegible but it contains some further praise of the Kondaligero Tank of Kādiyūr.]

(Verse 22)—The temple of Śiva of Kalidūrasvāmin removes debility . . . it is impossible even for the Lotus born [Brahman] and the Śaiva king to praise (*adequately*)¹

(Verse 23)—Containing all (*kinds of*) water dwellers, displaying indeed a multitude of the forms of bright white kind in union, it appears like a crowd of lotus-leaves described as being of exceeding magnificence

(Verse 24)—How the god's dwelling, (*accommodated*) for the four seasons, does display itself, in due order possessing an enclosure, arising in massive height, and showing elegance, while the worship there, the very eminent holy man there, the right glorious magnificence there, the line of banners fluttering on all sides as they combine in splendour there, are altogether most brilliant²

(Verse 25)—Are there not combined in Kādiyūr a surrounding sanctuary, an assembly-hall, a refectory, a fountain, and brilliant dispensation of lore, if any observe?

(Lines 41-47)—Moreover,³ *badāyudu* [trouble, or striking] and *badāyudu* [diversion, or discharge] occur there (*only*) in the art of archery, artificial and transient shows (*only*) in jugglery, *kaṇḍavudu* [lust, or thickening] and . . . (*only*) in the masses of the clouds, *śaralata* [sickliness, or straightness] and *badāyudu* [poverty, or slenderness] (*only*) in women's waists, *naḍula* [fear, or quivering] and *māraḍi* [hostility, or 2 different stalks] (*only*) in the flower-clusters of the mangoes, *kuṇḍu* [defect, or waning] and *lalarla* [blemish, or moon-spot] (*only*) in the deer-pictured [moon], *urṭu* [pride, or steel] and *kampu* [trembling, or agitation] (*only*) in scimitars, *ēre* [contumement, or state of cheek] and *ēru* [wounds, or casting] (*only*) among dicers, *lūbha* [mercilessness, or attraction] . . . (*only*) in the splendour of tender sprigs, *nirūḍha* [constraint, or spiritual self-suppression] and *nishparyajha* [destitution, or lack of worldly ties] (*only*) in the practice of austerities. It attracts the mind by its folk, who possess loyalty to the *pakṣha* [cause] of the (Divine) Unity like the *pakṣha* [wing] of Tārکشya [Garuda], which is found in no other place, *maryāḍe* [rule of conduct, or shore] like the sea-monsters' home [the Ocean]; *pratīpannate* [enlightenment or loftiness] like the King of Mountains [the Himālaya], patience like the earth, elegance like the power of expression of an emperor of poets³

(Verse 26)—Do any other towns approach Kādiyūr, as it displays lofty eminence on the sea-girt earth? The men of that place are sages, bright with the holy spirit filling them, lacking in naught (?), generous, learned in the Āgamas, versed in faultless principles, virtuous all of them

(Verse 27)—The Two hundred, who are accomplished in faultless Vedic lore, well accomplished in the very difficult science of grammar and the Āgamas, are a Bāhman tribe of excellent conduct, elegantly adorned

¹ Brahman is the deity of wisdom and eloquence, and Sāha has a thousand tongues

² The elaborately artificial passage that follows here may be compared with Bān's *Kādambarī*, p. 6 of Bombay Sanskrit Series edn, and Āndayya's *Kabbigara Kāvāṇ*, § 25

³ *Kavi rāja rāja* here the author pays himself a compliment, for his literary name was Kaviyārāja (see 174)

(Verse 28)—By its display of manifold fruits Kāḍiyūr has been able to put to shame (other) Brāhmanic villages that appear on the ocean-girt earth, in it (are found) the Two-hundred's study of lore, the Two-hundred's perfection of brilliant conduct according to rule, the Two-hundred's bounty, the Two-hundred's splendour of stainless fame,—a splendid, holy thing

(Verse 29)—Eṛeyana-Kāḍiyūr—in which shines resplendent the Lotus-born [Brahman], who, perfectly affluant in beauty, as if putting together brilliant jewels, has gathered and joined them together into a collected mass for men to scan carefully, deeming it a thing of peculiar importance—and the distinguished Brāhmans of that place, appear in stately show

(Verse 30)—Grammar, the series of works on polity, the science of literary composition, legendary lore, the great logic of Ēkākṣhaya Mn̄ni, writing of interpretations, all do they practise

(Verse 31)—The Vēda being their authority, the Fire their great deity, the skilful Brāhmans of Kāḍiyūr are learned in the good Vēda that bears investigation, oceans of all lore

(Verse 32)—As there is no subject that has not duly entered into their hearts . . . no Vēda that is not fulfilled in their noble conduct, and as the great course of the stainless Āgamas, the fulness of highly eminent knowledge, (and) glory of high . . . race are theirs, highly distinguished are the scions of the lineage of the Lotus-born [Brahman] in the surpassing Eṛeyana Kāḍiyūr

(Verse 33)—As the most eminent praise them as being superior to Mōru, to the Earth (and) to the Ocean (respectively) in solidity, in lack of conceit, (and) in profundity, the Two hundred, who are renowned among Brāhmans, displaying to an exalted degree greatness, patience, (and) firmness, are men of high distinction who are a home of true fame

(Verse 34)—The Two-hundred, when one observes, conduct themselves so that the whole glorious Brāhman race extols them with exceeding zeal, (and) so as to display their dignity, their brilliant truthfulness, their propriety, their strength, their good behaviour, their purity, their high degree of culture, their possession of all (virtues)

(Verse 35)—As religious discipline finds a home among them, the course of the six practices¹ is fittingly resplendent among them, the duties of humanity are present with them, (and) fame, pronouncing its verdict, manifests itself amidst them and travels with a burden of brilliant white lustre to the ocean, thus the Two-hundred are splendidly illustrious on earth

(Verse 36)—As (in their case) praise for being prudent, praise for being void of passion, manifold praise for being a company of great poets, (and) praise for being Brāhmans, fittingly combining in the series of the precious gems of their virtues, are brilliant like a beauteous girdle, the Two-hundred, possessing true glory, have become famed over the earth, and have all alike with great distinction fulfilled their duties

(Verse 37)—“(Their) enlightenment has become perfect, (their) happy conduct as men of fulfilled duties has become world-renowned, (their) courses of divers labours in appropriate Vedic lore are a great study, the position taken up (by them) is distinguished by unfading virtues”—as others constantly extol them in this strain, the fortunate Two-hundred have become illustrious

(Lines 66-72)—The Two-hundred Mahājanas, thus described, who are observers of . . . scripture-reading, meditation, spiritual concentration, and the practice of silence,

¹ The *śat karmā*, see *Māna*, 1 88

skilled in Vedic lore, born of the Brahman who arose from the navel-pit of the Lord of Lady Fortune [Viṣṇu] . . . able in rites . . . maintaining all religion and competent for honourable and righteous conduct, accumulations of great virtues, such as the spirit of tranquillity, highly exalted by success in (attaining) the spirit of sacred formulae, . . . duly meeting in harmony on the occasion of fixing their constitution (?) . . . at Brahmēśvarapura¹ . . . for the Kondaligere Tank ; . . . having made a sale of the fees for penitential rites,² the *anka vana*, (and) the *pasumbe vana*,³ and [decided to apply ?] the sum realised . . . [assigned] for as long as moon and sun endure 12 *gadyānas* for the cult of the god . . . 12 *gadyānas* for stipends of professors, (and) 2 *gadyānas* for the assembly-hall, amounting to the sum of 26 *gadyānas*, in gold of fixed revenue shall preserve happiness !

(Lines 72-73)—If of his good will one shall maintain this (foundation) in its ancient order, he will gain the same reward as if he worshipped with gold coins at Arghyatirtha a crore of kine . . . ! He who willingly shall destroy it will obtain the reward of endless guilt . . . (namely) hell, as if he should destroy the same crore of kine and crore of Brāhmans at the same holy place !

(Line 74)—The excellent sage Kavirājarāja has brilliantly described in now eulogy the blessed Kādiyūr and the eminent persons of the lineage of the Lotus-born [Brahman] who are there

(Lines 74-76 two common Sanskrit admonitory verses)

No 30—WALA PLATE OF GUHASENA THE YEAR 246

By LIONEL D BARNETT

This plate was originally edited by Professor Bühler in the *Indian Antiquary*, vol IV (1875), pp 174 ff, and is registered as No 465 in Professor Kielhorn's *List of Northern Inscriptions* (above, vol V) It was discovered in or near Walā in Kāthiāwād, and was given by the Kārbhārī of that town to Lieutenant F B Peill, of the 26th Regiment Bombay Infantry, from whom it passed into other hands, and was sold in 1890 to the Trustees of the British Museum, where it is now preserved in the Department of Oriental Printed Books and MSS, registered as "Oriental Charters No 48" Having recently cleaned it, as far as was possible, and compared it with Buhler's text, I now give a revised transcription, with a facsimile

The record is a rectangular plate of copper, which when perfect measured $12\frac{5}{8}$ " in width and $8\frac{7}{8}$ " in height When it came into Buhler's hands, it had already suffered some damage at the corners, and in the interval between 1875 and 1890 some more small pieces at the edges were lost, as may be seen by comparing Buhler's text with the present transcript The rest of the plate is fairly well preserved —The character is a good Gupta hand of the period, shewing both the *jihvāmūliya* (l 6) and the *upadhmanīya* (l 16) —The language is Sanskrit, in prose, except for two of the usual admonitory verses

The plate is the second and concluding half of a document of king Guhasēna of Valabhi, conferring certain villages for the maintenance of the Buddhist monastery in the neighbourhood founded by Duddā, which is known from other records of the period It was written out by

¹ This seems to have been a quarter of Kādiyūr centring around a temple of Brahman

² Another example of fees for penitential rites is found in *I A*, vol XII, p 223

³ The *anka vana* occurs also in the three spurious records in *Mysore Inscriptions*, pp 233, 239, 296 *Pasumbe vana* seems to mean an octroi on "bagmen" or pedlars, from *pasumbe*, a large bag

Fragment of an ancient manuscript containing text in an Indic script, likely Grantha or Tamil. The text is arranged in approximately 18 horizontal lines across the fragment. The script is highly stylized and densely packed. The fragment is irregularly shaped, with missing portions on the left and right edges.

the minister Skandabhata, and is dated in the dark fortnight of Māgha in "the year 246," meaning the Gupta-samvat or Valabhi-samvat 246¹

With the exception of Valabhi, which is the modern Walā, none of the places mentioned have been identified.

TEXT²

- 1 [sa-mada-para-gaja-ghatā-sphōtana-prakāśita]-sattva-nikashah tat-prabhāva-pīṇat-āīṭi-
chū[dā-ratna-prabhā-samsakta-pāda-nakha-nāsmi]-
- 2 [sambatis=sa]kala-smṛiti-praṇita-mārgga-samyak-paripālana-[pajā-īñjanād=anvartita-
rāja-śabdō rūpa]-
- 3 [kānti-sthauyya-gāmbhīryya]-buddhi-sampadbhih Smara-śaśānk-ādrirāj-ōdadhi-tridaśa-
guru-dhanōśāna=[tiśayānah śaran-ā]-
- 4 [gat-ābhaya]-pradāna-paratayā tri(tri)navad-apāst-āsēsha-sva-kāryya-phalah prārthana-
ādihik-ārttha-pradān-āna[n]d[ita-vidva]-
- 5 [t-suhrit]-pranayi-hṛdayah pāda-chār=iva sakala-bhuvana-mandal-ābhoga-pramōdah
parama-māhēśvarah
- 6 sri-[mahā]rāja-Guhasēnah³=kaśali sarvvan=ōv=āyuktaka-viniyuktaka-drāṅgika-mahattara-
chāta-bhata-dhruv ādhikaranika dānda-
- 7 bhōgi[ka]-chōrōddharanika-rājasthāniya-kumārāmāty-ādin=anyāmś=cha yathā-samba-
ddhyamānakān samājñāpayaty=Astu vas=amviditam
- 8 Valabhi-tala-sannivishta Duddā-pāda-kānta-Duddā-mahā-vihārē nānā-dig-abhyāgat-
āstādaśa-nikāy-ābhyantara-Śāky-āryya-bhikṣu-sam-
- 9 ghāya grās-āchchhādana-śāyy-āsana-glāna-prataya-bhaishajy-ādy-upayōg-ārttham=
Ānumamji-prāvēśya-Pippalarumkharī-prāvēśya-Samipadravātaka[m]⁴
- 10 tathā Mandali-dramgē Sangamānakam Dētakahārē Naddiyam tathā
Chossarim | ēvam=aī(ō)lad=grāma-chatusṭayam sōdḍrangam s-ōpanikaram sa-
vāta-bhūta-
- 11 dhānya-hirany-ādēyam s-ōtpadyamāna-vishṭikam saivva-īājakiy-āhasta-ṭrakshēpaniyam
bhūmi-chchhidra-nyāyēna mayē mātā-pitrōr=ātmanas=ch=aī[hi]-
- 12 k-āmushmika-yath-ābhilashita-phal-āvāptayē udaka-sarggēn=ātisriṣṭam yatō=sy-
ōchitayā Śāky-āryya-bhikṣu-samgha-sthiti[y*]ē bhūmjatah krishatah ka[rshaya]-
- 13 tō vā na kaischit=pratishēdhē varttitavyam=āgāmi-bhadra-nripatibhīs=ch=āsmad-
van(m)śa-jair=anityāny=aisvāryy[ā*]ny=asthiram mānushyam sāmānyam cha
bhūmi-dā[na]-
- 14 phalam=avagachchhadbhīr=ayam=asmad-dāyō=numantavyah paripālayitavyas=cha yas-
ch=ainam=āchchhi[m*]dyād=āchchhidyamānam v=ānumōdēta sa pamch-[āpa]-
- 15 [karma-phala]-samyuktas=syāt trayyām cha varttamānah pamchabhīr=mmahā-
pātakaīs=s-ōpapātakaīs=samyukta[s*]=syād=Api cha || °Yān=iha dārid[rā-
bhayān=na]-

¹ Bühler read this date as 266, but the necessary correction was made in Kielhorn's List

² From the plate

³ The *visarga* is represented by the *jivāmūliya* character, under which the following *k* is subscript

⁴ Bühler gives *Samipadvātaka*, but the *dra* is quite clear on the plate

⁵ Metre Trishtubh Upajāti (pādas 1, 3, 4, Indravajrā, 2 Upēndravajrā)

- 16 [rend]r[ai]r=ddhanāni dharmm-āyatani-kritāni | nirmmālya vānta-pratimāni tāni
kō nāma sādhu¹=punar=ādadita || ²Pabubbir=vvasudhā [bhuktā iājabhi]-
- 17 [s=Sa]gai-ādibhih | yasya yasya yadā bhūmih tasya tasya tadā phalam=iti ||
Sva-mukh ājñā || sva-hastō mama mahār[āja-sī-Guhasēna]-
- 18 [sya] lkhitam samdhi-vigrah-ādhikaran-ādhikrita-Skandabhatēna || sam 200 40 6
Māgha [badī .]

¹ The *riarga* is represented by the *upadhmānīya* character, on the top of the following *p*

² Metre . Śloka (Anushtubh)

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